The second replie of Thomas Cartwright: agaynst Master Doctor Whitgiftes second answere touching the Churche Discipline.

Isay. 62. verse. 1.

For Syons sake, I will not holde my tonge, and for Ierusalems sake, I will not reste: vntill the righteousnes therof breake forth as the lighte, and the saluacion therof be as a burning lampe.

Ibid. verse. 6. & 7.

Ye that are the Lordes remembrancers, kepe not silence, and geue him no rest: vntill he repaire, and set vp Ierusalem the praise off vvorld.

Imprinted.

M. D. LXXV.

To the Churche off England / and all that Lone the trueth in yt: Thomas Cartwrighte Wisheth mercy / and peace / from God our Father / and from our Lorde Jesus Christe.

THe Church off God so often in scripture not compared onely / but figured in the Citie Jerusalem: seeketh for instruction in this cause. For as in yt / the wal first broken downe / was last made vp againe / and that more then 14. yeares after the temple buil- Esr. 6. 15.
ded: so is yt commenly in the spirituall Neh. 2. 2.
wal off the churche / whiche is the discipline the lorde appointed / aswel for strenght of yt / as for houlding out of all aduersarie power / whether yt be corruption off doctrine or manners. The first is to be seen / in the Act. of thapostles: where (after the churches gathered by preaching) there was an eldership seuerally placed in them / to whom the execution of the church discipline doth especially appertain. The other may as easily appear / to him that considereth the estate off the churche after the Apostels / by monuments off those times: in which allwaies as this fort off gouernement left by them was first suffred to decaie / so the pureues of doctrine decreased: vntill the churche yt selfe (except a few stones here and there scattered) was browght to heapes off dust. Yf ye be asked / why the discipline hauing right to entre with the doctrine findeth not alwaies / that fauour amongest men. The cause is apparant / that when Satan can not gain this first point to houlde the doctrine owt off a city or Kingdome: he sweateth after the second / that yt may be there with smallest fruict / and shortest continuance. Wherin let (I beseche yow) be considered: his doinges / against the building off the wal off Jerusalem. For if he be stirred him self so / in hindering that materiall wal: it wil be les mervaile / yf for hinderance off this spirituall he trudge to and fro / open his whole pack off subtilties / and as yt is in prouerb bestow both wyet and dry.

And first touching the persons he vseth/ in his fight against both: they are not much vnlike. For in steed off a bastard kinde off
a Esr. 4. 12 Neh. 6. 2. a Israelites / Apostataes from God and his tru seruice (which were there the foreine enemies): we haue now the Papistes/ who (as shal appear) he set in the forward of this battail/ against the discipline now propounded. And as now we haue within the church/ whiche couered with the name off the gospel and off the teachers theroff/ giue a more daungerous assault then the Papistes: So were there then euen off the
b Neh. 6. 10. 17. 18. 19. b Jewes them selues vnder gouerners and Propheres/ which secretly and openly opposed them selues. As for the practises/ they are so like in both: that all which will open their eies / maie easely espie the same workes man. For as the enemies then placed their cheef strenght / in accusations against the church / that yf it vvere
c Esr. 4. 12 &c. Neh. 2. 19. c suffered to laie the foundaciõs of the vval it vvould moue seditiõ, and rebel against the Kinge: euen so our aduersary/ to arme the Prince against this cause/ soundeth nothing more then rebellion / sedition/ and suche like. Yf this were not able to discrie/ or (at least) to giue warning off this vnfaithfull dealing: yet this may. That these are the verie weapons off the papistes / which not able amongest ys with so great succes to be vsed by them selues as those which are knowne enemies: haue bene ministred to the D. that being thrawne owte off his hand in whose mouthe is the gospell / they might be thowght to haue bene made for defence/ which were forged for ouerthrow of yt. For where Brentius teacheth / that the ministers owght not to beare dominion ouer the churches like princes: Hosius accuseth him / that by the same meane/ he vvent about to
d Lib. de hæres. nost. tep. d displace Cæsar. And vpon like occasion/ that vve vvould
e l. 2. de legit. iudic. rerũ eccl. e ouerthrovv al kingdomes and superiority: that men might doe) vvat they liste. That yf the Almans, had once
f lib. 5. de cathol. eccles. f shaken off the Pope: they vvould shake off, Cæsar sone after. Yf these be compared with diuers off the D. accusations / and namely with that page 455. lin. 2. yt will be meruail that (onles he were in this point taught by the same spirit Hosius was) he could tump so euen/ not onely with the like accusation/ but almost with the same wordes. But this shall better appeare / in discours off this boke

where

where ye shewed not onely that he hathe the like / but the verie self same cause with the grosseſt Papiſtes. I ſay the groſſeſt / for that in ſome pointes / as off the churches election and paſtorall reſidence / there are found off them more favorable to the truth then he: which ioining with Catholike writers both ould / and of our time / haue written againſt the eſtate off the Popiſh churche in that behalf.

And that no mans ſimplicity be abuſed by an owtward profeſſion off the goſpell / as thowgh yt were vnlike that they which profeſſed yt ſhould be enimies to the trwe diſcipline: or vncredible that the ſame whiche cry out off the Tyranny off Antechriſt / ſhoulde refuſe the moderat and wholſom gouernement of Chriſt: yt may pleaſe them to vnderſtand that this cauſe hathe before this bydden the aſſault not off the Papiſtes alone / but euen off them which make ſhew off ſo deadly war with papiſtry: that the greateſt force of their reſiſtance / hathe bene a feare ether pretended / or vainly phantſied / leaſt the gyuing place to the diſcipline ſhoulde draw after yt the popiſhe Tyranny. [a] Capito a man off ſinguler learning and godlines / affirmeth that it was obiected vnto them whiche vvente about to reſtore the diſcipline. that they vvould be Tyrans ouer the churche vvhich vvas free, and cal back againe a nvve popedome. M. [b] Bucer: Satã goeth about, that by reſtoring of the diſcipline, the faithfull Miniſters ſhould be thovvght to ſeek ambitouſly the ſame Tyranny, vvhich Antechriſt did. [c] M. Beza vvhen the Elderſhip and excõmunicatiõ vvere to be inſtituted: there vvãted not vvhich cried ovvt. that the popiſh tyranny vvas by that meanes called back again: alſo that the magiſtrats office, vvas therby in parte inuaded. Now if theſe ſlaunders be compared with the [d] Anſvveres: al may vnderſtand / that althowgh / the inſtrments vſed againſt the diſcipline vary in tyme and countrie / yet the autor (miſleading ſome by ſimplicitie / and thruſting other headlong throwgh couetouſnes or ambition) ys the ſame in our countrey / which was then in Germany / Frannce / or Sauoy. For that the diſcipline now propounded / is the ſame whiche ſuffered this cõtradiction off certein profeſſors off the Goſpell / ſhall manifeſtly appear

a M. Cap i to vnto M. Farel in the boke off M. Cal. Epiſt.

b Vpon 4. Epheſ.

c In the life off M. Calu.

d pa 299. 27. line pag. 459. 47. lin. item pa. 560. lin. 5. item pa. 646. li. 29. &c.

as this discourse and may be partly vnderstode both by Caluins letters / written to comfort a ministre off Geneua then wrestling for yt/ as by Bezas wordes which particularly note one or two partes therof. Neither can disagreemēt of thes aduoureres theroff/in interpretation of some place/signification of some word/ alteration off some circumstance(yf any be) hinder this no more then diuers pictures off one face / hauing al the same great and principal drawghts/ can hinder vs from acknowledging the same visage in them al: albeit one be more coningly drawn then other/ haue more liuely and orient couloures then other / haue one smal line more or les then other. Onles peraduenture / men will be so vnaduised/to deme the doctrine off the Gospell to be the same professed at Geneua/ at Zurick/at Wirtemberg: because the professors / had in some smaller poinēs their seueral Judgements.

Another principall kinde off artillery / wherwith the S. leueleth at this wal off church discipline: is the accusation / off Anabaptistry. This also(as may appeare)is taken from the Papistes. For when the persequuting off the churche in Fraunce (where togeither with the doctrine this discipline was established) was misliked off the Almanes: the French to appease them said/ there were none so cruelly handled,but Anabaptists and troublesome felowes,which would ouerthrow not religion onely. but the whole order off the commē wealth. And although the S. hath in this behalf trauailed mighely / and gathered(as yt were) a heape off stones to throw at vs: yet for feare off being conuincted off so manifest vntrwthes he dare not throw one/ but priuilie and as yt were vnder hand: saying/he will not accuse any, he will not condemne any. that is:he will (forsothe) not flea vs him self/but hould our legs/ while other flea vs. But he shal neuer so escape / the iudgemement off God. For yf he were guiltie/ which kept their garments that cast the stones: how much more shall he/that put stones in their handes. although/yf we were such: we owght so to be noted/that others might take heed / off such detestable heretikes. All which false surmises with diuers others of Donatism Papism puritanism. We might with one

Calu. in his præface to the psames.

Act.22.20

sentence

ſentence off the holy man Job/ haue refuted. For ſo are they not
onely vntrw/ but for the moſte parte without al colour of trwth: Iob 31.
that taking our aduerſaries boke off accuſations vpon our ſh- 35 36.
oulders, and applying them vnto our heades (that al might read
and ſee them) wee might as off a crovvne, or robe haue receiued
commendation by them. Howbeit / becauſe there was ſome da-
unger leaſt the O. lofty titles / and glittering eſtate might ether
ſeduce ſom ſimple ones/ or vtterly carie away thoſe whoſe mindes
were foreſtalled with ſome preiudice againſt the cauſe we mains
teine: I thowght good once at large/ ad peece by peece/ to lay forth
the vnworthines of his accuſations. Now I ſee / there is no end
of his vnhoneſt charges: I meane not by further anſwer in pours
ſuit off his oulde / or auoiding his nwe/ ether weary my ſelfe or
the reader. For ſeing the vntrwth off them/ is in the eies and ea-
res off all: why ſhoulde I trauaile to ſtop his Throate/ which (as
an open ſepulchre off vntrw ſumiſes) wil as (ſeemeth) neuer
with any reaſonable anſwer be filled vp.

And that yow may haue a taſte off his equitie: note (I beſe-
che yow) his anſwers vnto our defence. *This is wel ſaid, if vnfained:* pag. 33:
These glorious wordes are but miſter, to blind the eies off the ſimple: The An- pag. 55.
abaptiſtes would fain the like. Verely if they ſay ſo they ſhall deteſte pag. 33.
them ſelues/ with all their wicked phantaſies: and gyue as ſounde a Confeſſion of the trwth / as the Socrer can make any. But
let vs imagin him ſelfe accuſed off all theſe pointes/ which he ſure
miſerth of vs: I would gladly know / what he would anſwer.
Let him conceiue his purgation as effectually / and in as good
wordes as he can/ make al the proteſtations he can/ offer him ſelf
to what examination he can: how eaſie yo yt for his aduerſarie
with the ſame equitie he vſeth towardes vo / to daſhe al. *This is*
wel ſaid, but it is fained: there was neuer heretike, which to hide his poiſon,
pretended not ſome colour off truth, &c. And by the grace off God/ we
are as far/ yea further alſo (as ſhall appeare) from al pointes off
Anabaptiſme/ then he. But (ſaith he) *let the like effectes proceding of like* pag. 33.
cauſes, and in like maner: iudge the likelihoode betweene the Anabaptiſtes,
and them. Truly yf he proue the cauſes like/ the controuerſie is at an
ende. And if the ſearche off the trwth had bene his marke: here he

would

would haue begon / where the triall is certaine / and not off the effectes. Which although they be falſly ſurmiſed: yet ſome are ſuche / as maie enſue (albeit after another ſorte) aſwell the preaching off the trweth / as the publiſhing off falſhood.

And ſurely if the Anabaptiſtes / when they roſe in Germany / had met with ſuche confutere: yt is very like / that they (now put to flight) would haue occupied the greateſt parte off it. But the godlie mynifters / aſſured of a good cawſe / prouoked to moſt ſolemn diſputations: where all ſeyng their vanities / might learne to deteſte them / and them ſelues (made to vnderſtand their folies) might be ſtricken with ſhame / which might bringe repentance. This they did by example off the Godlie learned in times paſt / and off Auguſtine namely: Who prouoketh the Donatiſtes and Manichies to Diſputation / in the hearing off all his church. This cauſe therfore if yt ſhould not preuaile / by force off trwthe yt muſt gaine / throwghe the indirecte meanes / and cowardly ſlight off the Anſwerer: ſo far from procuring this trial / that he accuſeth me as deſirous of popular praiſe: becauſe refuſing his priuat conference (as he ſome where hath affirmed) I onely put him in minde / of a diſputacion. Wherto alſo perteineth / that he counteth yt Anabaptiſtical: that this ys propounded in places where the goſpell hath bene alredy planted. Aſſ there were a fitter place / to propounde the Diſciplin: then vvhere the doctrine / hathe allredie beene receiued. where ſhoulde the vvall be fitlier made: then where the citie / is before builded. Where / the diche caſter but where the Orcheyarde / is alreadie planted. If yt had bene preached / where was ignorance / or ſmall knowledge of the goſpell: the would haue taken great aduantage. for that they might ſo haue abuſed the blindnes of their heares to cauſe them beleue that which thoſe that haue their eyes open could not be brought vnto. Now they preache in places / vvhere the goſpell was planted: he will make that alſo ſerue for a ſtepp / for his accuſation to clime vp by. So that howſoeuer we behaue our ſelues / what commoditie off circumſtance ſoeuer we haue: the D. hathe ſuche an engine / that he can not onely cauſe yt not to ſerue for vs / but alſo make againſt vs. For ſure I am / no place could haue bene leſs ſuſpected then London and Cambridge / two off the highoſt hills in all the realme

pag. 354.

pa. 12. 34.

from

from whence bothe the sownde off yt might be the easilest caried into all other places / and which abounding with knowledge off the gospell / were fittest to iudge off the goodnes off the cause. Wherin I doubte not / but the good hande off Gods direction / and the example off the Apostells : haue bene considered. who that they might haue fuller shewes off the seed of their doctrine / pressed to the chief and moother cities / making their accompte / that the mother being won / the daughters round abowte vvould be easilier intreated. And althowghe yt come to often to pas / that there is some Amazias / or high preist nere the courte / which vseth both his eies to watche that none come theither / to disquiet his vnlawfull possession : yet forsomuche as it is as impossible to pull the winges off the winde that yt should not blow / or / but the windowes off the heauens that they should not raine / as to stop that trwth / which God in his holy worde hath breathed / and doeth raine by the clowdes off his mynistery: I dowbt not / but the voice off yt is come to the highest / and shall haue that fruict in time / which God hath disposed off. Yf yt should not : yet euery faithfull mynister is detter vnto his flocke / off the whole trwth learned owt off the worde off God : aswell for reioicing their heartes in encrease of knowledg / as that thereby they might bewail their synnes for want off yt : and forthwith be stirred to continuall praier / that God would encline the Princes heart and off others in autoritie / to gyue yt that defence which appertaineth. 20. Ac. 27.

Nether doe we therefore call vpon the examination off our doctrine / as thowgh we feared least our behauiour should be examined / or as if yt resembled the Anabaptistes maner of liuing: but that I might shew / how disorderly the D. goeth to worck. For althowgh before the Lord / we (and I for my part especially) as myserable synners hang down our heades and couer our faces : yet our behauiour (throwgh his grace) towching that surmised of vs / ys such) as we nothing fear / but with all indifferent iudgement yt conteineth plentifull remedy / against the sting off all suche slaunderous tonges. Wise Physicions / when the desease is vnknown : seeke yt by owtward tokens off pulse / vrine / &c. Yf we had nourished any night or corner doctrine / which we whis-

)( )(spering

spering in the eares of certeine/ woulde not haue had come owt of the doores of our priuat houses: yt ſhould haue bene accounted to him for wiſdom/ by ſignes and coniectures to haue inquired into our couert opinions. But now ſeing we haue ſanckly and openly publiſhed our iudgementes and as yt were on the faire and Market daies proclaimed them/ offering them in ſchooles/ in churches/ by preaching/ by writting/ not onely to the taſt off the commen people but to the examination of the beſt learned: after al this to inquire by ſignes and tokens/ is to ſeek his aduerſary whiche ſtandeth hard by/ to call for him which is preſent. And yt is as if one/ to know what iudgement an other is of: had rather take his mark by the colour of his coat or tag of his point/ then by his ſpeache or hand writing. And if it were/ the good will off God: I would (for this matter) be had a window/ to look into our conſciences. To make and ende of anſwer/ to theſe ſurmiſes/ whatſoeuer is proper ether to the hereſie off Papiſtes/ Anabaptiſtes/ Sonatiſts/ or puritanes: that wee vtterly condemne/ vnto the bottomles pit off hell. But if amongeſt the filth of their heriſes/ there may be found any good thing (as yt were a grain off good corn in a great deal of darnel): that wee willingly receiue/ not as theires/ but as the Iues did the holy Arke from the Philiſtines/ wherof they were vniuſt owners. For herein yt is trw/ that is ſaid: the ſheep muſt not lay dovvn her fel, becavvſe ſhe ſeeth the vvolf ſomtim clothed vvith yt. yea yt may come to pas/ that the Synaguog off Satan: may haue ſome one thing at ſomtime/ with more conuenience/ then the trw and Catholike churche off Christ. Such was the ceremonie off powring water once onely vpon the childe in baptiſme/ vſed with vs and in the moſte reformed churches: which in ſome age/ was vſed onely by thoſe off the Eunomian hereſy. As for the Anſwerer/ let him remember that the iuſt Iudge liueth: before whome (if he doe not ſpeedelie repent) one day notwithſtanding his gloſes (I accuſe none, I apply yt to none) he muſte houlde vp his hand/ with Satan the Prince off the accuſers off the children off God: wherunto I doubt not but his own conſcience is his Apparitor/ and hath giuen him ſummonce. And thus much for anſwer/ vnto the D. generall/ partly accuſations and partly ſurmiſes: againſt the

Auguſt. 2. lib. Serm. de mõte.

Sozom. 6. lib. 20 c.

fauourers / off the church discipline now propounded.

Therefolow / particular charges against the autors off the admonition / and against me. Those against them haue bene answered / and the answers so far forth as they touche the cause / are in this boke mainteined: sauing certein new charges. Where in 3 dowbt not but they will take yt in good part / that 3 vse silence: seing that some of the smaller thinges are such as lie not in my knowledg / and some so manifestly vntrw / that they need not feare any credit to be gyuen vnto them: the D. him selfe (as 3 thinck) not believing them. Of his accusations against me / because some haue eie as wel to the speakers as to the thinges spoken: 3 trust / yt shall not be greuous / yf 3 answer something. Especially when in this preface / beside other thinges: 3 purpose (God willing) to Synk / nigh half his later book. For if one would make survey off reproches / vntrw surmises / and false accusations / wherwith he hath frawght yt: beside a nwe lode which he hath charged the second edition off his first boke with: he should (3 suppose) finde / nigh one half spent in those wares. Wherin he dealeth with me / as certein beastes: which pursued cast forth behinde them an vntollerable sauour / therby to affray their hunters from further chasing them. In deed / they are very vnpleasant: but the good sauour off the trwth / and off honest behauiour in thinges he accused me off / hath (by the grace off God) so comforted all the senses off my minde / that he hath not escaped by this pollicie. Cicero. 2. li. de nat. deorum.

Some off his accusations / touche the cause: but the most part / touche yt not. Off this later kynd one sort are off my maner of liuing. albeit he count yt a childishe kinde off confuting, that one should leaue the cause, and take him self to the person. Here / my ministerie is diuersly accused: as that 3 did not seke for the ordre off priesthood as it is called: for that is that he meaneth 3 should haue done by othe or els departed the Colledge. The answer hereto is longer / then this treatise may embrace: which 3 am readie to exhibit before him / to whom it belongeth: because 3 am prouoked / 3 humbly desire him to receiue the cause. But in a word: yt ys a meer cauill. For the meaning off the statute off the howse / is to prouide that men should not turne their studies / to other professions off law &c: but that there should be to furnish the Colledge off a numbre Pag 25. pag. 799. pag. 709.

off preacherd/off which I was one/as sone as I entred. Wether
was there any dutie of mynisterie/which the Colledg could requi-
re off me: that I was not inabled to doo according to the lawes of
the churche off England/ by vertue off that mynisterie/ which I
had receiued. So that the law yt self (as that whose meaning
was fulfilled euen with my entrie) did not require yt. Also the
corruption off the law/or at the least off his interpretation (bin-
ding men to beg a ministery and therby after a sorte to testifie off
them selues that they befit for yt) might after knowledg that I
owght not to beg it/iustly kepe me back. By how muche more/ I
were worthie to be condemned/if (as he accuseth) I had *ambitious-*
Pag. 586. *ly desired to be the Queenes maiesties diuinitie reader*: for which/ I neuer
opened lip. Yf I had/ how knoweth he/ I did yt *ambitiously*: who
Pag. 48. maketh yt *lawful, to aske yt*. So that onles/ he know my hart: my la-
boring for it (yf any had bene) is iustified by his diuinity. The like/
Pag. 781. I answer to an other not vnlike: that I *earnestly desired, the degree*
off doctorship. Wherin beside that I moued nothing/ but yelded
onely to the request off certein frindes: I had (before my
grace propounded in the scholes) the aduise off more then a do-
sen learned ministers. Who considering/ that I had the office off
a Doctor in the vniuersitie: were off opinion/ that (for the good
they estemed might be done therby) I might swalow the fond
and idle ceremonies/ which accompanie yt. His fourth is/ that I
A pag. 12. pag. 446. [a] *haue forsaken the ministerie*. wherunto I answer/ as I [b] haue for
B In this boke pa. 154. li 16. them whom he likewise chargeth. His fift/ that I my self [c] *preaching before here and there where I thowght good, now condemne yt in*
C pa. 225. *others: the answer whereof* is partly page 45. line 17. off his/ and
D pa. 354. partly page 41. line 20. off my boke. The last/ [d] *that I refused his confe-*
rence: which is vntrwe. For beside that I answered/ that yt was
meet the doctrine I had taught openly/ should be defended op-
enly/: and beside that also I went to two off the vniuersitie Do-
ctors/ to be conferred with: I offered my self to his privat con-
ference/ which althowgh he had promised/ yet vnder pretence
that I was (as he said) vncorrigible/ he would not performe.
The truth is/ he offered privat conference by writing: but having
before experience off his vnfaithfulnes many waies/ I refused

yt.

yt. And thus muche to his accusations / towching as well my cō
mming to and goyng from the ministerie: as also off my behau-
our in yt. Of the most wherоff / there are diuers witnesses: and off
all / the Lord him self bothe witnes and iudge / whose presence in
this defence I set before myne eies. Vnles peraduenture / that al-
so may seem to appertein hether: that by defence off this cause / I pag. 173.
woulde chuse my selfe the place off my mynistery. Wherof I lay euill
foundations / which teache that no man may place him self: but
wait / for his calling: especially when by his doctrine / I may feed
in euerie pasture / and lightlie grasing or taking the vppermost of
one / streight way goo to an other.

In the other part of my life / after he had thrust me out of the
Colledge: he accuseth me for going vp and downe doing no good, and li- p. 241. 283
uing at other mēs tables. that I was not idle / I suppose he knoweth to
well: Whether well occupied or no / let it be iudged. I liued in deed /
at other mens tables, hauing no house nor wife of myne own: but not
without their desire / and with smal delight of mine / for feare of euil
tonges. And although I were not able / to requite yt: yet towar-
des some I went about yt / instructing their children partely in
the principles off religion / partly in other learning. His other
accusations / beside the cause: are off my maner off writing. The
matter is blamed: for that (as he saith) [a] yt consisteth wholy of other A pag. 207
mens notes and collections, and that I haue [b] scarce red one off the autors B pa. 412.
which I haue alledged: yea and that I also [c] comēne them, namely maister Ne- C pag. 123.
wels Catechism. And for the forme. It is blamed as vndutifull to- D pa. 1. 9.
wardes the [d] Archbishops, bishops, &c. namely the [e] Bishop of Salisbu- E pa. 423.
ry, and himselfe especially. That off contempt off M. Nowels /
and other mens workes: I detest as intollerable arrogancie. The
other / wherin the question is off great reading: I let pas. For yf
he be learned / and I not / haue read them all and I scarce one: it
will easely appear to the learned: beside that (as I haue said) it
towcheth not the cause. Onely I admonish / that he doe yt hereaf-
ter / with better ground. For notwithstanding (it is like he hunteth
me with moe howndes / then I him: yet beside those places I
confes my selfe to haue receiued / he noteth not many / and (that
excepted off Jerome mistaken for Musculus) not one trewlie.

Let vs therfore come to the forme. Where in my behauiour towardes the bishop of Salisbury/ I would gladly know of him/ what wordes he could haue prescribed me: wherby I might more modestly haue dissented from him. So that vnles the simple defence of the cause/ be misbehauiour: I am well assured/ there is no dutie broken. For my speches off the Archbishops/ &c. generally/ yf all should be taken either in this or the former book against their persons/ which I speak against their offices: his accusation should not be/ altogither vntrew. But as condemning these offices or their corruptions/ I make no conscience to speake contemptuously off them: so diuers off the persons which beare them/ both for their learning/ and proof of godlines shewed in times past/ I will not cease to reuerence/ vntil which (I hope wil not be) by open enimitie against a knowne trwth/ their own consciences shall think them selues vnworthy. And this to an indifferent reader/ shal sufficer for towardes the B. I have no remedie/ which expounderh all dueti full sayinges *counterfaict humilitie, glorious and smooth wordes to get credit.*

pa. 4. 8. 9 12.

My dewtie towardes him/ is accused diuersly/ of *vnbrotherhood, vnfaithfulnes, wante of good will:* made heinous/ by circumstance of *periury and vnthankfulnes* Wherein I wil not answer/ that I vsed not you as maister/ because yow vsed not me as felow: but ask yow/ wherin this breache off dueti consisteth: Yf I owe yow *fidelitie,* I owe yt more vnto the lorde: yf good will, the trwth must be preferred: yf the *master of Trinitie Colledg* be a frend/ the trwth is more: Yf yow a *brother,* the trwth owght to be brother, sister, mother and al. Against what part off trw fidelitie yo yt/ to reprowe him openly by writing: which had openly by wrning spoken cu:ll off that/ which I was/ and am perswaded to be the euerlasting trweth off God/ and reuiled those/ which maintained yt. Against wyat poinct/ off good will/ to haue shewed him the way/ whom I iudged to be owne to light him a candle/ whom I saw in this poinct to grope in darcknes. And if I did yt sharper/ then your tast can like off/ beside that bitter thinges/ are often wholesomer then swe:et yow should not thinck muche to be stricken with the back off the sword/ which haue smitten others with the edge/ nor to be li-

pag. 1. 20. &c.

ghtlie pricked vvith ſome empaire off your credit/ vvhich haue thruſt others throwgh/in taking from them ſo muche as lay in yow/al opinion both of godlines and learning. Yow doubt/ whether I meant good faith when I called yow a brother: take heed leſt in giuing no credit vnto others/yow leaue no place for others to giue any to yow. And if I had offended/ in theſe: yet my vnthankfulnes/ can not be great. Yow neuer gaue me any thing in my boſome or ſecretly / what yow haue giuen by ſound off trump and openlyt can not be hidden. But my reproches, and (as yow often cal them) gybes: can not be excuſed, yt is not meet/ that I ſhould my ſelf ſit in iudgement off my owne modeſtie: yt ys vnreaſonable alſo / that yow the partie grieued ſhould. For as ſelfeloue may blinde mine eyes/ and (as parents in their children) not onely cauſe me not to ſee the blemiſhe/but alſo to thinck yt an ornament: ſo may diſpleaſure daſel youre/and cauſe your iudgement to decline to muche on the one ſide. My conſcience doth not hetherto accuſe me/ in this behalfe: others alſo whom this hath miſliked/ vvil peraduenture be mote ſauourable: if it be firſt conſidered / that yow account diuers for pleaſant ſpeaches / which are not/ therby to auoide that yow could not anſwer. Of which ſort is that 767. line 6. and 776. line 23. Secondly/if yt be conſidered/ that yow take ſome thinges otherwiſe: then I vvrote them. For example / where I note your homelie mirth of the curſt wife, and theef which ſtole the prieſts purſe, to haue bene vvith the baggipe and not vvith ether the harpe or lute: yow expound it / as throwghe I had taken my ſelf to the countrey wherin yow were born. Which verely I ment not/ but had regard onely to the greke prouerb/ wherof Tully maketh mention: that thoſe vvhich could not come to the honour to handle the harpe, vvere content to vſe the bagpipe. Which is euident/ in that I oppoſe countrey, not your countrey, your mirthe, to learned mirth. Here alſo (ſeemeth) ſhould be conſidered/ how yow haue loden vs vvith thoſe reproches / vvhich yow accuſe me of. Wherin/ not to waſte paper in reherſall of all: I will onely giue a taſt of your later booke. for that / off your other boke in vvhich all know your intemperancie: yow denie there is any ſuche thing/ becauſe I gathered yt not.

pag. 707.

In orat. pro Murena.

pag. 16.

Adders

Adders and Sepentes swarme amongest.

yovv pag. 50.

A mind ful of reuengement, 799. Ould rancour, 2. Stomackes suche, and arrogancy so great, 12. Stomacke swelling, 109. Boiling, 56. Spirit of yowrs bursteth, 37. He swelleth like the sea 423. Reueale that lump off arrogancye and ambition, 467. deep dissembled hypocricie, 467.

A face puffed vp with arrogancy and vaineglorie, 799.

Maner off writing spitefull malitious contemptuous owtragious, 12. Arrogant, 32. Scoulding, 12. pratling, 512. lying, 467. A shameles and wicked lie, 422. Tonges vnnatural 6. VVauering, wicked, wretched, 422. Hoat eloquence, 409. Hoate Rhetoricke, 45. Cynicall Rhetoricke, 391. Lucians Rhetorick, 489. Figure off lying, 812. VVhether will this venemous mouthe reache? 445. VVordes serpentine and viperous, 422. He blowethowt, stormeth against me, 56. Roreth like a Lyon, 423.

Off a diuine become a scorneful iester, 577. Your veine off gybing and iesting, 25. Flowting, 91. Arrogant scoffs and frumpes, 336. Heathnish floutes and frumpes, 470. Boke pestered with moe floutes and iestes then hardinges. VVhat dronken poet, prophane Philosopher, or boy off grammer schole knoweth not &c. 151. Heathnish confuting, 25. Babishe abusing scripture, 262. VVilfull deprauing, 16. Conuicted wickednes, 56.

The Archbishop hathe cause to thanck yow for yowr gentilnes, 374. A daunsing deuise, 337. Suche a mightie man in scripture, and so profound in all knowledge, pag. 9. I suppose yow vse them as meanes to cast vp your melancholy which yow call zeale, 39. But soft man a while yow do but dreame 209.

Let him take all these wherof diuers are often repeated/ and if he be ashamed off them/ bide them: yet for any word off reproche I haue vsed in either off my bookes/ I will finde both moe/ and more bitter in his later boke/ wherof I haue not once made mention. Where also it owght not to be forgotten how his second boke is as heauie with this kind off stuffe as his first: yf not hauier. They say/ it is better to be beaten [a] second: because the hardnes off angre, is commonly broken vpon the first. But (yt seemeth)

[a] Arist. in his Rhetorick ad Theodecten.

semeth) the Answerer bronct in more off his engre/ then he pow
red forth. Lastly / let it be considered whether his answeres are
(for the most part) so mocionous / that if he whiche said to have
a wept so muche had replied vpon him: he could easelier have hol-
den hoar cales in his mouth / then have absteined from those
salt sayinges / which he so sore complaineth off. Here I omit / that
the scripture doth diuers b times vse this kinde off reprehende-
ing: Also that the most c modest spirit off all the auncient write-
ers not permitteth onely / but as yt were exhorteth / to a mercy-
full kinde off deriding. So that / the mind being pure: the thing
yt self vsed moderately to discredit sin / can not be condemned.

His accusations / vvhich touche the cause follow: vvhere ab
bridging the magistrates autoritie / often repeted but neuer pro-
ued / shall be seen in the proper places. There / I shall appeare that
I have browght it into no smaller roum: then the vvord off God
hath shut it / and the best learned and godliest writers both mwe
and ould have plainly taught of yt. In which point / let yt be also
here obserued: how there be no wordes so fenced against all ca-
uils / vvhich the D. vvill not assay to depraue. For vvhere I cited
examples to proue / that men are said to doo thinges wherof they
are the cheif and principall and not the onely doers / and amon-
gest them alledged that off Moses which appointed officers by
the peoples consent: he feareth not to say / that I therby put be at
the ciuil magistrat. All insinuat that the prince may not appoint vnder officers
without the peoples election. But let him answer / what is the instru-
ment wherwith (I will not say) I put be: but so much as towche yt
with my litle fingar? yo it because I say / those gouernours were
chosen with consent of the people: the scripture (as is after shew-
ed) doth manifestly proue yt. Or did I euer teache it in pulpit /
mention it in disputation / defend it in talk / wherby these wordes
might with more likelihood / be haled vnto suche a sense? what
would this man have done (trow yow) if I had (as Maister Bul-
linger doth) vpō that place of Moses concluded / that the peoples
consent / owght to be in the election off their Pastor. Not vnlike
to this / is that wherby (vpon a rule brought and applied as well
by other learned men / as by me to the Ecclesiasticall election) he

a Heraclitus.

b Act. 23.3 1. Cor. 4. 10. 2. Cor. 11. 19. 13.

c August. 15. l. cōtra Faust. Manich. c. 4.

pag. 156.

Exo. 18. 25 Deut. 1. 15

pag. 157.

pag. 198. off this boke.

Decad 5. serm. 4.

would insinuate: that I meant yt should be translated to the ciuill estate. Where appeareth: that there is no spark off equitie in hym. For if the rule were gyuen generally/ then my applying of it onely/ to Ecclesiastis all elections/ doth rather call yt from being vnderstanded off the ciuill: if it be gyuen of it alone/ then it is clere that I vsed it accordingly. Beside that I haue shewed/ that it is far 5.
otherwise in the ciuill then in the Ecclesiastical gouernement: and that thinges vnlawful in one/ are notwithstanding lawful
Psal.69.4. in the other. But thus must I restore that I neuer toke: and be
Psal.35.11. accused off thinges which I not onely neuer did, but not so mu- 10.
pa.10.14. che as know off. Here also falseth/ an other accusation of flatteris
118.171. off the people, with iniurie to the magistrate. Where him selfe gyueth me
195. at least this testimonie/ that I haue bene euil scholed in that craft: which haue chosen masters/ that can do so litle for me. If the state off our commen wealth had bene suche/ as wherin the people 15.
had born the sway: his accusation vntrew/ should yet haue had some colour off trwth.

pag. 2.16. An other accusation/ is off wrong in not setting downe his boke
27.72.89. as one looth it should be compared, and for fear my corrupt dealing should
280. 593. appear. But this accusation/ lieth against the most part of learned 20.
656. men: which hauing confuted aduersaries off the trwth/ haue not onely not set downe there bokes/ but not giuen their readere so particular addres for conference/ as I did. Here therfore/ ether let him absolue me or condemn me/ with them. That I did yt not 25.
in suche respect as he saith/ I haue protested: the trwth wherof shall now appear. And withall/ that notwithstanding his setting downe: let the reader iudge whither he vseth (as he saith off me)
frivolous replies, childish collections, fraudulent depraving off my boke. Be-
pag 16. side that he hath passed by diuers reasons off mine vnowched 30.
yea and as shal (God willing hereafter appeare) guilfully left out of his own boke/ in one or two places. And because I am entred into his dealing/ hauing bene tied now full two yeares/ to turn this stone of his writinges: it wil not be amis to admonish of some of his practises/ wherby the reader may the better know how 35.
to turn him self in them/ ether present or to come/ if he kepe on the same course. In the reste therfore off his boke/ beside repro-

ches

this/ furnished/ is one part to spend/ in naked affirmations without
owt proof/ vented often by questions either fond or from the pur-
pose/ and in dry testimonies off men: both which are (as other
his furniture) repeated/ and that sometimes again and again.
That where the Cuckow/ troubleth but once a year: he with his
vntunable repetitions off one thing to the same purpose/ troubleth
all the year long. Yet hath he/ euery hand while to be short.

In his testimonies/ beside that yt shall appeare/ that so ma-
ny as make to the cause they are almost euery one either falsified/
or drawen from the meaning of the autore: yt is first to be obser-
ued/ that to answer the places off scripture alledged/ yt is verie
like that he first turneth to Maister Caluin/ if he be against him
he goeth to aske fauour at other: if no body answer nothing/ yea
he bringeth sondry times euen that nothing/ that is to say which
maketh not for him/ sometime also against him. Secondly/ where
in his former boke/ he propounded certein thinges/ as his own:
not able to maintein them in this/ he calleth for the autors as-
sistance/ of whom he hath not so much borowed them/ as taken
them against their willes. yet he counteth yt vaine glorie, to take pag. 2
owt off an autor, and to conceale his name. Notwithstanding/ if he had
knowen from whom his collections came/ which he vseth/ and
had ben thankfull to his autors/ in that sort he saith we ought:
we should often haue had in the margent/ for Augustin, Ambrose,
Chrysostome, &c. Pigghius/ Bosius/ Harding/ &c. To let pas diuers
se reasons I gaue him/ which he neuer thanked me for but hideth
them as well as he can/ by taking them vp before hand/ or he
came to the place where I give them. Thirdly where his autori-
tie is nameles/ and goeth vnder this generall title/ other learned
men thinck otherwise, a learned man saith so: haue yt for suspected/ off
popery. For that/ in some off those places: he can haue no other
autors but Papistes/ as I am perswaded. Last off all/ that he doth
often barely recite them/ without applying them to his matter
or gathering his argument off them. The cause wherof is/ for
that they are not hable/ to beare any argument/ the vanity whe-
rof/ would not forthwith appeare/ if it were gathered. Which
is manifest/ for as much as where any colour off argument dos

the hut perp/there he presseth them diligently: which practise he vseth in his other proofes/ albeit he precisely reprehendeth it in the autors off the Admonition.

Touching the other part of that which remaineth in his ba-
ke/ standing ether of his reasons against our cause / or answeres 5.
off the reasons against his / in bothe yow may obserue / that the
proning off that in question/ by that which is likwise dowbted
of/occupieth a great roume. In his answers to mine/ he will ofte-
en acknowledge no argument: Because yt is not set down in the
precise ether order off propositions/or other exact form of Sillo- 10.
gism. Which (I thinck) is a streigbter law/ then any writer he-
therto hath bene bound vnto: yet I will not refuse it/if he vvil gi-
ve me an example: the matter having now bene so largely debated/
to the vnderstanding of the simpler sort. Let him therfore / if he
dare trust his cause: deal that way/ an other vvhile. As for diuers 15.
particular faultes / in his lodgick / and grammer throwgh euill
translation/considering that they bring no preiudice to the truth
in question/ and hurting not the vnlearneder / are quickly espied
off the other: I am well content/to bould back. Thus muche / to
the Answerers both generall and particular accusations and sur- 20
mises: in suche sort / as I meane (God willing) never vpon any
his importunity to returne vnto againe. For as for that page 22.
line 3. and suche other as haue manifest confutation in the places
owt off vvhich they are raised / they are most vnworthy the na-
ming. 25

Having spoken thus muche for their causes especially / wh-
ich misinformed by the D. haue no good opinion of the disciplin
ne now propounded: yt remaineth to say something for theirs/
vvhiche acknowledging yt for the trwth off God / doe not stretch
forth their handes to bring yt in/or at the least/not with that en- 30
dewour which owght to be. Wherin yt seemeth they doe not so full
ly consider that before alledged/of the vse of the discipline/ the sa-
me in the churche/that the wal about the citie/or hedg about the
orcheiard. If we thinck/ that men vvhiche vvould be safe from
their enemies/need not greatly to trauail after a wal/or they wh- 35
ich vvould haue their tender plantes bring plentifull fruict and
be vnwowched off hurtfull beastes / not muche to labour after a
hedg

hedg or diche for ſafegarde of them/then we may alſo thinck/that the church/and the doctrine of the Apoſtels wherupon the church is buildied/may long continw and floriſh vnthowt the diſcipline lefte by them. But if/ the ane be not to be looked for: the hoping for the other/will but deceiue vs. Whereof if there were no proof/ but our own experience: the caſe is clearer/ then can be wel denied. For vvhereof cometh it that ſo many thowſandes (I will not ſay of men and women) but of townes and villages remain in ſuche ignorance of all dutie towards God/ and their neighbour: that the eſtate off their ox (vvhiche vvith his laſt breath ſhal end his labour/and hear nomore the voice of the whip) is a thouſand times better then theirs/ vvhom euerlaſting tomentes of body and ſowl vvait for/ and muſt aſſuredly enſue if they ſo remaine. Cometh it not hereof/ that in ſtead of a learned miniſtery/ vvhiche ſhoulde ſhewe them the right way/ be thruſt vppon them at the pleaſure/ or permiſſion off the biſhop/ and appetite off the patrone/blinde guides vvhich ſcarce knowe a foot of it them ſelues: yea which ſometimes (as cometh to paſs in ſondry popiſhe prieſtes that remaine) endevour to turn them out off the way/ if happily any were entred? Wherоff cometh it that off thoſe which haue able miniſters to feed them: diuers townes can not yet get owt of this condēnation. yo it not thereof/ that ſome paſtors like couetous nourſes charging them ſelues with moe/ then they are able to nource/ ſuffer them all to ſtarue: that other ſome more vnnaturall then the dragons them ſelues (which laie owt their breſtes/ vnto their yong) by diſpenſation/ turn awaie their faces quite from them: whoſe mouthes/ are almoſt never open to teache/ but vvhen their handes are likewiſe to receiue? And if ſome in a good intent to help many/ lend one hande to one congregation/ and his other vnto another: yet when ether of them requires both handes to be pulled owt off the mire wherin they ſtick ſo faſt/ this fault being a great deal les then the others/ the peoples condemnation remaineth the ſame. Wherоff alſo yo yt/ that in diuers off thoſe Townes where the goſpell hath daily ſhined: the darcknes of ignorance/ hath not bene put to flight. Cometh yt not thereoff/ that many ſpeaking ſmally to purpoſe off the text they handle/ or blowing vp their ſermons ether with poetes fables/ ſaye

tuges off Philosophers and that oft in straunge language/ am-
ge them rather with a wōndermēt of their learning/ then edifie the
in sauth and trew repentance. And not that onely/ but therby also
being them owr of al tast with all simple and plain kind off teache-
ing: so that they which doe not so/ are called by reproche Englysh
Doctors. Which by ofte meetinges of the ministers/ in exercice off
Prophecie or interpretacion of some scripture/ through mutual
censures and admonitions: would easely be remedied.

Wheroff is it/ that even where the gospel is soundly and
abundantly taught: knowledg hath not accordingly folowed. Is
it not therof/ that the principles/ and groundes of religiō are not
by Catechism laid forth: that those of whose ether capacity or di-
ligēce yt is doubted/ are not (that a supply may be made) particu-
lerly examined? Wheroff cometh yt that Arians/ Valentinians
and Anabaptistes/ in diuers sortes with suche other detestable
heretikes: are so rife/ in many places of the land. Is it not therof/
that there is no eldership/ which might assist the pastor/ to espie
them out: no pastor able by substancial reasons to conuince them:
no autoritie there to decide of them/ or after decision by eccle-
sasticall censures to punish them. Wheroff cometh yt/ that horrible
blaspheming the holy and most reuerend name of God/ quarre-
ling and fighting/ dronckennes/ filthy speaking/ fornicatiō/ adul-
tery/ slaundering and suche like/ run ouer almost in every place/ off
which some are so open that there is no night or corners sowght
to hid them/ but are doen in the high streates/ and at noon daies:
yea (which is fearful) that often there is more daunger to them
that reproue these faultes/ then to those which cōmit them. Is it
not hereof that there is no eldership to watche ouer these offen-
cees/ to admonish the offenders/ and by ecclesiasticall censures to
correct them. Wheroff cometh it/ that in so many excellent lawes/
prouided against roges and beggers: there are yet (to the mani-
fest breach of the law of God/ and hasard of the commen wealth)
such nombers. Is it not heroff/ that the office off Seacons/ whi-
ch god had ordeined for that purpose (the bare name remaining)
is abolished: and that the Lord will giue no blessing to those good
lawes/ because his order is neglected. Finally hereof it cometh/
that hauing a gracious Prince maintening/ and her honorable

Coun-

Counsell touching the preaching of the gospell/in so long and quiet peace/ ape for the furtherance off yt: there is notwithstanding so small fruict that (saving a few which the lord hath gathered) for the generall estate of the Realme/ the Gospell may serve hetherto rather to haue shined for further condemnation of it/ then for light or heat of salvation/ ioined therwith. what price therfore we set of the glory off God/ what accompt we make off the salvacion of our countrey: that estimacion we must kepe/ off the discipline off God/ left vnto vo by his holy Apostels.

This if it were deeply weighed: it would cause vo to breake throwgh the lets which (I see) stay some/ and make other some to faint in the furtherance of this cause. For some whiche desire that this cause might gaine/ throwgh a mind abhorring from contention/ especially inward/ an with them of the same religion stande further of from yt/ then otherwise they would. Wherin I willingly acknowledge Rebeccas affection: a figure off the churche off God. For notwithstanding the praied/ vnto the lord for children: yet feeling them strive within her Womb/ wished she had never conceived. But alas/ the state off wemen not so happy: to obteine any excellent thing/ without strift. Errors and false hood haue often times easy entrance/ whilest the husbandmen sleep: but because the ennemy alwaies waketh/ therewith must fight/ or euer he/ can get any thing. wherin/ to pas by an infinite number of examples: that which is proper to this place (off the daungerous assaultes which this cause suffered at Geneva) ye worthy off your consideration. For albeit the contention there was not in Judgement onely/ and in wordes/ but with great disordres and tumultes/ to the present daunger off the cite: yet M. Calvin/ and other faith full servantes of God/ offred them selves not onely to los off their ministery/ and banishment/ but euen to death/ rather then they would goe one foote back/ from that truth off the discipline/ which they had learned owt off the word off God/ which had bene/ rashly doen/ if the matter had bene off so small importance: as that (for redeming off peace) they might haue let the cause of the disciplin fal/ or laid it aside/ vntill a fitter time. There are (God be praised) no tumultes nor vprores with vs/ and I hope there shal be none: but as

In M. Cal. Epistles,

yt is not lawful for vs to moue any / so to withdrawe the hand from defense off the cause / for feare of them to be moued by others / is against battle.

Nomb. 13 28. &c. There are others / which as the espies off the land of Canaan / confessing it good and profitable for the churche: yet in respect of the manifold lets / affirme it a thing impossible: and therby not onely discorage them selues / but weaken the handes off other. And euen here also / I see Rebecca again. For yt appeareth by the lordes answer vnto her / two peoples should be deuided out of her bowels: that she was in some dispair off hauing strenght / to be deliuered of her desired seed / considering the daungerous wrestlings and struglinges / in her womb. And in deed / if we consider our selues / if we look vpon our own armes: I graunt the walles against it / are higher then will be scaled / the gates and barres / are stronger then wil be broken throwgh / the children come to the birth / there wil be no strenght to bring forth. For herein casting our accoptes / we must wait for not onely the misliking of our brethern / which be misled / the hatred of the obstinat Papistes which see their kingdō vnreparable / if this get place: but the deadly enimities off Hypocrites / and Atheistes / which wil not suffer their vntamed lustes to come vnder any yoke off correction / nor their lose affections off riotous pleasures / proud ambition / and vnsatiable couetousnes to be bound / with any bandes off wholesome discipline. Genes. 25. 23.

But of the other side / if we look vnto the lord / and his mighty arme which not onely with a blast of his mouth striketh the walles / and breaketh the gates in peeces / but also maketh the high walles to fall / and the yron gates to open of their owne accord / which maketh not onely the weak / but euen the barr women to bring forth: No difficulty or impossibilitie in the iudgement off men owght to turne vs from any lawfull endeuour / to promote the cause. The example off the wall in Jerusalem finished / notwithstanding al the enimies: serueth here / for our confirmation. For if the lord / stretched forth his hand for furtherance of that material wall: he will not in the aduauncing off this spirituall / hould it in his bosome. Yf he forsoke not his seruantes / vnder heathen Princes: he will not be wanting to them vnder Christian.

ſtian. Hetherto belongeth/the example in Geneua: before menti-
oned. The whole eſtate off the Citie almoſt/from the higheſt vn-
to the loweſt (amongeſt whom were alſo the greateſt part off the
miniſters) was bent againſt yt: two or three ſimple men ſcarce
able to traine their legges after them/ hauing no other armour
then the trwth and a good conſcience/ ſtand for it. Yf fleſh and
bloud ſhould here ſit in iudgement/ the field were loſt/ or euer yt
were begun: the freendes off the diſcipline/ ſhould (for that they
toke the defenſe in hand) be accounted fooles/ for that they would
not cõpound the matter/ mad men. But what was the iſſue? Ve-
rily the Lord ſo magnified his word/ in the hand of his ſeruãtes/
that after trial off their patience by diuers troubles/ the Capitat-
nes againſt yt/ came to ſhameful end/ a number yealded/ the reſt
that continued their enemitie/ durſt not ſhew yt/ the trwth yt
ſelf was eſtabliſhed/ and ſo (to the ſinguler commendation off
that citie) remaineth. And ſhall we/ in ſo great a nomber whoſe
heartes the Lord hath inclined to fauour this cauſe deſpaire? eſ-
pecially ſeing yt ys easier to be eſtabliſhed with vs/ then with
them: and may here be ſetled/ withowt ſo muche as a dog
mouing his tong/ which was not there/ withowt daungerous
vprores. For where no wholſom law can pas there/ onles the
moſt part conſent: onely/ the hundreth part with vs/ weigheth
down all the reſt.

Yt remaineth/ that as the Iwes in the wal off Ieruſalem/
did euery one according to the abilitie the Lord had bleſſed them Nehem. 3
with builde his part: ſo thoſe/ whoſe hartes the lord hath ligh-
tened with the knowledg of this truth/ ſhould as their callinges/
and meanes which the lord hath giuen them will ſerue/ lay their
handes to the work. That thoſe whom the lord hath giuen fa-
uour or acces vnto her maieſtie/ would ſet before their eies the
exãple of that worthy courtier Nehemias: which (forgetting his
priuat profit and preferment) for full recompence of all his faith. Neh. 2. 5.
full ſeruice vnto his Prince/ was glad to obtein at his hand the
building vp of the walles off the citie of God: and therfore not to
reſerue the grace and credit they haue with her highnes/ for
their owne matters/ but to beſtow yt vpon the Lordes. That the
Prince her ſelfe/ woulde conſider how (to let pas the daunger

)( )( )( )(vnto

vnto her sowle) vnworthy yt ye off her honour / if throwgh vntrw reportes ether against the cause / or fauourers therof / she turne away her eare from hearing / and taking knowledge of it: seing a heathen king / did not admit suche rumore against that which concerned the glory off God: althowgh they were offred thick and three fould / and that by his one countrey men / against the Iwes / whiche were but strawngers. Finally / that we all continually / pray to the lord: that he would vouchsafe to open their eies whiche are yet ignorant in this behalf / confirme those which haue knowledge / and confound thē (if any be) which ether for honour / or lucres sake / willingly bend thē selues / against the truth.

To the reader.

THe cause off the slovvnes of answer, hath bene in part my often sicknes, and vvant off bookes off all Sortes: a fevv onely excepted, vvhich I brovght vvith me, and those for the most part English: so that for euery Place almost, cited off the D. I vvas constreined to seek in other mens libraries, and after I had vsed the book, to cary it home againe. VVhich vvith vvhat los of time, yt vvas: may easely be estemed. Ad hereunto: the slacknes off the print. For althovvgh yt had bene my singuler aduantage, both for polishing and better ordering off thinges, to haue put nothing vnder the pres, before the vvhole book had bene finished: yet beginning to print, after I had made an end off one treatise, and begon an other, yt vvas notvvithstanding scarce able to ouertake me.

Amongest the causes, vvhy I set forth one part, before the vvhole vvas ended: one ys, for that this former part rose to a iust volume. An other, that if any thing haue escaped vvhich may be hurtfull vnto the trvvth: I might (being aduertised) amend yt in the later part: vvherof I desire the Godly reader,

vvith

vvith as conuenient ſpeed as he can, to gyue me vnderſtanding.

The treatiſe off the apparel I haue paſſed by, the cauſes vvherof (aſſigned by me) if they ſ hall not be approued, by thoſe pag. 400
to vvhoſe iudgemẽt I ſubmit my ſelfe: vpon ſignificatiõ off their
5. minde in that behalf, I vvill reſume yt again in that place, vvhere I ſ hall handle the conuenience and inconuenience off the ceremonies off the church, vnto vvhich place, I vvil h I had reſerued the moſt part off that Tractat, vvhich in my book ys the
10. firſt.

The learned reader I deſire, that vvhere i confute ſome chinges, vnvvorthy in his iudgement to be mentioned: he vvould gyue that, to thoſe that are not ſo vvel aduaunced. Althovvgh I confes, that off a nomber off them the conſultation (vvhether any vvere ſo rude as not to perceiue them, vvithovvt helpe) ſtood me in more, then the confutation. The reader that vnvvillingly readeth the controuerſies, betvvene thoſe off the
15. ſame profeſsion in doctrine (I truſt) ſ hall not loſe his trauail,
20 if he deſire to be confirmed againſt the errors off the papiſtes: the ſame in many places, vvith the Anſvverers. Off all I deſire, both learned and others, that they vvould ſupport my vveaknes, vvhereſoeuer and in vvhat ſort ſo euer yt ſ hall appear: ſeing I truſt it ſ hall be manifeſt vnto them, that in a good cauſe,
25 I haue laboured alſo to kepe a good conſcience.

For better vnderſtanding of the book, after yovv are a litle entred: yovv ſ hall (vvhere I remembred yt) finde the doctor, althovvgh not alvvaies in ſo many vvordes, yet in the ſame ſenſe,
30 in a ſmaller letter: the teſtimonies and that alledged out off my former book and admonition being in a greater. Sometimes throvvgh his to muche fondnes, and repetition, I put onely a vvord or tvvo: to gyue the reader to vnderſtand that I vvander
35 not vvithovvt an aduerſary: referring him, for further knovvledge vnto his ovvn book. vvhen I refer yovv for any place, ether of my former, or els off both his (a fevv excepted in the begin-

ning) I folovv his later book: vvhere all theſe bookes be. Of faultes eſcaped in the printing, ſome are ſuche, as ether ouerthrovv the vvhole ſenſe, corrupt yt: or that othervviſe may greatly hinder yovv. VVhich I haue ſet apart from the reſt, deſiring yovv to vouchſafe to correct them eſpecially, vvith your pen: conſidering that yt is but a ſmall labor, to yovv in one booke, vvhich vvould haue bene infinite to me in all. Fare vvel gentle reader: and if thovv take any profit off my labors, remember me in thy praiers vnto the lord for his aſſiſtance in the reſt off my life, and namely for that vvhich remaineth of anſvver, vnto the D. book.

The faultes, moſt neceſſary to be corrected.

Page 15. lin. 8. put owt prieſtes and. and l. 14. put owt either prieſtes or, pag. 31. lin. 26. read is not a ſword. pag. 57. lin. 11. read with the contrary of that ſentence, pag. 66. lin. 22. put owt againſt, pag. 84. ſtat R. ſtat. pag 152. lin. 9. put owt ſuche. pag. 164. lin 26. yet R. yea. pag. 170. lin. 31. for the ſecond inuiſible. R. viſible. pag. 173. lin. 31 R. faithfulnes, pag. 191. lin. 23. in the margent R. 2. Coun. pag. 211. li. 8. put owt they. pag. 251. lin. 26. for decree. R. they decreed. pag. 261 lin. 20. paſtors R. people. pa 266. lin. 32. R. for if the. pa. 273. lin. 34. in certein copies, For thoſe alledged Titus to proue Timothy and: read thoſe alledged to proue that Timothy and Titus did. pag. 296. lin. 26. R. Euangeliſtes and paſtors. pag. 368. li. 16. giftes, R. vices. pag. 390. li. 16 put owt but. pag. 402. lin. 16. R. inconuenient. pag. 440 lin. 5. this R. there is. pag. 441. li. 9. put for as, where as, and lin. 12. R. and in not. pag. 443. lin. 2. obteined. R. obſerued pa. 499. lin. 22 after the word before: ad, yt appointeth. pag. 516. lin. 19. for biſhops R. elders, pag. 553. li. 2. put out belike ſuche as elers.

Other faultes vvhich may ſomevvhat ſtay the Reader.

Page 9. line 6. put owt and pag. 11. li. 15. ſaith R. faith. page 18. li. 35. one read owne. page 19. li. 25, R. procedeth. page 21. li. 19. R. Vincentius. page 23. li. 6. they R. there. page 31. li. 2. R. ſpake. page 33. in the margent put owt

Ierome

Ierome Tom.3.preface in Iob.page 37.li.11.R.boulder.page 41.li.5.R.ſuſpi tion.page 42.li.21.R. not to come.page 46.in the margent. R.implicita. pa. 46.li.30. R.members.page 49.l.14.for R.of,page 50.li 21. R.magnifie.pa. 51.li.11.there al R the real.page 52. li.29.put owt the,page 53 li. 9. R.that a man.li.11. R.and not onely.page 55. li.36.R. herewith.page 61.li.25. diuiſ. 7.R.5.page 64.li.28.R not note.pag. 7.li.18.R. Ancyran.li. 21. put owt is page 94.li.16.R. [illegible].page 96. li. 31. R. remnantes, page 106.li.4.R. ſnatcher, page 108. li.35.this.R. thus, page 112. li.18. R. tel me now, page 116.li.19.put owt yet.page 131.li.26.R.poore,page 133.li 26.R ſelf.pa. 145 li.8.R.anſwerer,li.8.be R.he, page 146 li.24.R.ſoundnes of doctrine, page 148.l.36.R.not,page 151.li.6.R.gift,l 29.R.abilitie,page 194.l.8.put owt the figure of twelue,page 211.li.23.M.R maiſter, page 225. li. 20.R.I haue, page 233.li. 3.if,R.yt,page 234 li.35.in the magent, R.175, page 238. li. 13. R.was then,page 247.li.8,R.the whole,page 265.li 19. R. fauouring,page 259.li.24.R.yow might,page 281.li.15 put owt and,page 293 li. 20. R mi niſtery,page 302.li.11.R title,page 316.li.13.be R be,li.7.R.moſte,page 334. li.37.R.with,page 337. li. 18.R.yt is in an, page 341. li. 29. be R. he, page 352.li.35. R.are in the,li.36 are R. of,page 364 li 30,R ſeauen yeare, page 373.l 21.R. reading,li.28.R. dealing,page 380.li:24 in the margent,R.572. page 394.li.23 yt,R.yet,page 405.li.29.R. [illegible],page 417 li 36 for the ſecond there,R.his,page 460.li.32,R.in that,page 472.li 20.R.for him, page 485.li.12.R.weigh,page 492.li.1.put owt which,page 494.li.18.R. title,page 504.li.24.R.chew wordes, page 503.li.12.17 29.33.R Sozomen ne, page 508 li.29. R fondly.page 534 li.29 R had ſaid, page 536.li.1. R doen.page 562. li. 34,R.peece,page 565.li.29,their R. other li.33.for other, R.their,page 566.l.16 R with, page 570.li. 9. in the margent, R. aduerſus, page 581.li. 30, R.ſcambling,page 585.li, 8, is,R.as,

The anſvver, vnto the doctors præface: entitled, to the godly reader,

TO all here/in controuerſie/ cõſidering they are barely ſaid wi thout proof: yf they be affirmations/one yea/ yf they be denia ls/one nae/ ſhall be enowgh: ſeing they are all handled at large in this book. Except that/off ceremonies vſed in popery/wherof how vntrwly he ſpeaketh when he ſaith that the reiecting off them/ſtandeth vpon this/that we may not vſe, in any wiſe or in any

consideration reteined in the church anything that hath bene abused vnder the Pope: both hath manifestly in my former book / and further shall (God willing) in the later part off my reply appear.

Answer to his two Tables / whereoff the first is intitled off daungerous pointes off doctrine: the other off vntrwthes and falsified autorities, conteined in my reply.

After I had ended my book / and was entred vpon the preface: I receiued a treatise called / An examination off M. Doctor VVhitgiftes censures, conteined in two Tables, set before his book intituled the defence of the answer to the admoni. Wherof as I was glad for the truthes sake which shall receiue strenght by yt: so I was sory / that I receiued yt no sooner / for that it might both haue eased me off muche labor / and haue serued me for a good direction in those places / which might seem to require a larger defence / then the shortnes yt foloweth / would receiue. And as those off the churche which acknowledg this trwth / so I especially / for whose support (I take) yt was written / hartely thanck the autor and desire the reader / to vse yt for a supply / where my answer doeth not satisfy him. Whiche answers off myne / so far as I haue hetherto gone: he shall finde / after this sort.

In the firste Table.

1. The firste Article because yt was not lincked with any particuler cause in controuersie I pourposed to answer in this place: but now I will rest in the answer which is made.

2, 3. The 2. is answered page xlij. line 33. The 3. is answered page

4, 5, 6. xlv. line 17. The 4 page lij li. 20. The 5. page lxxxx. li. 14. The 6.

7, 8. page xcv. l. 29. The 7. page ccxlij. li. 21. For the 8. I refer my self to the foresaid treatise: especially considering that I haue passed

9. by that whole Tractate. The 9. is answered page cccclxlviij. lin. 6.

14, 15. The 14. page. cccliij. li. 28. The 15. page cccl xxtij. li. 37.

In the second Table.

1, 2. The first is answered page viij. li. 22. The 2. page ix. li. 26.

3, 4, 5. The 3. page. lxxij. li. 22. The 4. page lxxxij. lin. 37. The 5. page xcj. li.

6, 7, 8. 4. The 6. page clxij. l. 29. The 7. page cxcj. li 1. In the 8. that part touching subtil suppression / is answered page eclij li. 12 the other lieth vpon Illiricus / whom I named the autor off that report / yf

yt

ſt be not in the Code. The 9. is anſwered page cclv. li. 26. The 9. 10.
10. page cclvj. li. 29. The 11. page cclxxvj. li. 27. The 12. and 17. 11. 12. 17.
page cclxxvij. li. 17. The 13. page cclxxx. li. 12. The 14. page cclxxxj 13. 14.
li. 4. The 15. page cclxxxij. li. 7. The 16. page ccc. li. 33. The 18 pa. 15. 16. 18.
cclxx li. 34. To the 19. and 20. I anſwer as to the 8. off the firſt ta- 19. 20.
ble. The 22. is anſwered page cccclxxxj. li. 18. The 22. ccccxxxvj. 21. 22.
li. 12. The 23. page ccccxciij. li. 33. The 24. page diiij. li. 2 The 25. pa. 23. 24. 25.
5. dxij. li 28. The 26. page dxxxij. li. 11. The 27. dlxx. li. 15. The 28. 26. 27. 28.
page dcxxv. li. 26. The 29. page dcxxvj. li. 36. The 30. page dcxv. 29. 30.
li. 4. The 31. page dcxxvij. li. 29. The 32. is anſwered before in the 31. 32.
Epiſtle. The 33. page dcxlj. li. 13. The 34. page dcxliij. li. 33. The 33. 34. 35.
10 35. page dcxlv. li. 2. The 36. page dxxiij. li. 5. The 37. page dcliij. 36. 37.
li. 2. The reſt in both the tables remain to be anſwered/in the ſe-
cond part off my reply.

15

The replye vnto the answer pag. j. n.

For the foure fyrst sectyons/ being either false accusations/ hare repetitions off my wordes/ or profes off thinges which I haue set downe and confesse: I will not answer. His fifte section answere the not any thinge/ to diuers reasons which I haue set downe/ to proue that this cause can not be charged with disorder/ whose whole worke is/ that nothing be donne owte off place/ owte off tyme/ besides the boundes off euerie one. His seuerall callinge. in the 6. sectyon 4. pag. he falling to railing/ doothe gwilfully passe by the reason which I haue alledged/ why this doctine which we maintaine/ can not be thowght enemy vnto princes/ seing yt was a freende to princes/ when princes where enemies vnto it. For him selfe can not denie but the gouernement by elders/ the choise off the ministers by the churche/ the moste off those thinges which he especially supposeth to haue warre with the ciuile magistrate/ and are in controuersie betweene vs/ were in the tymes off the Apostelles/ when they being troden vnder feete off the ciuile Magistrate/ did neuer lifte vpp their heele againste his power.

And where he saithe/ it is no plaine dealing to drawe that to this cause/ which is trewly spoken off the gospell: he needed not to haue charged vs with wante of plaine dealing/ seing we offer to shew the discipline to be a pārte off the gospell/ and therfore to haue a comon cause/ so that in the repulse of yde discipline/ the gospell receiueth a checke.

That the discipline off the church/ is not in the nomber of

thoſe thinges which are varyed/is diſputed in the ſecond tra-
ctate/and in her ſeueral partes/thorowe out the whole booke.
That the diſtinction off the common welthe/ and the churche
hathe bene and owghe to be kepte of al men/which haue ſpoke
or written with any Judgement/ ſhall be ſhewed in the 20. 5
Tractate: and therfore althowghe the anſwerer doo a 100. ty-
mes repeete this thinge in bare affirmacions: yet the reader
ſhall once for all/looke for the anſwer off theſe thinges in thoſ
ſe places.

In his 3. ſection page 9. he ſpeaketh off the authoritie off 10
the magiſtrate vppon no occaſion/to no purpoſe/ with greate
wordes/ with no proofe. Then as thowghe I had written in
vnknowne figures as the prieſtes of Aegypte: he complaineth
of my obſcuritie/and that he can not vnderſtande what I mea-
ne: wheras I coulde hardely haue vſed greater light of ſpea- 15
ache/if I had bente my ſelfe therunto. For I proue the ſingu
ler benefite that the diſcipline bringeth to the comon welthe/
for that by the Eccleſiaſticall cenſures off admonition/ repre-
henſion/ſuſpenſion/ &c. the leſſer faultes off lying/ vncomely
ieſting/and cholericke ſpeaking being met with all: the paſſa- 20
ge is ſtapped againſte the greater faultes off theſte/adultery/
and murder. Wherin obſerue his vnfaithfull dealing/ which
feining him ſelfe not to vnderſtande that which my wordes
doo fullie ſounde: doothe notwithſtanding forge thinges off
me/wherof there is not the ſmalleſt ynkling. For here vppon 25
he aſketh/whether I thinke not the puniſhemet of theſte/and
murther ſharpe enowghe/ with diuers other which folow:
vnto all which ſylence yff they were handled as they deſerue/
were the fitteſt anſwer. Howbeyt to ſhut vpp the mouthe off
them/which ſeeke occaſion/I anſwer: that as the Eccleſiaſti- 30
call cenſures/ſhut not owte the ciuill puniſhementes/nor hin
der not in any parte their courſe: ſo the ciuill puniſhementes
can not diſplace the churche cenſures/conſidering that as the
one is occupied in the puniſhement off the bodie/ſo the other
is conuerſant in the inſtructing off the conſcience: and we ha- 35
ue a manifeſte example off the ioyning off them togeither in

one

one / and the same action in the scripture. Where yt was ordeined/that he that came not at the date appointed/ſhould be punished by the loſſe off goodes which was meere ciuill/and by ſeparation from thecongregation / whiche was altogether Eccleſiaſticall. howbeit it ſhal be ſufficient here to ſhewe/that where as the anſwerer ſhoulde haue diſputed againſte this that the Eccleſiaſticall cenſures together with the ciuille puniſhementes / haue more force to reſiſte ſynne / then the ciuill puniſhementes onely: not being able to anſwer to the reaſon/ as though he his noſe bleed/ turne the a ſyde and looking another way/ſo reaſonethe/as if the queſtiō were/whether the ciuill puniſhement were off greater ſtrenght to holde owte ſinne / then the Eccleſiaſticall/which neither is / nor ſhalbe the queſtion at this time/yt is ſufficient that they be bothe neceſſarie. And whereas he aſketh whether the magiſtrate hathe not power to correcte lying/vncomely ieſting/cholericke ſpeaking (off which onely queſtion he might ſeeme to haue ſome colour of occaſion giuen by my wordes) I anſwer that in ſaying that the magiſtrate doothe not cōmonly puniſhe them/ I neither ſaye that either he maie not/or he will not (as he doos the vntrewlie ſurmiſe) but I had regarde vnto the eſtate does the of our comon weithe/and of all other which I knowe this daie/ where there are for the moſte parte in thes caſes / no courtes or iudgementes ſeates / which doo once take knowledge off thes cauſes it being alſo a common principell/that the lawe doothe not take care of ſmal things, as it is alledged in one of the lawe caſes/which is reported in Kinge Henry the eight his yeares. And in reſpecte that ſuche like matters are onely corrected by thes cenſures off the churche/ they are called off certeine conſiſtorie matters. And therfore I refuſe not onelie the iudgement off the indifferent but off the moſte enemy reader/which hathe but a ſparcke off equitie in him. How vntrew it is / that either we wringe the ſword by thes wordes owte off the magiſtrates hande / or ſuſpende the drawing off yt in anie reſpecte / vpon the pleaſure off the elders / yipp off the churche,

10. Eſay.

In the 9. section pag. 6. as thowghe the imperfection off the churche were not confessed off our partes / he setteth himselfe to proue / that men commit faultes as longe as they be in this liffe. Secondly to proue that the churche florisheth with vs / he alledgeth that the common wealthe florisheth: wherunto forsomiche as it is with owt the compas off this treatise to medle with the rectitall off the breaches off the common welthe / and there are other proofes enowghe to conuince the deformities off the churche: I will make no answer / sauing that he muste vnderstande that in supposing diuers crackes in the common wealthe / we are so farre from staining the carefull watche / and painefulnes off the godlie magistrate (as he surmiseth) that his faithfull and godlie trauailes are rather herebie commended / who in so sore a sickenes / and amongres so manie partely vnfaithfull / and partely vnskillfull physicions / hathe hetherto kept liffe in yt.

In the 10. section / pag. 6 where he saithe / that the threatening off the Prophethe appertaineth to other realmes / which refuse ād persequute the gospell / and can not belonge vnto ours: the discipline being as it is propounded / and offred to be proued / a parte off the gospell / muste needes arme the lorde againste the refusers and so michethe more / as it coming into the churche as into her home / is therfore more dangerously reiected. And where the answerer in wordes calleth for fruicte off the gospell: In this enemitie which he hathe with the discipline off the churche pulling downe the hedge wherwith the lordes orchyarde shoulde be salfe from the inuasiō of hurtefull beastes: he is as freendlie to the fruictes of the gospell / as the Easte winde is to the fruites of the earthe. For the Discipline off the churche being one off the moste excellentest meanes that the lorde hathe ordeined / to cause the doctrine of the gospell to fructifie: he is founde a nourice of that barennes againste which he exhorteth.

Esay 60. 12.

In the 11. section pag. 7. he hathe broken his bridell agayne / and in leuing the matter in bande / he runneth to his olde accusations / wherunto I haue not to answer. That there is no

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heade off the churche but onely Christ / shall be shewed in the treatise off the Archebishopp / into whiche question this saileth. And leste nothing shoulde be saide for answer to that which I had set downe: the glosse hathe here charged me / that I make more off the gouernement then off the gospell / whiche is a manifeste vntrewthe; for I speake of the discipline as off a parte off the gospell / and therfore neither vnder / nor aboue the Gospell / but the Gospell. But the reason which he addeth is to be noted: for (saith he) he likeneth the estate off the churche / to the wandring in the wildernes. Firste off all iff I did liken the estate off our churche now destitute off the discipline / vnto the estate off the churche whiche was in the wildernes: there is wherwithe that similitude is supported. For, as diuers lawes were giuen vnto the Iewes in Mounte Synay / the practise wherоff they coulde not haue / vntill they came into the lande off Canaan: euen so the doctrine off the Gospell / cannot haue the full practise / vnles yt haue therunto ioyned the discipline. But to cut off all occasion off cauilling / iff I had not fallen vpon them that seeke yt / I expressed wherin the bringig in of the discipline shoulde haue bene like the cõduction of the people into Canaan: not in that yt is ether better / or not so good as the doctrine off the gospell: but in this / that as then the people had their full deliuerance / when they came into that lande: so we by this addition off Discipline to the doctrine off the gospell / together with a whole and entier deliuerance owte off the thraldome off the popish Aegyte / might haue greater fredome in the citie off God whiche is his churche.

The other Cauill is off the same sorte. For as I propounded the vpright kinges to be folowed / in their whole and full reformacions: so those which halted I set before / to the intente they should be avoyded / in that their reformaciõs were not throwgbe / and therfore where a reformacion is not full / although the wante be not in the same poincte in whiche they were behinde: yet therin yt resembleth the / that as they / so this is vnperfecte. Beside that it is vntrew that all those kinges /

ges / which I saide to haue caried the marke and spott off
1.Reg.15. their imperfection / suffred manifest Idolatrie / as it appeareth in the example off kinge Asa. Vnto the nexte section I answer nothing.

To the 13. sect. pag. 9.

Act.10. SEinge the church off Christ gathered amonge the Jewes / and S. Peter him selffe were ignorant off one of the greateste misteries off Christianitie / concerning the maner off the calling off the Gentilles: yt owght not to seme straunge vnto vs / iff those famous Martirs were ignorant / off some principall point commaunded by the word off god. And iff it be replyed / that this ignorance falleth not into the holie ordre off the martirs off Christ / and that the lord leveth not those which are witnesses vnto death / in ignorance off any such necessarie pointe: Cyprian and Justin Martyr / (wheroff besides other smaller errors the one helde / that those which were baptized by the heretikes / were to be baptized againe: the other was a Chiliast / ad said that the faithfull / should in the generall resurrection line with Christ here vppon earthe 1000. yeares:) I say these two godlie Martyrs are sufficient proffes / that the gloriz off martyrdome / dothe not free men from being in danger off ignorance / off some necessarie doctrine commaunded in the scripture. Origene (if he were as it writeth off him a Martyr) had so many / and so grosse errors / that he had neede haue verie favourable interpretation / to make him holde the fundation of Religion: especially iff they be his workes which goe vnder his name.

And if it be further said / that albeit those martyrs did erre in suche weightie matters: yet it is to be supposed that before their deathes / they chaunged opinion: I saye that that can be by no likelihoode supposed. For then vndoubtedlie they would haue called backe their former opiniones / and not haue suffred them to the hurt off the church / to haue lined after their des

se deathe. If this be not sufficient/ to shew that godlie Martyrs maye remaine in the ignorãce of some necessarie point of Religion: our owne Ecclesiasticall stories/ do furnishe vs with diuerse examples off godlie Martyrs/ off all sortes/ and all times/ but especially in the beginning (when the daie off the light off the Gospell/ beganne to peepe owt off that night off popishe darknes wherin we were) who euen in there examinations before theire martirdome/ affirme the contrary off that wheroff we are clerely taught in the word of God. I haue not the booke by me/ but I well remembre there mentioned of a notable man/ and off the later Martyrs/ which affirmeth a verie grosse descent off our savior Christ into hell: which is an error in one off the articles off our faithe. Another graunting such a Purgatorie after this life as the papistes do imagine/ and others also diuerse failing in substantiall pointes of doctrine: wherby what soever becommeth off this place off Nehemias/ yet that is trew which I set downe: that both good men/ and learned/ and martyrs/ may not onely be ignorant/ but also holde/ the contrarie off some substantiall pointes off Religion. So that iff the example which I vsed/ should not serue: yet the doctrine which I set downe is trew and vnshaken/ yea (sauing onelye a bare deniall) vntouched.

And because the Answerer holdeth oute the Slidinges of the moste excellent seruantes of god/ to hide this vnfaithfull dealing withe the church in this resistance against the trewth: he must vnderstand that their want in these thinges/ is so farre from making his fault lesse/ that it shall weighe so much more to his condemnation/ by how much the lord hathe offered the knowledge off those thinges vnto him which (he disdainefullie reiectinge) would withowt all controuersie haue bene ioyfullie embraced off those blessed Martyrs. And iff he had rather here this sentence off an other then off me: it is that which Cyprian in a certeine Epistle writeth/ wher all this is confirmed when he saith: That yff any off our predecessors either by ignorance, or by simplicitie did Cyp. lib. 2. Epist. 3.

did not hold that vvhich the Lorde did by his com
maundement and example teache: that the Lord
vvould forgiue that simplicitie: But vnto vs (saith
he) vvhich are admonished & instructed, there is
no suche pardon leste.

And althowghe he now whiteth there tombes withe a fewe faierr wordes: yet it is to be feared/that iff they were alyue/and should but a litle touche his bile: all the learning and godlines they had/should not be able to harnesse thē frō those dartes of his tonge, which others haue felte. And it shall appeare I dowbt not or euer we haue done / whether he beare that reuerence/which he pretendeth/when I shall haue shewed/that the principall pointes which are debated betwene vs/and which he is so looth to forgoo / be clere and manifest assertions/partlie off the eldest and moste auncientest professors off the gospell/and partely off the moste famous/learned martyrs in this our land: I saye whē these thinges shalbe shewed it shalbe discouered: whether this price which he setteth of there iudgement/ hathe risen of their exellencie in vertew/and learnig/or rather of that cause which I haue before obserued.

In the allegation off the place of Nehemias/yff I would followe the answeres traine/ I need not retracte any thinge. For I could alledge/ vppon that that bothe before and after ther is rehearsed the same storie which was spoken off in Esra / the feast off tabernacles is like to be all one/ spoken off in Esra/and in Nehemia: howbeit because there are reasons which leade me to thinke otherwise: I willinglie confesse that the storie of the celebration of the feast of tabernacles in the third of Esra/maketh against that I said/ of not holdinge that feast so manie yeares. But I denie that the answerer in all this great triumphe/either dothe or can lose my holde off that place/ wherby I confirmed the continuance off so many yeares in omittinge that/which owghte to haue bene done by the commaundement of god. For notwithstanding the feast were celebrated: yet it can not be shewed / that it was kept in suche

23. Leui. sorte

ſoute as it ought/with bowghes made of certaine leaues/ and bowghes commaunded in the law. And that the wordes off the booke of Nehemias/ which affirme that the childrē of Iſrael had not done ſo frō the time/ are not referred o-
5. nely to the ioie which was great in that feaſt/ but vnto the kep inge of it with bowghes as in times paſt omited/ there is this likelihood: that the ſtorie ſheweth / how they had celebrated the firſt day off the feaſt without any off thoſe bowghes pre ſcribed/ and that the ſecond day of the feaſte/ hearing the law
10. read which cōmaunded thoſe bowghes / they corrected their error wherupon immediatelie folowe theſe wordes of the booke that the childrē of Iſrael had not done ſo, frō the ti-me of Ioſuah the ſoñe of Nū, wherby appeareth that there was a generall ignorance of the maner of ſolemnizing that
15 feaſt/ euen in Eſra the higbe prieſt/ whoſe expertnes and knowledge in the law off god/ together with a feruent zeale to ſeke the lord/ is ſo highlie commēded off the holie ghoſte. And iff the Hebrew coniunction Vau, which followeth immediately / be taken in the proper ſignification: the wordes off
20 the texte will not ſuffer that worde (So) to be referred to any other thinge / then to the omitting off that cōmaundement of the lord/ by the ſpace of ſo many yeares as I haue aſſigned. ſo that vnleſſe I will yealde him this place willinglie: he is not
25 able withe any force of reaſon/ to wring it owt of my handes.

The places off the kinges and Cronicles are not like vnto this: for the ſpeaches are plaine ād clere there which is not ſo in this place/ eſpeciallie to that ende/ that he would carie them. Where he aſketh whether he ſhould ſaie) That I haue not
30 read the place, or doe not vnderſtand yt, or vvillinglie and vvittinglie abuſe it or receiued it in ſome notes from others) let it be free to him for me to ſaye either of them/ or all off them together. But wher he
35 ſaith he, will ſaie none of them/ and yet in another place twenty lines after/ chargeth me with the moſt heinous of them all that is with wilfull depraning off the Scriptures: excepte he

can bring it to some figure of Rhetoricke/ which will be hard for him to doo: it is to open an vntrewth/ toined as it should seme/ with a great excesse of enuie and displeasure: the streme wherof was so stronge/ that it did as it were by force/ carie awaie the trewth off his promise.

Vnto the 14. section.

I Onelie prove that their highe estate ought not to shadowe the cause in hand: I saye nothing lesse then that men in highe estate can not haue the trewth: their is no syllable sounding that waies/ the contrary I plainely affirme/ that manie off the Nobilitie and gentrie/ are Zelous and Religiouse. To what ende therfore these places owt off Isay/ Gualter/ Bullinger to prove a thing not onelie not denied/ but plainely affirmed? For iff he thinke Maister Bullingers sentence dothe hinder/ that the saynge off S. Paule to the Corinth. can not be vnderstanded of these times: he is greatlie abused/ considering that the reason which the Apostell there vseth/ which is that no flesche should glorie in the sight off God/ reacheth to the whole estate of the kingdome of Christ/ and is not proper to that time. And when Maister Bullinger saith that it came to passe especiallie in that time/ he excludeth not the times that folowe.

Where as he saithe the simple and plaine meaning of the texte to be/ that god in his electiō to eternall life/ hathe neither respecte to learning/ nobilitie/ riches or any suche thing: he dothe manifestly corrupte the sentence off the Apostle/ and the whole proces off his diputation. for the apostle going about to maintaine/ the naked simplicitie off the preaching off the word of god/ against those that would haue the word preached in the swelling wordes off mans eloquence: amongest other reasons vseth this/ that the lord vseth for the most part other meanes to doo his/ then the wisdome off men would chuse to doo their matters. And therfore that the simple kind

off

off preaching / without all pompe and braueries off speach / might seme lesse strange: he sheweth the same to come to passe in the callinge off god / in which he taketh the moste vnlikely in mans iudgement / and passeth by those that the wisdome of man would soneste take. And albeit it be to an other ende / this sentence off S. Paule is the same in effecte with that off S. Iames: that god chuseth the poore in the world riche in faith. Now although it be trew / that god hathe not respecte to riches / or powertie / nobilitie / or base degree in his eternall election: yet who is there so voide off all iudgement / that will saie that the trew and simple meaning off S. James in this place is / that god in his eternal election hathe no regard to riches / or powertie? When he therfore reproueth them to whom he wrote for that they reiected the poore which the Lorde for the mooste part chuseth / and made much off the riche / which he for the moste part reiecteth. Iam. 2.5.

Saint Paule therfore sheweth not onely what came to passe in those times: but what for the moste part cōmeth / and shall come to passe / vnto the worldes ende in the Kingdome of Christ: euen that he had before learned of our sauior Christ / that the poore as those that are afflicted / and cast downe with the sense off their miseries / oftentimes do gladlier receiue the gospell. Neither followeth it herevpō that the riche and noble are shut owt off the kingdome off God / or that riches off them selues make men lesse apte to the kingdome off heauen / seing Abraham the father off the beleuers was riche: or els that the riche sometime goo not before the poore in receiuing off the gospell: whiche we reade to haue come to passe in Beroe / and Thessalonique / and which sometimes commeth to passe not onelie in one citie / but in a whole realme / that the nobilitie embrace the gospell / and the baser sort despise yt. But this I say which also the Apostle meaneth / that the common and most vsuall calling off God / resteth in more off the poore then off the richer sorte: that the riche and noble that haue receiued that benefite of this holie callinge / maie learne therby the better to esteme the treasure they haue / and the faster to hould Act. 17.

hould y^. But I feare lest in confuting his absurdite/I become almoste as absurd as he.

Now allow nothing which maketh against yow/ and that yow may saye trew all Scriptures be they never so plaine/must be falsified. The place off the Cronicles in the 29. chapter/is no collection/ but the plaine and manifest wordes off the Scripture/ and so clere that it was not possible to have had clerer wordes. For after that the halie goste had saide/ that the leuites the priestes brethern/ had holpen them vntill the worke were done/ and vntill the priestes had sanctified them selues/he addeth the reason כי הלוים ישרי לב להתקדש מהכהנים: that is, for the leuites vvere more vpright in harte in sanctifyinge them selues then the priestes. And here the faithe of the Answerer which he vseth with his reader is to be obserued. Which having one onelie translation to meintaine him selfe/against a manifest truthe of the scripture/ hathe followed that/and left not onely the trewthe of the Hebrew/but all other translatiõs bothe of the greke (wherof the ouide interpretour is nothing els but a translator) and of the latin Munster/Pagnine/Leo Juda/ Castalio and other translations in other languages/which I am perswaded with one full consent/ haue amended the error off the vulgar translatiõ in latin. and yet he is not ashamed to saie/ that some trãslatiõ semeth to insinuate sõe suche thinge as I haue set dovvne/in steede that he should haue said: all trãslatiõs the ould onelie excepted/so expound it the speaketh as thowgh some one translation onely had so turned. And in steed that he should haue said they plainelie and clerelie declare it/ he saith that yt semeth in some translation to insinuate: and where he should haue said/ the same thinge that I haue sett dovvne he saith some suche thinge. And on the other side when he speaketh of the translation Which serueth his humor. He saith/ That yff credit

may

may be giuen to those which be notable lerned men, speaking in the plural numbre/ as though there were a numbre/ that had so translated it: when beside the ouide translator/ he is not able to shew so muche as one. For wher he saith that Pellicane translateth those wordes/ &c. he is abused: for they are the wordes off the ould translator/ and not off Pellicane/ who neuer set forth any transation. I graunt that Pellicane being deceiued by the ouide interpretor so expoundeth it: but what is that against so manifest both light of the texte/ and consent off all other learned men/ which all with one cõsent refuse the ouide trãslatiõ as that which doth ope violence vnto the trewth: so that I perswade my self that euen the verie papistes/ as the monke Isiodorus Clarius/ hath in this point reformed the ouide trãslator. And it is a mere sable/ that the Leuites could be sanctified easlier/ or in shorter time then the priestes: neither is their any suche thinge in all the law of Moses. For as touching the corporall pollutions/ that happened vnto men by touchinge of thinges which the law counted vncleane and common or off what other meanes soeuer men were made vnmeete/ to come either into the congregation of God/ or other societie of men: the purgation and clensinge accordinge to the kind off pollution/ was the same and in the same time/ not onelie vnto the priestes and Leuites but also vnto the common people/ and this answere is manifestlie ouerthrowen by the wordes off the text. for in that there were some priestes sanctified as well as the Leuites: it proueth manifestly that the cause off staie was not in the time that the ceremonie off sanctifing required/ for then that should haue also staied the rest off the priestes.

And wher he saith Surelie the verie circunstance off the place doth proue that sence to be true: there can no wordes be suffieient to declare this bouldnes. For wher the holie ghoste doth assigne the cause off the fewnes off the priestes in the worke off the lord/ in plaine wordes for that the leuites were more vpprighte in hart to

 san-

ſanctifie the ſelues then the prieſtes: he would make vs beleue that the cauſe of their fewnes in that worke was that which he hath imagined: wherof there is not a lettre in the ſcripture. For that there were to few prieſtes to ſleay the ſacrifices I graunt: that the Leuites helped the prieſtes vntill other prieſtes were ſanctified / I likewiſe graunte: but that the cauſe off this fewnes was either the want off nombre off thoſe which were in the order and degree of prieſthood / or for that more time was beſtowed in ſanctifying the prieſtes then the leuites (which he imagineth) I denie / and againſt his imaginatiō oppoſe the manifeſt wordes of the holie goſte.

In the place alſo off the 30. of the Chronicles / it is manifeſt that the people were more earneſt / then either the prieſtes or the leuites. And although the anſwerer haue here neither corrupte tranſlation / nor vntrue expoſition / nor patch off reaſon to ſet againſt it: yet he wil not yelde him ſelfe to the truthe. The holie goſte declaring the readines off the people off Iudah / in aſſembling them ſelues ſo ſpedilie / and with ſo generall a conſent / and their zeale in breaking downe the monumentes of Idolatrie / firſt at Ieruſalem (as appeareth bothe in the laſt verſe of the 29. chapter / and in the verſe goinge before this place) and afterward in the whole contrie off Iudah (as appeareth in the beginning off the nexte chapter) iff he had ſaid not hinge els yet it might haue bene gathered. But when he addeth immediatelie after he had ſpoken off the readines / and zeale off the people / that the Leuites and the prieſtes were aſhamed: Iff this be not the cauſe / I would gladlie learne of the anſwerer what ſhould be. And the Rabbins although they often times wringe the wordes off the texte / to couer the ſhame off their nation / and eſpeciallie off thoſe which were in publike charge: yet durſt neuer attempte to ſtriue againſt ſuche light off wordes as be here: but in bothe thoſe places off the Cronicles / confeſſe the faultes off their prieſtes and leuites. And one of the in this place giueth this reaſon / why the prieſtes & Leuites differred their ſanctifyng of them to the worke of the lorde / namelie for that they could not

Schelomo Iarchi.

beleue

beleue that king Ezechias met good faith and therfore held of and stode alouse/ because they suspected that the king would returne to his fathers traine of Idolatrie / as it commeth often to passe in those that serue the time / which waite vppon what side the wind will turne.

And that owght not to seme so strange a thinge vnto the answerer/ considering that beside this place/ there is example off this vntowardnes of the priestes and Leuites in respecte off the people in an other place / for when king Artas haste had giuen leaue vnto the Iewes to returne vnto Ieruſalem/ for the aduancement off the seruice off God with Esra: it appeareth that there were of all sortes off men which willinglie accõpanied Esra in his iorneye/ but of the the leuites either priestes/ or which were simplie leuites/ ther was not founde one/ vntil suche time as Esra was faine to vse his authoritie which the king had graunted him for the causing of them to come. Esra.8.ca 15,vers.

Vnto the three next sections being reproches/ I answere not/ for it is vnworthie to be answered / which he speaketh off contrarietie with my selffe / because I acknowledge the Bisshops my superiors / which would haue equalitie off the ministerie.

To the next pag. 13. I answere.

IT is not enowghe for yow to corrupt the holie scripture sentence by sentẽce/ but yow must also ouerthrow at once the meaninge of thre whole chapters togither. semeth it a smale thinge in your eies to cõfound thinges diuerse/ but yow must mingle those which are cleane contrarie. For S. Paule dothe not in the eight/ ninthe/ and tenth chapters speake against those which striue aboute owtward thinges / but quite contrarie disputeth against those which meinteined the free vse off all owtward thinges without exception not against the spiced conscience off some weake brethren/ that made scruple off thinges wher was none/ but against the senseles cõscience of those/ which vnder pretence off libertie off owtward thinges/

gaue

gaue occasion of daungerous falles vnto the weaker brethrē/ and which cōsidering onelie what was in the owne nature lawfull / had no regard to the circumstances off place and persons/ wherypō he sheweth thinges otherwise in them selues lawfull / to be throwgh circumstances as towching the vse vnlawfull. And especially in the tenth chapter he confuteth the verie selfe same reason / which the A. rowleth so roundlie with in this place: which was/ that for so muche as the eatinge at the Idolles feast / was but an owtward thing / and went no farther then to the bellie: therfore it was indifferent to be vsed or left at a mans discretion. So the place (then the which their is none stronger in the whole bodie off the Scripture/ to bind and kepe in the lauis he vse off Christian libertie) that the A callendgeth for the enlarging of it beyonde the boundes that God hathe set in his word.

And whereas he sayth that S. Paule declareth their contentions which seperate them selues from the church for externall thinges: S. Paule maketh no mention there either off contention or diuision from the church / neither in deed they which abused then their libertie contended withe the weaker/ but contemned them. Also off deuiding them selues from the church in that place is not a worde / who soeuer will reade those places with a litle diligence / shall easely perceiue that this is the matter which the Apostle giueth owt in that place. As touching externall thinges for which the church of Christ may not contend / they are suche as (there being no commaundement of God directlie to vse them or not to vse them) are left in the discretion of the faithfull to be ordered the most to Godes glorie and edifiyng one off an other: therfore as I thinke termed off learned writers externall / for that they come not vnto the conscience/ not bind not yt. For otherwise that differēce off externall and internall thinges / is not sufficient to giue to vnderstand / which are thinges indifferent / or vnindifferent. For neither are all externall thinges left to our discretion / as I haue shewed: and there are some internall thinges/ as off certeine inward thowghtes and opinions / which

which are not imputed vnto vs for synne/whether soeuer we thinke or iudge of them. As if I thinke in my selfe that there was neuer suche a Hector/ or Achilles/or troye as is described off Homere and virgill/I sinne not: and if I thincke there was/ neither is that imputed vnto me for synne. But these thinges which be in controuersie seing we offer to proue them commaunded/and necessarie by the word off God: how commeth it to passe that yow laf he owt so manie places owt off Bullinger / and Zuinglius against those/ which trouble the church for indifferent thinges: as thowghe yow had alreadie gotte that which yow confesse by and by to be in triall: that these things which we demaund are not necessarie. What order of iudgement is this/ first to giue iudgement or euer the cause be heard? iff yow will needes be bothe parrie and Judge/ at last yow should haue saued these vntill yow haue as yow promised shewed the vnrewethe off our cause. And therfore hereafter as often as yow doo importunatelie and vnstillfully heape so many places togither: yow shall haue for answere a plaine blancke.

To the 16. sect. pa. 14.

Whether yow haue either scripture or godlie learned author for your warrant in your assertions/ partely hath bene alreadie shewed/and more shall appeare. But yow must learne that the part of a faithfull teacher in the church of god/ is neither to propound any thing to the church / neither to reiecte that which is propounded by other/off credit off any godlie/learned/zelous man. And althowghe this be to much/yet that which he writethe in the 100. pag. is to farr owt of al square. Wher he affirmeth that the argument off authoritie/ whether owt off the Scriptures / or owt off the interpretors off the Scriptures/is the best reason that can be browght in diuinitie. To bothe I will answere here in the beginninge that the reader may haue wherewithe he maye beware/and know

how to estemte bothe his and our proufes. And first of all seing
2. Tim. 3. the Apostle teacheth Timothie/that the Scripture inspired by
the holie goste/is the onelie rule for the minister (which he cal
leth the man off god) either to establis he or overthrowe what
soever maye fall in question in the churche: And S. Peter saith
2 Epist. 4. that who soever speaketh in the churche must speake as the
wordes of god: And seing all the godlie zelous learned men in
the world are not able to authorise or displace any doctrine in
the churche without the word of god: I leave it to be consider
ed how daungerously he maintaineth his answere to be good
for that it hathe ground either of the word of god/or the iudg
gement of some godlie learned man/and let it be waied whe
ther this be to set vp an other Doctor in the church then Mo
ses or our saviour Christ.

Touchinge that the authoritie off the Scriptures in divi
ne matters owght to prevaile/I willinglie graunte: but that
the argument off the authoritie of men whiche haue interpre
ted the Scriptures / is the beste reason in controversies off
divinitie/but off the Papistes (whose strongest towers are in
the testimonies off the Doctors) was never hard off. And tho
owghe there be nothing more Papistical then this assertion:
yet the doctor holding the name and profession of the gospell/
maye to the vtter subuersion off it/cause this to be printed and
flie abroade. And that the authoritie off learned men should
be the best proufe in divine matters / hathe more absurdities
in yt/then yt hathe wordes. For first their authoritie is here
set in the same ranke withe the authoritie off the Scripture/
in that/as the authoritie off the Scripturr/so it also/is set in
the superlatiue degree off the best proufe. Then their authori
tie being preferred vnto all reasons / is preferred vnto the
reasons drawen owt off the Scripture: which in everie divi
nitie cause almoste/besides the authoritie are diverse: drawen
off the causes and off the effectes / &c. Thirdlie yt yo absurd/
to perferr the authoritie of any man (which yo onelie his bare
affirmation) vnto his one reason and discours. And seing the
ende off proufes in controuersies off divinitye / is that faythe
maye

maye be engendred in mindes / whiche onelye can be grounded on the worde off God: what a miſerable / yea what a curſed faith ſhall that be / that is hanged off the authoritie off men: which be they never ſo learned / yet are they (becauſe they be men) Lyers / ſuche as deceyue / and be deceyued.

And wheras he ſaithe that an Argument off authoritie hathe an other weight in our profeſſion / then yt hathe in humane ſciences: I confeſſe it hathe ſo / iff the authoritie off the Scripture bee conſydered: But as for the authoritie off men / for the which cauſe he alledgeth this / yt is farr otherwiſe. For yff the authoritie off man in humane ſciences / and in mens matters / be off ſmall force: off how how muche leſſe force owght yt to be in Godes matters? yt is clene contrarie therfore to that the S. ſayth. For althoughe that Kinde off argument off the authoritie off men / is Good neither in humane / nor diuine ſcience: yet it hath ſome ſmale force in humane ſciences: for as muche as naturalle / and in that he is a man / he maye come to ſome rypenes off Judgement in thoſe ſciences. Which in diuine maters hathe no force at all / as off him which naturally and as he is a man / can no more Judge off them / then a blind man off colours. Yea ſo farre is it from drawing credite if it be barelie ſpoken without reaſon and teſtimonie off Scripture: that it caſteth alſo a ſuſpition off vntrewth / whatſoeuer proceded from him / which the Apoſtle did well note when to ſignifie a thing corruptlie ſpoken / and againſt the truthe / he ſaith: that it is ſpoken according vnto man: he ſaith not as a wicked or lying man / but ſymplie as a man. And althowgh this corruption be reformed in manye: yet forſomuch as in wyom the knowledge of the truthe is moſt advãced / there remaineth bothe ignorance / and diſordered affections (wherof either / turneth him from ſpeaking off the truth) no mans authoritie withe the church eſpeciallie / and thoſe that are called and perſwaded off the authoritie off the word off God / can bring any aſſurance vnto the conſcience. So that iff all that the S.

Rom. 3.

affirmeth were trew (as it is vntrue): and iff all these authoritie which are alledged were faithfullie / and according to the meaninge off the writers cited (as they are almost all writhen / and falsified) yet being for the most part / vpholden by the bare authoritie and credite off men / they can give no reste to any Christian conscience which shall leane vppon them.

And iff he saye / that those men have not spoken without reason and warrant off the word of god: then besides that he is greatly to blame / that bringeth not the reasons which moued them to thinke so / and wherupon as vppon certen pillers that sentence might stand: it falleth owt still against him that the argument off authoritie hathe no force: as that which hathe no credit off it selffe / but as altogither lame is faine to borowe feete off an other. And then the D. should have considered / that for so muche as the reason off authoritie standeth for the cause and sake off an other / that is to saye for the argument off causes and other places: it must needes be worse then the arguments wherupon it hangeth. for that for whose cause another thinge is / is better the thething which depende deth vpon it. And therby further followeth that forsomuch as reason without authoritie is good / and authoritie without reason nothing worthe: that those argumentes which are grounded vpon reasons / are better then those which are grounded vppon authoritie. And wheras peradventure he will seke some colour of defence off his absurd speache / in the wordes which he addeth (of suche learned men as do rightly interprete the scripture:) that addition as it taketh not awaye from the absurditie: so it addeth to the folie and improprete tie of speche. For besides that he taketh that for graunted / which is the question / that is to saye whether it be rightlie interpreted or noo: he should have vnderstanded that the rightnes of the interpretation / depeddeth not vpon the authoritie of the man / or in that suche a godlie or learned man did so interprete it: but in that the place is expounded agreable vnto the sude of the texte.

And

And that the D. which vnder the name off auncient authoritie would oppresse the truthe/ may vnderstand that euen in this magnifiyng of authoritie/ he is not so good a scholer or disciple off his pretended masters: of diuerse sentences off the fathers them selues (wherby some haue likened them vnto brute beasles withowt reason/ which suffer them selues to be led by the iudgement and authoritie off others: some haue preferred the iudgement of one simple rude mā alledging reason/ vnto companies off learned men) I will contens my selffe at this time with two or thre sentences. Ireneus saith/ Vvhatsoeuer is to be shewed in the scripture; can not be shewed but of the scriptures thē selues. 3. l. 12. c. Zero. saith: No man be he neuer so holie or eloquent hathe any authoritie after the Apostles. Augustin saith: that he vvill beleue none hovv godly and lerned so euer he be vnles he confirme his sentence by the scriptures or by some reason not cōtrary to them. And in an other place/ heare this the Lord saith, heare not this Donatus saithe, Rogatus saithe, Vicentius saith, Hilarius saith, Ambrose saith, Augustin saithe, but harken to this the Lord saithe.

vpon the 86. Psal. Epist. 18.

Epist. 48.

And againe hauinge to doo withe an Arrian/ affirmeth: that neither he ovvght to bringe forthe the councell off Neece, nor the other the councell of Arimin, therby to bringe preiudice eche to other: neither ovvght the Arrian to be houlden by the authoritie off the one, nor him selfe by the authoritie of the other: but by the scriptures vvhiche are vvitnesses proper to neither, but common to bothe, matter vvith matter, cause vvith cause, reason vvith reason ovvght to be debated. And in another place against Petiliane the donatian hereticke he saith: Let not these vvordes be heard betvveue vs. I Saye: yovv Saye: let vs heare this, Thus saithe the lord, and by and by speaking off the scriptures he saithe there let vs seeke the churche, there let vs trie the cause

Against Maxim. the Arrian. 3. 14. chap.

De vnitate ecclesiæ cap. 3.

Here yt is manifest that the argument of authoritie off man affirmatiuely is nothing worthe/which the answerer notwithstanding maketh so great accounte off: likewise that reason whiche is not directly against the treweth is preferred to authoritie which the A. denieth, and yf Augustin thowght that in a matter off controuersie the authoritie off so manye godlie and learned fathers as were assembled at that Councell off Nece interpeting the scriptures rightlie/ owght not to be alledged not onelie to condemne and conuince/ but not so muche as to preiudice an hereſie long agoo condemned: iff he would haue the trewth tried by the scripture onely: let all men iudge how euill a folower off Augustin the D. is/ which in the authoritie of one or two men layeth so great weight/ that he thinketh that kinde off proufe to be the best proufe off his and ouerthrowe off his aduersaries cause. And iff at any time it happened vnto him (as it did against the Donatistes, and others) to alledge the authorite off the auncient fathers which had bene before him: yet that was not done before he had layed a sure foundation off his cause in the scriptures/ and that also being prouoked by the aduersaries off the trewth/ who bare themselues highe off some Councell/ or off some man off name that had fauoured their parte. And therfore iff the A. would faine this with the example off Augustin in other places: yet for that he neuer in any cause laieth any foundation/ either of any scripture or colour of scripture: ād being prouoked flieth still from it/ as from the rocke and sandes o his cause: it is clere that if he had that authoritie which he pretendeth vntrulie on his side: yet the vse off it in this sorte/ were bothe by the rule off the word off god/ and example off the auncient fathers altogither vnlawfull. And so the estimation which yow haue off the learned maie easelie appeare vnto all men/ to be as they make for yow/ or against yow: so that when they make for yow they are as sharpe of sight as Egles: afterward when they are against yow they see no more then Jayes.

Contr Iulian Pelagianū lib. primū. lib. de natur. & grat.

Now giue me adresse vnto the wiseſt/ godlieſt/ and beſt learne

learned emongest the Ecclesiasticall order/ to know off them whether they thinke whith yow: but your addresse is verie vncerteine: for those are not alwaies peraduenture best learned to the that are to yow/ and iff yow meane those whiche at there ease do not vnwillinglie beholde yow in this wrastle for the crowne of ease and honor (whereoff they may be peraduenture some) I maie yet haue Good cause to doubte / whether they be off that iudgement with yow/ or at least whether they would oppugne this cause as yow doo. for albeit they be content to take some frute off your labor; yet it followeth not alwaies that they would doo the like them selues. Now know that there are some whiche will receiue that which is taken by others/ that would not venture them selues to take yt: and Ierome writeth some where: that faultes euen confessed please oftentimes. Ier. 3. Tertia præfat in Iob.

Vnto the three next sections

That your counsaile vnto the reader off looking before he leape is Goodcronelie I admonish he that he looke by the candellight off the word off God. For that off alteringe our Iudgement yt cometh after to be answered pag. 41. Vnto that which foloweth in the 16, 17. 18. 19. 20. 21. 22. 23. I will answere nothinge/ sauing that for the proufe off that which I haue set downe and he denieth to chinge the aduantage taken by the faultes off the printer: I referre the reader to the corrections in the ende of the admonition. And where he denieth that the admonition quoted anie places for the phrase off speache/ and not the proufe off matter: to goo no further/ I referre him to the first page/ wher the 7. and 11. off S. Mathew are noted for the phrase/ and can by no meanes be drawen whether he would drawe them.

To

To the 27. sect. pag. 24.

WHere he accuseth me that I answere not to this section in the nexte line I answere to it: for confessinge it to be a fallation/and shewing afterward how vntruelie it is obiected/what more could I answere?

To the 28. pag. 25.

HEre M. D. sekinge busilie to hide his nakednes/findeth not so muche as a figge leafe to couer his shame with all. Na in sekinge a hole to hide it in he hathe met with a bill to shew it further of. He accusethe me of dishonestie/that I haue falsified his wordes in saying that he affirmeth it To be a thinge indifferent to come to the cõmunion clothed or naked for that he hathe not vsed this word (indifferent). yow bind me verie streight iff yow will let me vse no other wordes then yow/that which yow said in manie wordes I vttered in one. I refuse not to be counted vnhoneſt/ iff I haue differred in sense from yow. For whether that be a thing indifferent or no/whiche is neither cõmaunded in the scripture nor by necessarie collection maye be gathered therof: I leaue it to the Iudgement off all those / whiche haue learned that the scripture is a perfecte rule off all thinges publike or priuate necessarie to be done off a Christian man: which thinge also after is more at large declared. And where the glosse saith / that the proufe ovt off S. Paule that it is no indifferẽt thing for men ea cõe either clothed or naked is superfluous: I merueile that he seeth not that it is directlie against that he setteth downe whiche is/ that it can not be shewed ovt of the scripture either by plaine wordes or by necessarie collection, that men and women owght not to come naked vnto the communion. yt was peraduenture more then he woulde haue had / but his absurd assertion required it. After he saith he knoweth it is necessarie to comelis-

nes/

nes/that a man or woman come clothed: but he denieth it to be particularly expressed in the scriptures. as thoughe this were all one withe that which he set downe before/and that there were no difference betwene these sayinges: yt is not commanded in the scriptures, nor can by no necessarie collection be gathered off them, with this it is not particularly expressed in the scriptures. And to helpe to cleare M. D. Maister Ridley a singulier learned man & constant martir of Christ must be defiled withe this grosse error. Who although being a mā might bee welerre: yet it is incredible that a man of his learninge and godlines / coulde fall in so plaine a way as this. Therfore/onlesse it be made to appeare/ I can not beleue that euer he wrote so: and iff he did/ I am sure he is well content that as stubble it shoulde passe throughe the fire.

Where yow aske whie I toke that exāple and lefte the rest: I gaue yow the reason for that the other came to be spoken off more properlie in another place / and that was onelie founde there: besides that they are farre off another sorte then this. Now let me aske yow: whie yow placed that with the rest/ seing yow confesse these in other places to be thinges indifferent/ and at the ordre off the churche: and here denie that yow propounded this as a thing indifferent. iff yow graunte the other to be indifferent/ and deme this to be so/ yow did euill in couplinge them togither which were not matches: yff yow saye they are all off one sorte/ and confesse that the other be indifferent: then I haue truely reported your iudgement/ in saying that yow houlde this also as a thing indifferent.

The like cauill vnto this/ is that he chargeth me as though I had falsified his saying/ for that I put in steade of his word Argument fallation. I would knowe off him whether when he findeth fault withe the argumentes off the Admonition, he meane to finde faulte withe trewe Argumentes or false. iff (as needes must) he answere false argumentes: I saie that there is no difference betwene a false argumente and a fallation, sauing that the word fallation is more proper/ and

the other worde in this signification is vsed κατ' ἐξοχήν, or (as
I maye terme it) abused: for indeede a false argument argu-
eth nothing: and therfore is no argument / no more then a
peinted man is a man. And where he saithe that I am not ig-
norant that there are manie false argumentes / which be not
amongest the fallations: and further asketh to what fallati-
on this and that is referred: albeit I coulde shew his igno-
rance in them / especially in the two last / yet because that were
to drawe the reader to moo questions and those altogether
impertinent vnto this matter / I will stopp vp this heade / and
put yow in remembrance / that if al were graunted yow that yow
demaunde / yet your faulte remaineth still. For I noted your
vnskilfulnes / in that yow setting downe certeine argumentes
which yow referred to the fallation off Secundum quid, after-
wardes make the argumentes off authoritie negatiuely, and
negatiues by comparison, two seuerall kind off argumentes
from the first / whiche notwithstanding are not diuerse / but
conteined vnder the former place. And that we walke not al-
together in the cloudes from the vnderstanding off the sim-
pler / yt is all one as yff a man should saye / there are three sor-
tes off English men / one sowthren / the other Kentish he / the
thirde Middleser. Yff Maister Crammer never vsed suche
Logicke / suche a personage hath great iniurie to be compelled
to communicate with the this absurditie: for it nothing helpeth
yow that he vsed this manner off speeche off Negatiues by
comparison, vnlesse that yow shew that he maketh them a
seuerall kinde from those off Secundum quid. And when M. D.
is not affraid to offre thes vnto the tast off the learned men /
he asketh me whether I blush not trifle in this sorte.
The trewthe is: I am ashamed to have taried so longe in soo
smale a matter / and iff yow had charged me with ignoran-
ce onelie / and not with falsifying your wordes / I would (I
assure yow) have let yow gone withall: and I will promise
yow from hence forth what occasion so euer yow give this wa-
yes / (excepte it be manifestly ioyned with defence off the cau-

(s) yow

ſe) yow ſhall doo yt withowe anſwere. Where he complaines the off wante off anſwere in the nexte ſection/ he dothe me wrong/ ſeing I referred him to another place for anſwere. To the next ſection I haue anſwered.

To the next ſect. pag. 28.

IFF this ſentence (he that is a good and a modeſt preacher will not disdaine as well to be taught as teach) be not an idle vagabonde/ and broken looſe from all his followes: then it muſt needes be a reaſon off that wherin yow ſaid before/ that yow knew no man ſo well learned, but yt might become him to reade and learne Maiſter Nowelles Cathechiſme and the Argument ſo as I haue gathered it. For yow to proue that yt becommeth the authors off the admonition to learne that Cathechiſme/ adde that the place off Timothie/ dothe not forbidd to learne. And againe a Modeſt preacher will not diſdaine to be taught So that this is your argument/ A modeſt preacher muſt be taught/ therfore he muſt learne that Cathechiſme/ and therfore muſt be enioyned to learne yt. And iff yow ſaie that yow ſet yt downe to ſhew/ that no man is ſo well learned but he may learne ſtill/ or to ſhew that the place off Saint Paule dothe not forbidd to learne: I aſke to what purpoſe? Conſidering that the authors off the admonition/ do not denie that a Miniſter owght to learne: but that yt is vnmeete for a Myniſter to be enioyned to learne Cathechiſmes. And as for all the argumentes which the D. gatherethe himſelfe owt off this place/ they are ſo manie witneſſes againſt him/ that he ſowght with his owne ſhadowe. For where he ſtill concludethe they may reade Cathechiſmes/ he concludeth that whiche the admonition denieth not: but that whiche the admonition denieth to be meete/ (which is to driue a miniſter to learne Cathechiſmes) he neuer concludeth. Yt ſhalbe therfore at your owne choiſe/ whether yow will haue that your argument that I haue framed/ or elſe that yow haue not ſpoken to the matter.

Vnto the 32. sect: pag: 28:

IN oratores I graunte it is a great point off arte/ to hide arte/ that it appeare not: but when a man setteth him selffe to confute/ the opener and plainer way hathe alwaies bene most commendable. So that iff this were your order/ yt had bene good that yow had set vp some marke by a transition/ whereby we might haue vnderstanded yt. I know not what happened vnto others/ but I confesse I sawe no suche order. I see this/ whiche also is true in your former answere/ that in goinge about to heale one wounde/ yow giue your selffe an other. for going about to put from yow the absurditie off this argument/ yow confesse that yow bestowe great labor to proue that/ which was not in controuersie betwene the admonition and yow. the other shalbe sene in there places.

To the next section answere shalbe made in the place wherunto he referreth vs. For the next vnto that: I answere that this is a vaine shift/ the aduantage wherof he can not take to excuse his folie. For this reason which he here alledgeth/ he had cited owt off Maister Bucer/ and Maister Martyr/ page 258/ and immediately after in the page. 259. he pretendeth that he will bringe other reasons/ besides this to proue that the surplis dothe edifie: and therfore beginneth a fresh withe furthermore, and then addeth Secondlie, wheras iff it be trew which he here alledgeth/ in his pretence off going further/ he standeth still and remoueth not an ynche. For the next vnto that/ I saye as I said before/ and referre it to the iudgemente of the reader/ whether I haue not onelie not corrupted your meaninge/ but almost conceiued mine argument in the same wordes which yow vse. And wher yow so boldlie (in asking) affirme that capp gowne and tippet vsed in poperie are good signes/ for that they are signes of good thinges/ namely off the ministers off the worde: I shewed how vntrue that rule is in the 59. and 60. pages/ against which if yow haue any thinge to saye/ yow shall there vnderstand further.

To the

To the next pag. 30.

M. taketh it for a thinge assured/ that the authors of the admin:tiō in sayinge that those that first authorised the booke of common praier/ were studious off peace/ and buildinge off the church/ meant that they were so/ in collectinge and authorisinge that booke: for why els saithe he/ should they speake of them: I answere that they had good occasion to saye so/ to meete withe/ slaunderous tonges/ which for the misliking off some thinges donne by them/ are ready to charge them as thowghe they condemned the men/ or misliked off all thinges they did. And althowghe that be graunted whiche he presumeth vppon/ yet the faulte off the argument remaineth the same it did. for thowghe they were studious off peace and buildinge the churche in so doinge: yt might well be that they toke not the best way to peace/ and propounding them selues a good ende/ chose not the best meanes of commynge thervnto. And for this purpose (iff I be not deceiued) in our Ecclesiasticall storie off king Edwardes times/ it is set foorth/ how vpon. sute made by the Emperour/ that the ladie Marie which then was/ might for her selfe haue the exercise off the masse: M. Crammer/ and Master Ridley/ and I know not who moo/ became suters to the kinges maiestie/ that the request off the Emperour might take place. I do wot not but those good men/ were studious off the peace and buildinge off the churche in this request/ and propounded that for their ende: and yet king Edward that resisted their requeste/ was neither puller downe off the church/ nor disturber off the peace/ but pleased god/ and lefte a notable example to all posteritie off Kinges and Queenes/ that they should not for any respecte of kindred/ league/ or allie/ suffer any suche pollution in their landes.

The same also might be fall vnto them in gatheringe off the booke/ for it maye well be/ that there purpose was/ by that tempere off popish ceremonies with the gospell/ partly the easelier to drawe the papistes to the gospell/ (whilest fearing that they would not frame them selues to yt yt should be so

what framed vnto them) partely to redeme peace therby/ the breach whereoff they feared might have ensued off suche a perfecte and throwgh chaunge/ as the sincerities off the gospell required. Yff this were there purpose they were studious of peace and buildinge of the churche/ but yet erred in the meane: so it appeareth/ that it being graunted vvhich the Adversarie undeth/ yet my gathering off his argument is insufficied.

To the 37. sect. pag. 30.

Whie I should yow note here that Cyprians place was abvsed by the Papistes: yt is besides your purpose/ and contrary to the law to leave your matche withe whom your are collered/ and take yow to a stander by. For so vnhappelie is it come to passe/ that the papistes/ (whose disordere and corruption off the discipline off Christ were here oppugned) have founde yow their champion to fight for them/ whilest they looke on. And to what ende serveth this headlesse arrowe/ not shott/ but picked owt against the Papistes: They are (god be praised) substantially convinced off the corruption off this place off Cyprian/ by diverse learned men: so that this bare affirmation/ that Cyprian speaketh not off the vsurped authoritie off the Bishopp off Rome, besides yt is owt off season/ doth erather move laughter/ and confirme the enemie in his obstinacie/ then give him remedie against his error. But what weighteth this word (for) in our language/ is it not a causall/ and rendereth a reason off that which goeth before? Whiche yow have therfore by all lykelihoode lefte owt / that this poore shifte might have some colour. the reste is answered before. Vnto the next 3 answere/ that yt shall appeare when 3 come to that place/ whether there be suche reasons or no.

In the next sectiō he chargeth me in great wordes withe vntruthe/ and asketh me where 3 finde in the 93. page this argument/ that by that there was one offeverie congregation/ he proveth that there was one over a whole province.

To

To whom I answere that in that he concludethe an Archebishopp ouer a prouince/vpon Ignatius places whiche speake off a Bishop in euerie churche he maketh the same argument whiche I haue made.

To the next page 32. being bare denials and false accusations/I answere not

Vnto the next sect. pag. 33.

Leauing his vntrue accusations/I answere/that where he saithe that the case off Luther and Zuinglius off Circumcision and preaching vnto gentilles/which I alledged are not like/for that they be substantiall pointes of religion/and these be not it is his ouide cuckoes songe. For we offer to prove this also off the substance off Religion. And I browght the examples onely to shew/that to be vntrue which he goethe about to perswade/that all those which contende where the gospell is preached/are to be holden for disturbers. Thother difference which he placeth in that Luther and Zuinglius did that which they did in striuinge about the Sacrament/by consent off theire seuerall magistrates: although he dothe not make that appeare: yet I aske him what Zuinglius/&c. should haue done/iff the Magistrate would not haue suffred him to answere: should he haue suffred the truthe to be destitute off his defence: Where he citeth owt off Zuinglius that the gospell is a sworde to deuide the faithfull, and therfore that this doctrine which hathe made a diuision in the church can not be good: I answere that although he mighe well saye it to the Anabaptistes/and that yt so comethe to passe for the most parte: yet that can be no generall rule/consideringe that the preaching that circumcision was not necessarie/although it deuided those off the church which beleued it from those that did not beleue it: yet those which did not beleue it/did not therfore ceasse to be off the churche/and off the numbre off the faithfull.

The Sermon which our Sauior Christ had amongest his disciples/and those that beleued in him touching that his

flesh he

ſhe ſhe was the true meate/ and his blonde the true drinke/ which who ſoeuer did not eate and drinke could not haue life in hym/ did make ſuche a cut amongeſt the Diſciples/ that all (ſauing twelue) departed from our Sauiour Christ. Yff they made a full departure and Apoſtaſie/ it is euident that the goſpell cuteth euen thoſe which be in the church cleane from it: yff they did not vtterlie forſake the goſpell/ but offended at that ſermon were not as before dailie folowers off our ſauior Christ: yet it is cleare that that doctrine of the goſpell/ did make a partition betwene the twelue/ and thoſe other which went there waies/ in that they beleued that ſermon/ which the other did not/ they were taught/ and the other offended. Wherupon it foloweth/ that ether the doctrine which our Sauiour Christ preached/ was not the truthe: or els the truthe may ſometimes/ deuide the faithfull amongeſt them ſelues.

Iohn 6. 66.

I could cite diuerſe other examples both owt off the Actes off the Apoſtles/ and owt off S. John: but theſe ſhall ſuffuſe to ſhew the vanitie off M. S. reaſon. And iff he will ſaye that iff he err/ M. Zuinglius err the withe him: he is veelie vnworthy the name off a Seuine/ that care the not how ofte he falle the/ ſo he maye fall withe companie. Howbeit I haue ſhewed howe M. Zuinglius ſayinge may be vpholden/ and yet make nothinge for the confirmation off that which he would proue.

To the next. pa. 36.

IT fareth withe M. S. as withe malefactors: whiche hauing left ſomethinge behinde them wherby they may be knowen/ for feare off that whiche foloweth/ renounce it vtterlie to be theirs. But that the concluſion off all theſe articles is as I haue ſet downe/ that is to ſaye/ that the authors off the admonition are either Anabaptiſtes/ or in the waye to Anabaptiſme (albeit he here denieth:) I reporte me to the conſcience off all thoſe that ſhall reade him. And let his vvordes be conſidered/ vvhich be that Anabaptiſme is almoſt plainely profeſſed in

ſed in the admonition, and ſo be iudged whether I haue truelie gathered his meaning yea or no. I haue ſpoken ſo plainelie in that the Anſwerer maketh ſo ſtraunge/and wherof he requireth more open ſpeache/that I can not ſpeake plainlier. I vſe
5. the wordes which are worne in all ſchooles and writers which haue occaſion to ſpeake off theſe matters: I gaue that which I ſaid light by examples. Notwithſtandinge he can not ſee/how the Miniſterie off England maye be commonlie and for the moſte parte vnlawfull/and not right/
10. and yet ſome founde whiche either maye haue there calling according to the word off god/diuerſe from that which is commonly vſed or els (the lawfull callinge by the church ceaſing) haue it by an immediate calling from God. Iff M. D. will be ſo ignorant/as not to know how theſe two maye ſtand to-
15 gither: let him be ignorant: iff he delight in his blindnes/what ſhoulde he doo with a guide. Ier. 3. Tertullian. præfat in Iob.

After he ſaith my diſtinction is not good off lawfull and ordinarie: *for that what ſo euer is lawfull in a churche eſtabliſhed, the ſame is ordinarie*, and for proufe hereoff he addeth that cõmon
20 reaſon teacheth it: but what is that common reaſon/it had bene good yow had ſet it downe. This is a ſimple confutatiõ which yow vſe/ to proue that in an eſtabliſhed church/lawfull and ordinarie are all one. And iff I ſhould replie and ſaye/ that the diſtinction is good/ and that common reaſon teach-
25 eth ſo: if I light off as fauorable a reader as yow/my proufe will be as good as yours. but this is but to abuſe the time/and to delude the world. And it is the more vntollerable/that yow are not contente to haue ſaid it once withowt proufe/ onleſſe it be alſo quoted in the margent/as thowghe we could not
30 withowt ſome great damage/want this highe ſayinge. And wher yowe make common reaſon the iudge hereoff (althowgh he ſhe be an euill ſcholemiſtris oftentimes in theſe caſes) yet ſhe teacheth here plainely againſt yow. For iff a man will conſider it in naturall thinges/yt is euident in the birthe off chil-
35 dren/that ſome thing is lawful/which is not ordinarie. It is not ordinarie for a woman to bring foorthe thre or fower

children at once/and yet it is lawfull. And if this common reason be considered also in politicall thinges: there it shall appeare likewise/that thinges are lawfull in a well gouerned ād estabiished cōmon wealth/which are not ordinarie. As if order be taken that none shal clime the walles of the citie/ād the citizens climinge the wall vpon the sodeine comming off the enemie/drive him backe: no mā can denie but this acte is lawfull/and yet it is clere/that it is not ordinarie/being otherwise (but in suche a case as this) punishable.

But let these goo/and let vs see how this oracle agreeth withe the word off god. And first iff by a churche estabiished/ yow meane a church which hathe one vniforme order grounded owt off the word off god: yow take that for graunted which is the controversie/for we denie that the churche off England is so estabiished. But iff yow vnderstand by a churche estabiished/a church of god vvherin (vvith other thinges well donne) the corruptions which are in yt/are by common consent off those which rule the churche/agreed vppon: it is manifest that in suche a churche/there hath bene a calling lawful/ which was not ordinarie. For before the comminge off our Savior Christ/it is confessed that there was amangest the Jewes (ād in Jerusalē especially) a churche of god estabiished/ the ordinarie ministeries off the priestes and Leuites vsed/the prescribed sacrifices offred/the law read and taught: the corruptions of the churche were not the severall opinions of particular persons/but the vniforme decrees off those vvhich had the gouernment. And yet there the lord raised vp Simeon/and John Baptiste/whose vocations being extraordinarie/were notwithstanding lawfull. And that there be no hole for M. S. to hide his bouldnes off castinge forthe whatsoever taketh him first in the heade: it is to be shewed that in the moste orderlie estabiished churches off god/and moste purelie reformed according to the worde of god/there haue bene ministers lawfull/and yet not ordinary.

In the vvildernes the church vnder the conduite off Moses and Aaron/was for the outward face exactlie gouer-

ned

and according to the rule that god had giuen theroff: and yet
we reade off the .71. vpon whom the spirite of Prophesie fell/
which was no ordinarie calling/ as that which endured but
for a time as the wordes of the texte (howsoeuer they be other-
wise translated) do declare/ which saith/ that they added not Num. 11.
to prophesie anie more. When was the churche better estab- 25.
lished according to the rule off the worde of god/ then in Da-
uids time? and yet then (besides himselffe) there were diuerse
extraordinarie ministers. For there was the Prophete Nathan/
and Gad/ with others not off the Leuitical order/ which
onelie was the ordinarie callinge off the churche. In the new Act. 13.
Testament the churche off Antioche/ ceased not after it was
established/ to haue the extraordinarie function off Prophe-
tes. And onleff M. D. will saie/ that all these functions were
vnlawfull: he muff confesse that in an established churche/ or-
dinarie and lawfull are not all one. And albeit in these times
where there is a churche established according to the word
off god/ the lord do the not vse to raise vp anie suche extraor-
dinarie ministerie/ neither is it to be looked for: yet yr is a thin-
ge which may come to passe/ and which hathe nothinge in
the worde off god to the contrarie. In steade of that yow saye
Iff any church in England do electe there minister otherwise then the
lawes off the churche do the permitt, it can not be excused off schisme:
yow should haue said/ otherwise then the worde off god do
the permitte. For iff it be shewed that that order established
be corrupte/ and the other which they followed in the calling
off their minister according to the word of god: then they nee-
de not to be afraid off the slaunder off schisme. And where
yow saye suche and suche parishes muste be loked vnto, verely they
nede not therin be ashamed who looke vpon them. But Ihes
are the looke yow meane is/ to put owt their eye in taking a-
waie the Minister/ that they should be the lesse hable to looke
vnto your vnfaithfull dealing with the churches off God.
Yow vnderstand not yow r saie what I meane, when I saie that the choise
off the Minister by the churche is suche as the examples off the scripture

shewe to haue bene before the Elderſhipp and gouernment off the chur-
che be eſtabliſhed. I know in deede the ſe thinges before haue bee
me vnheardе off by yow / whoſe ignorance the churche muſ
rue. And now when yow are tolde it in ſo plaine wordes / as
I nothinge dowbte but a childe off nine yeres owlde dothe vn- 5
derſtand yt: yow can not yet comprehende it. It was the prac
Iohn 10. 24. ctiſe off the Phariſes againſt our Sauior Chriſte / when they
had nothing to anſwere / to charge him that he ſpake not plain
lie / but propounded thinges dowbtfully that men coulde not
tell where to haue him. For they come vnto him and ſaye / how 10
longe doeſt thow holde vs in ſuſpence? Iff thow be Chriſt tell
vs plainlie: as thowghe he had not tolde them plainlie before.
This Phariſaicall practiſe the D. vſeth againſt me diuerſe ti-
mes / gropinge at noone dayes / and complaining that I am
not plaine and open enoughe / and going abowt to make men 15
beleue / that I haue ſome thinge that I would not haue men
vnderſtand. And althoughe he confeſſe he vnderſtand it not /
yet he reprehendeth it / and ſo it commeth to paſſe which S.
Iud. 5. 10. Jude chargethe the falſe teachers withe in his tyme / that he
ſpeaketh euill off that he knoweth not. He aſketh here for ex- 20
amples / and they ſtick ſtill in his throate vnſwalowed and vn-
digeſted / whiche the admonition gaue him: when he hathe o-
vercome thoſe / then let him aſke for more examples. And wh-
eras he aſcribethe as a great abſurditie to vs / that we make
the order off chuſinge the miniſter before the elderſhipp and gouernment 25
be eſtabliſhed, ſomewhat diuerſe from that which is before, putting thi-
ſe floriſhe vppon it: that we allowe off all thinges owt off order thow-
ghe againſt our owne order, ſo it be againſt common order: I will
not goo abowte to confute that here / or to ſhew what good
cauſe there is off this diuerſitie (it being ſufficiently declared 30
in that booke / whiche togither withe the right forme off go-
uernment commaunded owt off the worde off god / notethe
the diſorders off our churche) onelie I will aſke M. D. whe-
ther the conſecration (as it is called) off the Archbiſhopps and
Biſhopps at the firſt entre off the Queenes maieſtie / vvas 35
the ſame altogither vvithe that vvhiche hathe bene ſithens.

And

And iff there were a difference betwene that and this: they in this great desire off hate to stricke he care not how/ nor after What sorte/ his stroke is fallen vppon him selffe/ and vpon those whom he vndertaketh to defend.

5. That the wordes off the admonition have not that sense which is here ascribed vnto yt/ I haue shewed in the proper place: neither will I touche it here/ although the Aduersaryes twentie tymes before me. Iff he haue any thing to saye against that whiche I haue said/ there it shall be considered. Although here the D. was taken vnt in the verie acte of false coyninge: yet he shameth not to denie yt/ and withe that bloudines and forcheade/ that he is readie also to accuse him that taketh him withe the manner. He biddeth me peruse more diligentlie the wordes off M. Bullinger. I haue perused them/ and set them downe/ first in latin and then in Englisher and iff I haue not turned them truelye/ shew wherin I haue faulted: and iff they be truelie turned/ then I demaunde againe/ where these wordes be founde in any of those leaues of Bullinger whiche yow quote/ That they could not teache truelie because they had great liuinges? Now saye they be word for word there, shew but the same sense or meaninge/ that is to saye that this off M. Bullinger: that the Anabaptistes said they could not teache the truthe vvhiche had any liuinge, is all one withe that whiche yow haue set downe/ that they can not teache the truthe which haue great liuinges. And iff yow cannot shew it: your falsification remaineth increased withe the open facing of an vntruthe. In deede iff yow can put owt all men eyes/ and take away frō vs our senses/ and all light off grammer/ and off the knowledge off signification and proprietie off wordes: it will not be impossible for yow withe suche confident speaches as yow vse/ to make vs beleue that all is turned vpside downe/ and that the earth hangeth ouer our heades/ and the heauens are vnderneath our feete. but yow deceiue your selffe/ iff yow thincke that yow vve can beare downe the truthe so/ or that yow can hide falshoode by adding another vnto yt/ whereby it is made bigger and more easie to be sene then before.

The place added owt off M. Zuinglius Ecclesiastes / maketh nothing to the salutinge off your falsehode: and how farre our men (as it pleaseth yow to call them) are farre from all suche sayinges / I haue before declared. Iff yow shew as yow saye that I do giue to litle vnto the magistrate / I will confesse my faulte and confesse my feise dewtie vnto yow for yt. As for the cleanelines off my termes which I vse / they are not so foule as the thinges whervnto they are applied / and the prophet Malachy and S. Paule vsed them in honester matters then these are: so that iff the phrase off the Apostles and Prophetes be manerly enoughe / there is lesse godlinesse in yow / which in me haue thus accused them off incivilitie. Vnto the nexte section pag. 40. I answere not.

Mala. 2. 3.
Phil. 3. 8.

To the 44. sect. pag. 42. I graunt the corruptions off the churche of England to be suche / that man in abstieninge from the pollutions theroff / owght not so sever him selfe from those open assemblies / wherein the eternall worde off the Lorde God is preached and the Sacramentes administred / althoughe not in that puritie which they owght to be. But I saye againe / that the name off conventicles is to light and contemptuous for those meetinges. For here in is to be cõsidered for what cause they departed. Which was not for the mislikinge off any thinge which Christ ordeyned / but throughe the mislike off that which Antechrist had browght in: not as the Anabaptistes did / and the D. surmiseth they did / for that they iudged them selues pure and others vnpure / but that they feared that their presence where suche corruptions were / should be allowance or confirmation off them: not so much for the hatred off the estate / off the churche off England / as for the loue that they had to a better: nor so much for the hatred off the Ministers whiche were vniustly set ouer them / as for the loue off those which were vnlawfullie by the Bishoppes taken from them. Theodorete declareth how the Eastlinkes which maintened the faithe of the Nicene councell / throughe affectiõ to their teachers / deuided and severed them selues into severall cõpaines: will the. A. saie that all their meetinges

Lib. 3. c. 4

singes were conuenticles: iff he do/he speakethe farre otherwise off them then Theodoretus and yet that diuision continued 80. yeares.

And iff this be off no authoritie whith yow/yet I would gladlie vnderstande/what yow will answere to the sentence off M. Caluin/which yow haue alleadged your selffe pag. 81. where he saithe: This honor is meete to be giuē to the vvorde off god and to the Sacramentes, that vvhersoeuer vve see the vvorde off God truelie preached, and the Sacraments vvithovvt superstition Ministred: there vve maye conclude vvithovvt all controuersie the church to be. Iff this meeting withe some disorder be the church off god/how is it a conuenticle? Besides that it ought to haue bene considered off yow/ whether they continued in that diuision/and whether being taught and shewed their error/ they did obstinatelie persevere according to whiche circunstance that off Augustine owght to be expounded/ for not everie one which departethe for any cause whatsoever from that vvhiche is the churche off God/ by and by is to be accoumpted no membre of the churche. For 1. Cor. 11. seing that hereſie is more heynous then a scisme/ and yet hereſie dothe not cut a man from the churche/ onlesse he remaine obstinate: muche lesse can a scisme cause forthwith him that faulteth that waies/ to be no membre off the churche. S. Paule found greater scismes in the churche off Corinthe then those were: and yet he rebuked them withe an other spirite then yow vse: neither dothe he cut them off from the church/ but in the spirite off mildnes restoreth them. And iff yow had learned that yow ought not to breake a bruised reede nor quenche the smoking flaxe: yow would haue dealte otherwise then yow doe. ca. 18. 19.

If so be that the churche of England were reformed (as yow would beare vs in hande) and the Bishops by castinge owt off their ministers owt off their churches/ had not giuen the occasion of suche departure: the departure had bene more vntollerable/ And therfore as muche as yow add to the amplifyinge of their faulte: so muche yow encrease off the sinne of the bishops/ which without iust cause/ gaue occasion of that diuision Mat. 12.

There is great differēce betwene the preaching off the Anabaptistes and heretikes/and the preaching off those brethren. for the Anabaptistes and other heretikes preachinges be with the vpholding off their false opiniones/and doctrine contrarie to Scripture werwith yow are not able to charge them in the leaſt pointe: but that in all doctrine whiche yow preach truely they preach the ſame withe yow. And vvhere yow ſaie Diſtinctely that oftentimes the word of god is preached amongeſt the Anabaptiſtes and heretikes, or the Sacramentes adminiſtred: in thoſe congregations which yow make Anabaptiſtes/or like vnto them/ bothe the worde was preached and the Sacramentes Miniſtred togither. And therfore if yow did purpoſely put that (Or) rather then and: then whileſt yow vvrote/your conſcience offred yow a manifeſt differēce betwene the Anabaptiſtes and thoſe brethren. And iff yow did not put yt purpoſely/ but meane that in the conventicles off the Anabaptiſtes and heretikes bothe the vvord off god is preached/and his ſacramentes adminiſtred ſpeaking ſo preciſely: I would gladlie know off yow vvhat differēce yow make betwene the conventicles of the Anabaptiſtes and heretikes/ and the churche off God/ ſeing that the preaching off the word and miniſtring off the ſacramentes are the infallible notes thereoff. And this ought to haue giuen yow occaſion off a ſofter worde/ yff yow had not bene driuen by the tempeſte of your affection/rather then led by any quiet and ſtaied iudgement off the truthe. Becauſe it is your oulde wont/and either yowe can not or wil not proue or improue your ſayinges by the word off god: I will not ſtand to note how that vppon Auguſtins worde onelie/without any prouſe owt off the word off god/ yow haue here cut a numbre from the churche. yf yow bind ſo harde/ and locke ſo faſt: yow ſhould haue brought the bonde and keye off the word off god/ that the conſcience (which onely looketh vnto the word off god) ſeinge it ſelffe in that daunger/might be carefull to ſeeke how to be deliuered. The gloſſe and the Text vs nie here. For the one (in ſaying that it ſtandeth me good name vpon, to bring them owt which are free wil men and holde conſubſtantiation/)

ſtantiation ſemeth to denie that there be any ſuche: The other by ſaying that there are not ſo manye, and that they are not iuſtified: do the indirectlie confeſſe it. And if yt were not confeſſed/the thinge is ſo notorious/that albeit I name them not/yet I nede not to feare the ſupition off vntruthe/ in that which hathe ſo manie witneſſes. And where yow ſaye there are not ſo many off them as off thoſe whom yow moſt falſely and ſlaunderouſlie call puritanes: As I reioice therin in the behalffe off the churche off England/ſo it ſtandeth not by any diligence / good foreſighte or diſcipline off yours / that the churche ſwarmeth not with them/ſeinge they are ſuffred to haue the higheſt places in the churche/vvhere(vvith the leuaine off their falſe doctrine) they may ſowre not one towne/as it vvere thre peckes: but vvhole ſhires / as it vvere a vvhole heape / or fatte / or other off the largeſt meaſures off the lordes meale in our countrey. And ſo although they be not by wordes mainteined: yet they are in deede not onelie mainteined / but alſo by ſuche ſufferance in thoſe places rewarded. Vnto the nine next ſections I anſwere nothinge.

In the laſte ſection 45. pag. vnto the places off Saint Paul(vvherby I proue that yt is no breache off trew Chriſtiantie to alter in iudgement) he anſwereth/that the Apoſtles meaning is not that men ſhoulde be dailie altering their iudgement, and broching new opinions, which is no anſwer to the queſtion. For althowghe we maie not dailie broche newe opinions: yet vve owght to correcte our oulde errors/ as often as we are made vnderſtande them. So that vnles he will ſaye/that thoſe who ich beleue the goſpell are vvithowte the daunger off error/ in thinges perteining to the gouernement off the churche/ ꝛc. or that when they knowe their errors they ſhoulde not amende them(boothe which are abſurde): it muſte needes folowe/that he goeth abowte to abuſe the reader/vvhiche vppon that vve haue chaunged Iudgement / vvoulde drawe vs into the ſuſpition offlightnes and vnconſtancie. And ſeing the churche off Englande chaunged the booke of common praier twiſe or thriſe/after yt had receiued the knowledge of the goſpell/ and

Epheſ. 4. 13. Coloſſ. 3. 10.

allwaies corrected ſowe thynge off that whiche yt helde for
godd before: either the anſwerer muſt condemne thoſe alter-
acions as childiſhe and vnconſtant / or els he muſt confeſſe
that a whole churche lightened wythe the knowledge off the
goſpell/and eſtabliſhed in a certeine order off gouernement/
maye with owte feare off ſuſpition off that lightenes which
he dooth ſurmiſe / diſplace the former order and place an o-
ther. Vnto the 4. nexte I anſwer nothing / ſauing that where
the gloſſe chargeth me with contrarietie: I deſire the reader
to conſider what contraritie or what colour off contraritie
there is/betwene thes ſayinges/the churche can not longe
continewe vvithovvt common vvelthes, and the churche
maye be eſtabliſhed vvithovvt a Chriſtian magiſtrate. Yff I
had ſaide that the churche might be eſtabliſhed withe owt a
magiſtrate: then there had bene ſome likelyhood off the con-
trarietye he ſurmyſeth. But he ſhoulde vnderſtande/as longe
as their be magiſtrates/ althowghe they be not onely vnchri-
ſtian/but Tyrannicall and perſequuting: yet the bleſſing wh-
ich the lorde geueth vnto his owne ordinance/ſo ouercometh
all their malice: that ther ceaſeth not come euen from that di-
ſordered gouernement/ſome thinge to the preſeruacion of the
churche. The anſwer which his gloſſe aſketh for/towching
churliſhe anſvvering (althowghe yt deſerued none) is page
277. and he coulde not be ignorante/but I referred him in the
anſwer/to the ſeuenth article.

Vnto the firſte parte off the laſte Section page 47.
I anſwer nothing. For anſwer vnto the later parte tow-
ching the place of Timothe (wherby he wolde proue that men
maye offer them ſelues to the miniſterie) I will referre the re-
der to the treatiſe off the diſcipline off the churche lately ſet
forthe/where thys is anſwered at large. Vnto the fowre nexte
ſections I anſwer nothing/ſauing that where in the ſeconde
ſect. pa. 11 he ſaith that maſter Calvin in his booke againſt the
Anabaptiſtes affirmethe/that the churche as towching the external
pollicie can not be perfecte: I doo aſſure my ſelffe that (as in other
places) ſo heere/he hathe vntrewly ſaide off Maiſter Calvin.

And

And yt cannot be vnknowne but in Moses and the Apostles
times/ther was a perfecte patrn of the owtwarde gouernem
ment off the churches/bothe giuen off the lorde and receiued
off the churches. neither can there be any parte of the owtwa
5. arde gouernement off the churche/ assigned by the answerer/
which draweth any suche impossibilitie withe yt as he imagi
neth. And iff he saye/that ther were faultes commieted agains
ste those perfecte patrones: that is not to the purpose. For the
faultes off particular persons doo no more ouerthrowe the
10. perfection off the gouernment whiche was receiued: then the
faultes off the officers in our churche againste the lawes ther
off/are to be imputed vnto the lawes them selues wherby
that gouernment standeth. And as for the examples off the
churches off Corinthe and Galatia whiche he alledgeth: they
15. rather make againste him. For that disorder whiche the Apo
stle chargeth them withe / being a slyding backe/ and falling
awaye from that estate wherin they were firste off all set by
the Apostell: argueth that there was a time/when the contra
rie off those disorders had place in their churches.

20 In the nexte section he alledgeth diuers examples to
proue/that *enemies one withe another conspire againste the trewthe*,
whiche no man dowbteth/and where I shewed that the chur
ches frides/may doo some thinges which some of the churches
enemies doo/againste him (whiche in that the admonitors doo
15 certaine thinges with the Papiste and Anabaptistes/ woulde
giue to vnderstande/that they are conspired with the): he ans
were the that *the admoniters conspire withe the enemies off the chur-
che in thinges whiche are againste the churche*, which is a manifest
begging off that whiche is in controuersie. Towching that
30 which I sayde he hathe tawght/that there is no commaund-
dement in the scripture to put heretikes to deathe: althowg
he he denie that euer he did so: yet beside that he mainteineth
the same in the seconde treatise (where he leaueth yt in the li
bertie off the magistrate whether he will doo yt or no/and re
35. iecteth all the lawes off God prouided in that behalfe as Je
wish he: there be moo witnesses off this / then his bare denialle
is able to beare downe, to whose knowledge I wil so reporte

in this behalfe/that if they confirme not the same: I refuse not to beare the blame off that reporte. where he saieth there is no cause that he shoulde be better thought of emonge the papistes, which teache and practise the contrarie: although the Papistes abuse this doctrine to the horrible murther off the church/yet the doctrine is the doctrine off god/ and not the Papistes: and yow by staying the course off yt/nourishe them to the daye off slawghter/and shedding off the bloude off the sainctes off god/ vvhich is their feaste/and vvhiche they so greatly delight in/ and longe after. In all that which foloweth vnto the first tractate/ vvhich beginneeth page 61. there is nothing worthe the answere. And as for that whole tractate / because yt perteineth to the question off lordeshipp / and dominion off the Archebishoppes ouer the bishops/ and off the Bishoppes ouer the reste off the Ministers: yt shall be referred to the beginning off the 8. Tractate / where the answerer shall receiue his replie

What authoritie the churche hathe in making off ordere.

Chapter 1. pag. 77.

THe playster vvherwithe the answerer woulde heale his vnskilfulnes in the expounding off *tollerating in the churche*, by these wordes *placing in the churche*, will not cleane. For to let pas the meanig off the admonition (whiche he shoulde haue shewed iff he mainteine his answer by yt / and not as he doothe (contrary to all lawe of disputation) bid me prove that their meaning was not so as he supposeth) I saie to let that pas: yt appeareth by his plaine vvordes / that this exposition was not framed in regarde off the meaning off the admonition/but for that he knew not what difference there was betwene placinge in the churche, and *tollerating in the churche*. For himselffe confesseth that this is the principall grounde of their booke/that those thinges onely shoulde be placed in the chur-

che/

the/whiche the lorde himself in his worde ordeyned the. and
ascribing this iudgemēt vnto them he afterwarde expoundes
th/that to be asmuche as if they shoulde haue saide: that nothing
shulde be tolerated, &c. yff this be their principall grounde that
nothing be placed, &c. (as the A. confesse the:) and placing
in the churche is not the same that tollerating in the churche (as
he doothe also confesse:) yt must folowe that the princi-
pall grounde off the admonition / was not (as he saithe)
that nothing shoulde be tollerated in the churche not commaunded by
the worde. And his wordes doo discharge the admonition off
any suche assertion. For in that he saithe/that their meaning was
(so farr as he coulde gather) that nothing shoulde be placed, &c. yt is
manifeste that in saying nowe that they mente that nothinge shoul-
de be tolerated, &c. he chargeth them farther/then he was then
hable to gather off their booke.

Afterwarde he chargethe me/withe an vnaduised and a
popishe assertion/for that I say: that many thinges are com-
maunded in the scripture vvhich are not expressed in yt.
He neded not to haue travailed far / to haue seene how far I
am from poperie in in this pointe: iff he woulde haue but con-
sidered/the wordes which folowe in the same division: that
god hathe set before vs in his vvorde, a perfect patrone off
his churche. But I was at leaste ouerseene in this kind off
speache. Alas iff he woulde vnderstande his grammer / and
acknowledge that which simple scholers off the grāmer scho-
oledoo well knowe / that their is differēce betweene expres-
sed and conteined, betweene expressed and included, betweene ex
pressed and implied, betweene expressed and gathered. He woul-
de neuer haue troubled the reader withe suche folies. And as
for that which I set downe/I did yt vppon Good groundes.
For who is there which knowethe not/that thes thinges/that
there is one essence and three persons in the godheade/that
there is in our Sauiour Christe one parson and two natures:
are not expressed/but onely conteined in the worde off God.

And iff proofe must be had off thinges (which is to gre-

the[se] name[s] (or one that carieth the title off a diuine) to be ignorant off) let the answerer know/ that lerned diuines speake after this sorte/ Their wordes be thes. Off the father, of the Sonne, and holy ghoste, there is one nature one essence and thre persons: In Christ our lorde there be two natures and one person, and many other thinges which the catholike churche doothe receiue, rather layde oute by the interpretation off the Scriptures / then expressed in the wordes off the Scripture. Here the answerer may lerne/ that certaine off the cheif pillers off our Religion / by the Judgement off thie councell are not expressed in the worde off God/ and yet notwithstanding bothe conteined in the worde off God / and commaunded to be beleued.

Acta Ratil bonen sia.

Quàm ipsarũ scripturarũ verbis expressa ipsis tamen scripturæ verbis implicida.

And where he saithe that he counteth that expressed in the scripture when yt is either in manifest wordes conteined, or therof gathered by necessary collection: I answer / that I suppose/ that there was neuer writer/ holie nor prophane/ that euer spake so: and that yt bydderthe defiance bothe to de vinitie / and humanitie/ being forged (as yt is to be feared) contrary to his owne knowledge/ onely that he might giue some colour vnto that absurdytie/ which he woulde so gladlye fasten on me. I saie that it is against his owne knowledge: forasmuche as in his former booke/ and euen in the nexte diuision/ (which is in the 78/ page off this his later booke) he confesse the this difference off being expressed in the worde/ and gathered off it/ which is the same in effecte which I haue saide. For he saithe that nothing owght to be tollerated in the churche &c. onles yt be expressly conteined in the worde off god or maye manifestly therof be gathered. Here he plainely opposeth as member off one diuision/ expressely conteined, and manifestly gathered: now in this later booke cleane contrarily/ he maketh gathered to be a part of expressed. And in an other place off his former booke/ (as it appeareth in the 24. page off his booke) he saithe: and none off these circumstances are commaunded in the scripture, or by necessarie collection therof may be gathered. Where he supposeth some thinge necessarie to salu-

nation/which is not commaunded/namely which maye be ne
ceſſarylie gathered of the ſcripture. And iff thoſe wordes com
maunded in the ſcriptures(which are generall) will not con
teine al that which is neceſſary(as his diuiſion teacheth:)how
much les will thes wordes / expreſſed in the ſcriptures,compas
them? and iff commaunded and forbidden be all one with ex
preſſed (as he here affirmeth): then did he abſurdely to make
gathered off the ſcriptures / to be an oppoſite member vnto
commaunded. That which I ſayed off the argument off autho
ritie off a man/to be neither good affirmatiuely/nor negatiue
ly/farther then to induce the reader into ſome likinge/ or miſ
likinge/and not to haue force to compell:is apparaunt vnto al
which haue any ſparcke of iudgement. That which is brought
out off Ariſtotle / is to no purpoſe: and it maketh alſo againſt
the A. Forasmuche as where Ariſtotle ſaithe / that credite is
to be giuen to him that is cunninge: he ſpeaketh off thinges/
which haue a likelihoode/and may be diſputed off on bothe ſy
des:and not of thinges/ which are to be receiued without gai
neſaying. And I merueile that the A. will not ſee/ that amons
geſt men/the cunningeſt in any profeſſion/ haue in diuerſe tho
inges bene off thoſe which followed them inſtly founde faule
with. And if he will bothe ſticke to Ariſtotle / and interprete
him as he dothe/ that *a man ought to beleue euerie one, in that arte
and profeſſion where in he is cominge*: then euerie learned Deuine
in his profeſſion/is to be beleued whatſoeuer he ſaithe. Wh
ich beinge abſurd/ and ſeinge it hathe bene before ſhewed/
that an argumēt of the authoritie of mā affirmatiuely is not
good: let vs holde that for ſomuche as mā/cā not come(throw
gh his infirmitie) vnto the perfectiō of any thinge/(which rea
ſon being aſſigned of me/is vntouched of the A.)and forasmu
che as the giftes off god/are giuen in meaſure/and not in per
fection: that an argument off the authoritie off man / can not
enforce vs/and that it is proper vnto the Apoſtles / and Pro
phetes/whom the Lorde had choſen to be his notaries / and
whoſe handes he helde continually/to be without the hazarde
off erroure.

To

To the places which I alledged vnto off the worde off god/to prowe that an argument drawne of the authoritie off the scripture negatiuely/is good: he answereth/that the examples which I bringe/be of thinges of great importance/ and forbidden in other places of the Scripture. I graunt they are so/and that maketh much against hym: for that the Lorde hath ninge this aduantage against the Israelites / off charginge them that they had doone contrarie vnto his commaundement/chose rather to saye after this sorte/that they had doone that vvhich he had not commaunded, therby to reache his to hange vppon his mowthe. And the answerer owght to haue considered/that the reason is generall whiche the prophetes vse: which otherwise shoulde be no reason at all. And it maye be shewed/that the same manner off argument / hathe bene vsed in thinges which are not off the substance off saluacion or damnation/and wheroff there was no commaundement to the contrary. In Iosuah/the children of Israell are charged by the Prophete/that they asked not counsaile off the mouthe off the lorde / when they entred into couenant with the Gabeonites: and yet that couenant was not made contrarie vnto anie commaundemēt of god. For howsoeuer yt seemeth so some/that vpon the wordes off Moses/ they owght to haue bene put to deathe/ being of those nations which dwelte in the inheritaunce off the people off god: yet iff yt be considered what the causes were/why they might not enter in to league with them (which was/lest they dwellinge amōgest them shoulde drawe them to a false worshipp of god:) yt will not be harde to vnderstande/but that withe condition off yelding themselues/bothe to the subiection of the Iewes/ and to their institution in the Religion of god (as thes did) they might be receiued.

9. Iosuah 14.

Deut. 20.

There was in deede difference betweene these nations/ which dwelled in the lande off the inheritaunce off the children of Israel/and which dwelt rounde abowte them. For where the Iewes might make league with the nations rounde abowte them/withowt anie their submission vnto Religion:

they

they coulde not doo so with the Cananites / &c. And where in other nations after peace refused / the children off Jsraell hauing taken a cytie / owght to kepe alive women and childrem in these ether resistinge them / or not submitting themselues vnto the seruice of god / it was not lawful to spare ether wemē or children. But that it was simplie vnlawful for thē / to make league with them with any condition / I thinke yt can not be shewed. for thē Josue ād the princes shoulde haue doone euil / to haue kepte their othe with them / after they had vnderstanded their frawde / cosidering that all othes made against the coffmaundement of god / are to be brokē. And if it be saide / that Josue and the princes did euil in keping their othe: the approbation off that facte is apparant in an other place / where the vengeance for the lorde / fell vppon all Jsraell by famyn / and vpon the houssе off Saul particularly / by executing those off his familie: because the gabeonites / had bene (cōtrary to the tenure of the othe made with thē) put to deathe. And vnles this be admitted / we shall be compelled to condemne the spies / which entred into league with Rachab the Harlot: and Salomō / which receiued the Amorytes / that voluntaryly yelded thē selues vnto his obedience / and withall vnto the obedience off the lorde / as it maie appeare in the bookes off Esra / and Nehemias: where their posteritie (which are there called the sonnes off the seruantes of Salomon) hauing of olde time / growne into one bodie off the churche off god with the children of Jsrael: ioyne them selues with thē in the restoring of the temple. Wheruppon the A. may vnderstande / that the Scripture reasoneth negatiuely against the Jsraelites / in a thinge wheroff there was no commaundement to the contrarie.

1. Sam. 21.

2. Iosue

1. Reg. 9.

2. Sam. 7.

7.

Moreouer we reade / that when Dauid had taken this counsell / to builde a temple vnto the lorde: albeit the lorde had reuealed before in his worde / that there shoulde be suche a standing place / where the arke off the couenante / and the seruice off god shoulde haue a certeine abydinge: and albeit there was no worde off god / which forbad Dauid to builde the temple: yet the lorde (with commendation off his good affection / and zeale he had to the aduancement off his glorie) con-

1. Chron. 17. 6.

cluderh againſte Dauid his reſolution to builde the temple with this reaſon: namelie/that he had giuen no commaundement off this/who ſ houlde builde yt.

Where he woulde grounde this anſwer/vpon the wordes off Zuinglius: yt is manifeſt that Zuinglius repoueth the Anabaptiſtes/not for reaſoning negatiuely off the authoritie off the ſcripture/but that they reaſoned negatiuely off an acte/or an example. And there is great difference betwene them that ſaye/it is no conteined/or it can not be concluded off any place in the ſcripture: therefore yt is vnlawfull/and betwene the Anabaptiſtes/which reaſon that therefore the baptiſme off children is vnlawfull becauſe it is not founde in the Scriptures/that the Apoſtles did babtize any children. Wheras iff they had reaſoned thus/that the baptiſme off yonge children was vnlawfull/forasmuche as yt was not commaunded in the ſcriptures: althowghe the grounde off their reaſon had bene falſe: yet their concluſion had bene faſte and ſure. And therfore iff the anſwerer wolde haue delte trewly/he ſ houlde not haue fathered this anſwer of Zuinglius/whiche hathe no ſuche thinge) but off the Papiſtes whoſe proper defenſe this is againſte thoſe/whiche manifie the ſufficiencie of the worde off God/as that whiche giueth men addreſſe/vnto all thinges whiche are to be doone.

In the 29. diuiſiō of the firſt Article.

Maiſter Harding reprochethe the Biſhopp off Saluſbery/with this kinde off reaſoning/whiche the anſwerer obiectethe againſte vs ſo often/vnto whom the Biſhopp anſwereth. The Atgument Maiſter Hearding meanethe and not very plainely vttereth is the argumente off autho ritie negatiuely: vvhich is taken to be goode, vvhen ſoeuer prouſe is taken off godds vvorde and is vſed not onely by vs, but alſo by many of the catholike fathers. And there alledgeth how Saint Paul in the 3. Gal. diſputeth negatiuely off the authoritie off the ſcripture/for that the Apoſtel vppon the wordes off Moſes in thy ſeede and not ſeades, concludeth that our ſauiour Chriſte was vnderſtanded. likewiſe he ſhewe the how Origine/reaſoneth after the ſame ſorte. And a litle after/ſhewth the reaſon why the argumente off authoritie

off

of the scripture negatiuelie/is good/ namely/for that the word
de off God is perfecte. In another place vnto Maister Hard
ding casting him in the teethe/ with the negatiue Argumen-
tes: he alledgeth places owte of Irenæus/ Chrisostome/ Leo/
which reasoned negatiuely of the authoritie of the scripture
The places which he alledgeth/be very full/ and plaine in ge-
neralitie/ without any suche restraincte as the D. imagineth/
as they are there to be seene.

In the de-
fence off
the Apo-
logie 5.
parte ca/
15. diuis
on 2.

Whereas he saithe/that the reason that God coulde gine
a perfecte patrone off the churche/therfore he hathe so doone/
doothe no more folow then in there all presence off the Sacrament: he
doothe but trifle withe his reader. For I reason not off the
bare power off God/ but haue ioyned his will with his po-
wer. For my wordes be/that the Lorde determining to set
before our eyes a perfecte forme off his churche, is bothe
hable to doo yt, and hathe doone yt. Where yt is euidente
vnto all men/that I grounde my reason not onely off the ha-
bilitie off the lorde/but vpon his determination: not onely o
that which he coulde doo/but off that he hathe doone.

Diuision 2. pag. 79.

VNto that wherin he was towched/for his vnfaithfulnes in
diuiding/ in that bothe matters off gouernement / and
matters of faithe (which he deuideth/and by diuiding oppose
the) meete so frendlie togethe in the gouernement of the Po-
pe: he answerthe not. And yet hauing nothing to answer / he
findeth him selfe the talke/ of a whole sheete of paper. For first
off all/how ridiculous ys it that he saithe/ he did not put a case but
an example? Then/ whether perteines it / that he settethe dou
ne / what the Papistes saye off the pope, what the pope doothe himselffe?
That also whiche he affirmethe in so good earnest/that no go
uernement owght to be receiued / direcly aginste the worde
off God: that he repeatethe/and repeateth againe / his nega
tiue argument of the popes supremacie: are they not all strey
speaches/ fraied owt of ther wittes/ carying not the weighe
of a fether/to the profe off any thinge in controuersie: hauing
no knot/either with the cause/or one of them with another?

Likewise the distinctions off Ceremonies/and gouern-
ments/off substantiall and accidentall/of externall and spiritu-
all/are altogether vnprofitable/brought to auoide his appa-
rant ignorance in dividing. Likewise his dalying in his ques-
tions *what gouernement I meane* (which is apparant in the di-
scours off all our bookes off boothe sydes) also his groping
at none dayes/by questions *what I meane by matters necessarie to
saluation*, which is expressed off me in the very nexte diuisiō/and
againe in the thirde chap. 2 diuision. Afterwarde/when he
setteth him selffe to proue/that there is no one kinde off gouer-
nement certaine and vnuariable in the churche: let yt be obser-
ued/how loosely ād childish helie he doothe yt. For beside the fir-
ste reason/which is a begging of that whiche is in questiō and
the later reason/drawne of the authoritie of maister Gwalter
wherof he can haue no aduantage/vnles (with master Gwal-
ter) he will affirme that excommunication is not necessary/
nor yet conuenient vnder a Christien magistrate: all the reste
of his authorities/drawne owte of M. Caluine/the helvetian
confession/Bullinger/are quite beside the cause. For they are
to proue/that there may be a churche withowte excommuni-
cation. Alsthowghe the question were/what thinges the chur-
che (of those whiche be prescribed by the worde off God) may
wante/ād yet be the churche of god: and not/what thinges yt
owght to haue by the prescripte of the worde off God. Or as
thowghe the question were/how sicke the churche might be/
and yet liue: how meimed/and yet not slaine: and not what
are the meanes/which the lorde hathe appointed/for a whole
and wholesome constitution off the bodie of the churche. And
iff excommunication or the one forme off gouernement were
not necessarie for the churche/because the churche which wan-
teth them/may be the churche: by the same reason a man ma-
ie saye/that the holie sacrament of the supper of the lord/is not
necessarie for the churche: seing that in that companie/where
the worde of god is onelie preached and receiued/there is the
churche off god. And hereof also the practise is to be sene in
some places/where the magistrate (according to the chur-

che

thes/the preaching off the word off god/ sow ambitie corrup-
tione/ will not accorde/the ministring off the supper. Last
off all/M. Beza shewing the true markes of the churche/addeth
to the two former / the discipline framed according to the
5. word/ con. 1. 7. so that whatsoever necessitie commeth vnto
the worde and Sacramente in that they are notes / the same
commeth also to the discipline by M. Bezars Judgement.
Where he quarrelleth with me/ as thowghe I had concluded
off particulars onelie: beside that he owght to know/that a man
10 maie conclude a particular/ either affirmatively or negatively
in any figure / not onelie off particulars but off singulares
he must vnderstand/ that a particular instance overthroweth
him/ which opposeth matter of ceremonies / and gouernemẽt/
vnto matters off faithe/ and salvation / generally and with-
15. owt exception. His accusation against me (for callinge the ho-
lie Sacramentes ceremonies) considering that kind off spe-
ache/is receiued amongest the diuines/ and I had no further
occasion to speake off them / then to shew they were ceremo-
nies: no vtterlie vnworthie any answere.

20 To the third Similion pag. 82. The Answerer broileth
thinges togither off the infinite mercie off god/and of repen-
tance in a moment/of his vnsearchable iudgementes/ hauing
neither heade nor fote in his talke. And althowghe he would
seme to saie somewhat against me: yet in deede he confirmeth
25 that which I haue set downe. For when he saithe/that the doc-
trine of free will being damnable of it selffe/dothe not preiu-
dice the mercie off God. iff he meane that the merrit off God
embraceth him that being infected with that error/ dothe by
no especiall repentaunce call it backe (as that which is vnkno-
30 wen vnto him:) then he fullie agreethe with me. Iff he meane
that vppon speciall repentance / and chaunge off minde in
that pointe/ he obteine mercie: he speaketh truelie/ but to no
purpose off that matter whiche we haue in hande.

Therfore to bringe some light vnto those thinges / whi-
35 ch the A. withe his disorder/ darkeneth: it is to be vnderstan-
ded/that first off all euerie transgression off the law / be it nat- 6. Rom.

ther ſo little off it ſelfe and in the owne nature/ to damnable. Secondlie it is to be obſerued / that no ſynne vnto thoſe whiche
8. Rom. are thro wghe ſaithe grafted into the bodie of Chriſt/ can bring damnation: as alſo withowt faithe (I ſpeake off thoſe whiche haue vnderſtanding) there is none which bringeth not 5.
certaine deathe/ the mercie off god (althoughe neuer ſo infinite) being ſhut vp againſt all vnbeleuers. Which I therfore add/ becauſe the S. ſpeaketh ſo confuſedlie off the infinitenes off Godes mercie. In the third place/ it muſt be ſeene/ what fa- 10
ultes vtterlie deſtroye the faith which is in Chriſt. For it is cleere/ that thoſe that doo not pull vp the rootes / and raſe the foundations of faithe: can by no meanes ſhut the kingdome of heauen/ againſt thoſe which are infected with them: althowgh they do neuer come to the knowledge off them. Wherin I 15
thinke that no man off any Iudgement/ will denie that errors not in the hearers onelie/ but alſo in the teachers/ maye be ſuche as do not deſtroye the foundation. And this thing maie be
1. Cor. 3. 12. eaſelie ſhewed/ by diuerſe places off ſcripture / where this diſtinction off errors (which deſtroie the foundations/ and wo-
Col. 3. 19. hich do not: which hold the heade/ and which do not: which are deadly/ and which are not:) may be easely gathered. 20
2. Pet. 2. 1.

It remaineth onelie to ſee/ whether the erorr off ſre will be amongeſt them whiche do not raſe the foundations (as I haue alledged) or no. And when as one which mainteineth ſre will/ maie holde the ſre remiſſion off ſinnes in the grace off 25
god/ and likewiſe holde/ that that grace is ſhewed vnto him for Chriſtes ſake (theſe being the grownde off our ſaluation) it muſt needes folowe / that ſre will dothe not raſe the foundations. For there is no neceſſitie / that he who ſaithe that the ſpirite off God/ by the new birthe hathe giuen him power 30
to die to ſynne/ and to liue vnto righteouſnes: ſhould alſo affirme/ that itis giuen him off merite. In the opinion that S.
Math. 26. 33. 35. Peter had of his owne ſtrenght and habilitie to die for Chriſt/ entangled (as it may ſeeme) with ignorance off this pointe off Religion/ touching the bondage off mans will: he ceaſed not 35
therfore/ to haue a true and iuſtifyinge faith in the ſonne off God/ whereunto our ſauiour Chriſt himſelfe had giuen teſtimonie.

worlde. And if their were not sufficient holde in this example off Peter/against the A; yet in the grete doctors/and some also off the latin/(as in Jerome especially/which did not by one acte or two as Peter/but by argumentes and open sayinges/ declare there liking of fre will) this is manifest. for dare the. A. saie/of all the that they beleved not the fre remission off synes For Jesus Christes sake/or helde not the foundation of religion/all that time that they taught in the churche of god/ād helde that opinion: And if he graunt that they had faithe: then J conclude that euen then / when they helde fre will / they helde the foundations. which is not so in the example off belewinge/that the masse is a sacrifice for the quicke and the deade/ whiche he vnfaithfullie compare the withe this error off free will: consideringe that that ouer throweth/and turneth the oppside downe the materiall cause off our salvation/ which is the sacrifice off the sonne off god/that he once for euer in his owne person/offred for the sinnes off the worlde. And therfore that error can not be / in any in whom there is faithe.

J brought three reasons off comparison / to prone that the worde off god is a rule to square out / what soeuer thinge is to be doone in the orderinge off the church: and the A. in callinge them bare wordes / hathe made a quicke dispatche off them / sauinge that his marginall note/doth kepe the wonte off vntrue surmisinge. which vpon that J compare the gouernement/with chaines and braceletes/saithe: that J account yt more pretiouse/then the doctrine. As iff the apparell which clothe the the nakednes/were not alwayes more necessarie/ād sometime also more preciouse/then those iewels. And if J had not this defence: yet if J had fallen vppon an aduersary which had not bene disposed to trifle/the lawe off comparisons/(which exacteth not likelihood in all thinges/but onely in that where in the cōparisō is made) would have cleared this margēt.

To the Division 4. pag. 84. The Admonition saide / that nothinge ought to be establisshed in the chutch, which is not commaunded by the worde off God: the A. offended herwith/condemned this sayinge: the replie shewethe/ how the saying of the A. is maintenable/namely for that though there

be

be not expresse wordes for euery thinge/which may be stabli
shed: yet there are generall commaundementes / whereby all
thinges which can fall into any Ecclesiasticall consultation/
are to be directed. The A. (to maintein his sodeine/and vnad-
vised condemnation) saithe: that in those thinges which are
varied by time/and other circumstances / and whereoff there
is no precise determination in the worde off god: yt is enough
he that they be not against the worde of God. So that this is
the difference betwene the Adm. and him: they will haue tho-
se thinges not onely not to be against the worde; but to be gro
unded vpon the worde: and he saithe / it is enough they be
not aginst the worde. Wherin iff there were no diuersitie/ the
Ans. is in fault: which in his greedines off findinge fault/ con-
demneth that in the Adm. which he is constreined to allowe
off. But in deed they are not all one. For albeit it can
not be / but that which is not agreable vnto the worde off
God/is against the worde off God: and off the otherside/ that
which is not against the worde off God/is agreable vnto yt:
yet he that so saithe/that certaine thiges must be doone not a-
gaist the worde/that he wil not also accorde/that they should
be doone accordinge to the worde: gyuethe thereby to vnder-
stand/that there is some star or light off reason / or learninge
or other helpe/whereby some act may be well doone / and ac-
ceptably vnto God / in which the worde off God was shut
out/ and not called to counsaile: as that which either coulde
not/or neede not/giue any direction in that behaife. Nowe in
this later boocke / and in this diuision he saithe: that *nothinge
ought to be doone in the churche, but accordinge to the true meaninge off
the worde.* And afterwarde saithe/*that he agreethe vnto this sentence*
off mine: that in makinge orders, and ceremonies off the
churche, it is not lawfull to doo what men liste: but they
are bownde to followe the generall rules off the scripture/
that are giuen to be a squire/whereby those are to be squared
out. And thus in the end the A. is constreined/to yelde him sel
fe to that/ which he hathe before founde fault with. for if no-

thinge

thinge may be doone in makinge orders off the churche/ but
accordinge to the generall rules off the scripture/and those ge
nerall rules be commaundementes: it folowethe/that nothinge may be doone in makinges orders for the church / but ac-
5. cordinge to the commaundement off God. Which is that which the Adm. did set downe.

And wheras he woulde make the reader believe / that we have given backe/in that we confesse certeine orders may be established in the churche / which are not expressed in the
10. worde off God: I have shewed/howe the Adm. is very untruely charged with that sentence: there beinge neither the same/nor the valew off those wordes to be founde in it. This therefore beinge agreed on off bothe sides: we might have here shut vp these controversies/sauinge that the A. holdinge
15. this doctrine in wordes / dothe notwithstandinge in deede continue the siedge against it: in that all those places / which I have alledged for proof off it/ he doothe by shamefull and open corruptions/essaye to ouerthowe.

And to the first place/whiche is that the wisdome of god
20. in his worde/ doothe teache men euery good way / and therefore the way which ought to be taken in the establishement of orders/and ceremonies in the church: he scoffeth me in greate scorne/what that maketh to the purpose/ in deede to proue that which he vntruly/ and contrarie to my playne wordes / in his
25. answer to al my argumentes surmiseth to be my pourpose (that is/that no lawe ought to be made in the churche/which is not expressed in the worde) I say to proue this/ I graunt it is not sufficient: but to proue that all thinges owght to be doone in the church/not onely not against the comaundement/but also
30. accordinge to the commaundement of God (which was that which I propounded/and he denied) it is more sufficient/then he is hable to answer. His answer also/which supposeth this sentence directed vnto princes and magistrates (onely bicause in that he saithe my sonne) is vttered without all iudgemēt:
35. considering that Salomon/by that title speaketh vnto all the children off god/of what callinge soeuer they be/as it is manifest by the writer to the Hebrues.

2. Proue.

the contrarie of

 12. 5.

To the next argument / grounded vppon the authorite
1.Cor. 10. off Saint Paul / (which is / nothinge can be doone to the glo-
1.Tim.4. rie off God / without obedience: all thinges doone without
the Testymonye off the worde off God / are without obe-
dience: therefore nothinge doone without the Testymonye
off the worde off God / can be doone to the Glory off God /
to this argument / which he calleth vndigested: he answe-
reth by repetition off my wordes / and that Saint Paules
meaninge is / that nothinge be doone against the worde.
Which how absurde an answer it is / when both he that is
the question / and I have expressly vrged the Testimo-
nye off the worde off God to be required / let all men
Judge.

The next argument / which he saithe is evill framed / is
apparant. Where soever faithe is wantinge / there is syn-
ne: in every action not commaunded / faithe is wantinge:
therfore in every action not commaunded / there is sinne. To
14.Rom. this he answereth: that the wordes off Saint Paul (not to be
off faithe) signifie that we ought to doo nothinge / against
our conscience. Which both is very absurde / and overthro-
weth the sense off the Apostle. For hauinge shewed / that he
which doothe any thing doubtingly / is condemned: he as-
signeth immediately / this to be the reason / because he
dooth it not off faithe. So that the Apostle calleth that
doone not off faithe / which is doone doubtingly: But
he is sayde to doo agaynst conscience / which hauinge
this knowledge / and persuasion setled / goeth aga-
gynst yt.

And where he saithe / that the wordes going before (which
are Blessed is he that condemneth not hym selffe, in the
thing which he allowethe) do prove that sense off his: it is
spoken without all consideration off the place. For how com-
meth yt to passe / that he rather referreth these wordes off
Saint Paule not to be off faithe, to this sentence / which is

farther

ſarther remoued thē to that off doing with dowbte / wbich goeth immediately before / yea wherwith it is coupled in the ſame verſe / withe a coniunction cauſall: And althowghe the reaſon ſometime be referred / vnto that which goethe farther
5. off: yet that is bothe rarely / and then / when by no meanes yt can agree withe that / wich goeth immediatelie before. Which can not be here / conſidering eſpecially / that it could not be vnknowen / but that he which dothe againſt his conſcience / ſinneth / wherby the Apoſtle ſhould neede make any prouſe of it.
10. but off him which doothe a thing ſtaggering and wauteringe / ther might be ſome dowbte / whether he ſynned. and therfore the Apoſtle hauinge ſaid / that he is condemned in ſo doinge addethe this reaſon / for that he dothe it not of faithe, which beinge ſinne / is therfore dammable.

15. Where he ſaithe / that if a man ſhould do nothinge wherof he hathe not aſſurance by the word off God, that he dothe well: that ther by ſhould be ouerthrowne Chriſtian liberte in indifferent thinges: the fault is / in his want off vnderſtanding. For euen thoſe thinges that are indifferent / and maye be donne / haue their freedo-
20. me grounded off the word off God: ſo that onleſſe the word off the lord / either in generall or eſpeciall wordes / had determined off the free vſe off them: there could haue bene no lawfull vſe off them at all. And when he ſeethe / that S. Paule ſpeaketh here off ciuill / priuate / and indifferent actions / as off eat-
25. ting this or that kind of meate (then the which there can be nothing more indifferent:) he might eaſely haue ſeene / that the ſentence off the Apoſtle / reacheth euen to his caſe / off taking vpp a ſtraw. For iff this rule be off indifferent thinges / and not off all: I would gladlie know off him / what indifferent
30. thinges it is giuen off / and off what not. And the ſame alſo I require off him in the other generall rule / off doing all thinges to the glorie off god. For iff that reache vnto all indifferent thinges it muſt needes comprife alſo this action of his. Which iff it doo, then as no man can glorifie God / but by obedience /
35. and there is no obedience / but where there is a worde: it muſt followe / that there is a worde.

And semethe it so strange a thinge vnto him/that a man
should not take vp a straw/ but for some pourpose / and for
some good pourpose: or will he not give the lord leave/to re-
quire off a Christian man/ endewed with the spirite off God/
as muche/as the heathen require off one / which is onelie en- 5.
dued with reason/that he should do nothing / wheroff he has
the not some ende/and that in all his doinges whether publi-
cke/or private/at home/or abroade/ whether withe him self/
or with an other/he owght to have regard/ whether that w-
hich he dooth/be donne in dutye or not: And iff the taking vp 10.
off a straw/be donne to good ende/ either off helping him sel-
fe/or others/regarde of profite/or pleasure/or what elsit ha-
the testimonie off the word off God. And if it have not an en-
de/and a Good ende: will not the A. give the lord leave to cō-
demne that in his infinite wisdome / which men by the light 15.
off a litle wisdome/do accompte solishe: or will he be so inius-
rious to the iustice off god/that he maie not iudge that to be
synne / whiche they saye is donne against dutie: What also:
Cie.1.off. that some euen off those heathen men/have tawght/ that no-
thing owght to be donne / wheroff thow dowbtest whether 20.
it be right or wronge. Whereby it appeareth / that euen those
which had no knowledge of the word off God: did see mutche
of the equitie of this/which the Apostle requireth of a Christia
man: and that the cheifest difference is / that where they sent
men for the difference off good and evill/to the light off rea- 25.
son/in suche thinges: the Apostle sendeth them/to the scoole of
Christe in his worde/ which onely is hable thorowghe faith/
to give them assurance/and resolution in their doinges.

And althowghe to mainteine his former vnadvisednes
Caluin v- pō the e- pistle, and Insti. l.3.ca.15. §.5. he had rather saie/that men should doo nothinge but which they be- 30.
leve not to displease god, then with the godly learned to say / that
they ought to doo nothinge/which they are not assuredly per-
swaded of/that it pleaseth God: yet euen this/which he sayeth,
off beleuinge that it doth not displease God, I would knowe off him/
Where he can setche the grounde off / but in the worde off 35.
God. For iff he doo beleve / that it doeth not displease God/

and

beleffe he not but in reſpect of the worde off god: it muſt follo
we/ that he hathe ſome word off God/ which telleth him/
that that dothe not diſpleaſe the Lorde.

And where he accuſethe this doctrine/ of bringing men
5. to diſpere: he dothe it wronge. For when doubtinge is the wa
ye to diſpere/ againſte whiche this doctrine offreth the rēmes
die: it muſte needes be/ that it bringeth comforte/ and ioye/ to
the conſcience off man.

The reaſon which I aſſigned/ why it is neceſſarie to ha
10 ue the worde off God/ goo before vs in all our actions (nam
ely for that we can not otherwiſe be aſſured/ that they pleaſe
God): he dothe not once touche. His ſecōde ſignificatiō of the
ſe wordes/ not to be of faithe: that is not to be an article off faithe
if it had any grace in it/ yet it is merely idle in this place/ and
15. helpethe no more/ to the vnderſtanding of the place of Saint
Paul nowe in hande/ then ſmoke dothe the eyes. And where
in the ende he ſaieth/ that thes places doo proue as muche for
all cyuill actions/ as for eccleſiaſticall: and that I can no more
proue by thes/ that a certaine forme off diſcipline is appoin
20 cted in the Scripture/ then that euerie ciuill action is preciſe
ly commaunded to be doone without any change: I graunt
it: neither did I alleadge them therefore/ but was driuen into
this diſputacion/ onely by occaſion before alleadged in the be
ginninge off this diuiſion/ and manifeſtly expreſſed in the
25 next.

7. Diuiſion pag. 86.

WHere as I alledged/ that in making ceremonies and or
ders off the churche/ this owghte to be obſerued/ which 1. Cor. 10.
30 ſainct Paul requireth/ that they offende none/ but eſpecially
that they offende not the churche off God: the firſt exerption
off the anſwerer is/ that this rule prescribeth the duye vnto priuate
men, and not generally vnto the churche. As thoughe the rule were
not generall/ or this thinge were preſcribed vnto them/ in re
35 ſpect of that they were priuate/ and not in reſpect off beinge
Chriſtians/ whether priuate/ or publicke: in which caſe that

which is commaunded to one/so cõmaunded to abor as if the Lorde were so carefull in priuate offences/ and carelesse in pu blike. And iff offence ought to be taken heede off in thinges doone without many witnesses/ without all countenaunce off autoritie/ and once onely: how muche more ought yt to be taken heede off/in the orders off the church/ which haue so many lookers on/ so greate cõtinuance/ and suche force off autoritie to strike yt deeper in?

His seconde exception is/ that by this meanes the orders off the churche, should be subiecte to one or two mens liking, or misliking. which answer procedeth off two foule an ouersight/ and wante off vnderstandinge off the worde offense, For Saint Paule by offense/ doo not meane displeasure/ or discontement: but that wherby/ occasion is giuen to anie/ of synne and transgression off the lawe off God/ which maie as well be with alowance/ as disalowance/ when all are pleased with that which is doone/ as when they are displeased. And therfore in that signification which Saint Paul and our saviour Christ before him take this word offense/ the churche ought to prouide/ that there be no offense giuen to one alone.

Mat.5.29.

His thirde exception/ that I added this worde especiallie to the texte, is a mere cauill. For although I vsed that worde/ more then is in the texte: yet I hope I kepte the meaning/ and layde yt more open vnto the symple reader. And wher he saith/ that the Apostell would haue men more carefull off offending those which are not yet come to the churche, then those which be off yt: yt is altogether vntrew/ and not onely against the meaning off the Apostle/ but against the generall rule off loue: wherin ther degrees are assigned/ that we (leuing all men) should especially loue those/ which are members off the same bodye with vs. Whereupon yt foloweth/ that the fruictes off loue (wherof this is one off the principall/ that we giue no occasion off offense) ought rather to be performed toward them off the churche/ then towardes straungers. And y beingretaine which S. Paul saithe/ that we muste doo Good vnto all but especially to those which are off the how shoulde off faither yt may

Gal.6.

ge muste needes folow off the contrary / that we ought not
to doo hurte vnto any / but especially vnto those / which are
off the howsholde off faithe. And this degree doothe our
Sauiour Christe him selfe note / when he thundering againste
offences / addethe this as an encrease / and an higher stepp in
syne: if be ye doone againste one off those which beleue in hym. 18. Mat. 6
And where he saithe / that straungers may be so withdrawne, whe-
ras there can be no suche feare off those whiche are alredie members off
the churche: he speaketh bothe contrarie to all experience / and
directly contrary to the Apostell / which disputing in this case 1. Cor. 8.
off offense / saithe that the weake brother perisheth throwghe 11.
thes offences. Rom. 14.
Laste off all (yff he require authoritie) Oecumenius / a 15. 20.
mall mychelikes of the answerer / thicketh that he had an espe-
ciall care / to those that be alredy members of the churche: and
Bucer harthe a longe treatise / wherin he proueth / that if either
the Papistes / or those that are members off the churche muste
be offended: that yt is more agreable / to prouide againste Bucer v-
the offence off the churche / then off the papistes. pon the
The seconde rule he alloweth / but admittethe no com- 18. of S.
petent Judges of yt / but suche as made the orders: as the pa- Math.
pistes / whiche (alowing off the Scriptures) take them selues
onely able / to iudge off the sense off them. And if there were
but some fewe as he saithe / where as there are many thowsan-
sandes / and those all priuate men / where there be which ha-
ue charge: yet I wolde know of the A. whether the spirite off
God / is tyed so either to multitude / or to auctoritie: that bothe a
fewe / and priuate / may not espie faultes in the orders / which
haue bene deuised by many and publike persones.
To the thirde rule / that all shoulde be doone vnto edify- 1. Cor. 14.
ing: he saithe that yt can not be applied to all thinges generally vsed in
the churche, but to praiers, tounges, &c. specified in that chapter, as if it
were not the ordinary of the Apostell / to prove the particu-
lers / by the generall / and so to conclude / that the exercises
off praing / singinge &c. shoulde be doone to edifying / be-
cause all thinges muste so be doone. And where he woulde
seeme / to tye the Signification / off edifying / onely

vnto

vnto instruction in the churche: yt is manifeste that the Apostell / carying yt also vnto thinges indifferent / will haue this to be the rule / off our private actions / myche more off the publike actions / as I haue before declared. And the wordes which saincte Paule vseth / doo not require / that ceremonies and orders of the churche shoulde edifye (as he surmiseth he): yt is sufficient to come vnder this rule off the Apostle / that they tende to edifynge: and he can not be ignorant / that yt is one thinge to builde / and another thinge to tende to building.

Rom. 14. 19.

For the 4 rule / which ye that they be doone to the glory of God / he will acknowledge yt to be no rule / to direct ceremonies by / *because yt is a rule to guide all actions what soeuer*. which ye a very straunge argument / that because yt is a rule to guide all actions: therfore yt is no rule to direct the churches. And yff this be a sufficient cause off refusing yt as impertinent to this purpose: then that rule (which he off thes fowre dothe onely allwe / as of that onely which he him selffe browght) must also be iudged impertinent to this purpose / and so thrusie owte off the doores with her followes. For there is nothing what soeuer a man doeth / whether privately or publickly in matters either civill / or Ecclesiasticall: but he owght to kepe this rule / that yt be doone in order and in comelines.

Rom. 14.

Where vppon my wordes / And yet so left to the order off the church, that it doo nothing agaynst the rules aforesayde, he noteth that I *am cõtrary vnto my selfe, and contrary vnto the the Adm.* Why dooth he note not the cõtrarietye? Are these contrary? Yt is not enough, that the orders off the church be not against the vvord, onles they be grovvnded vppon the vvord: ād this / that they are so left to the order off the church, that yt / doo nothing contrary to the rules aforesaide? Declaring my minde at large before / I haue in this last sentence / put lesse then was in the other: but there is nothing contrary. I neuer dissented from him in that he saith / *the church may in making orders, doo nothing agaynst the word*; but in this / that

that he by reiecting the Admonition/ denieth that they ought to be cut owt according to the word and commaundement off God: Ȝ bothe did/ and doo still dissent from him.

The article off the Suche church/ as yt is set downe off M. Beza/ we doo fully agree with: which is/ that vve ovvght to esteme thinges indifferent, by the circumstance off time, place, and person, vveighed by the skoles off the vvord off God. There are diuers thinges besides in this diuision/ that are nothinge to the pourpose/ and vnworthy any answere. And amongest others/ what an vntollerable mockerie off the reader is yt/ that where yt hath bene shewed/ that the wordes off the Admonition/ not commaunded in the scripture, owght to be taken for that/ which is either particularly/ or in the generall commaunded: he notwithstanding saith/ that *peraduenture we may shift yt, in saying that they ment, either generally, or particularly.* Wherin in steade that he should haue proued/ that they ment not so: he maketh a *paraduenture* off that/ which hath bene before in so many wordes disputed. 24. Epist.

Diuision 6. pag. 39.

Ȝt that yow wounde vpp the lordes daye/ withe other thinges which yow accounte merely indifferent neither set any marke in the foreheade off it/ whereby we might vnderstande that yow had anie other estimation off it then off the reste: al men doo see/ that Ȝ had Good cause to charge yow as Ȝ did. And euen now yowr answer which yow make/ is expresly againste that which yow haue written before. For yow affirme that the lordes daie is in the nomber off those which not to obserue/ or once to call in question/ is meere madnes. But in your former booke/ after recitall of the lordes daye/ and other thinges which yow accounte indifferente: yow close vp withe this sentence/ that *there is none so simple, which vnderstandeth not, that the churche hathe authoritie in those matters.* Yf yt be meere madnes for the churche not to obserue the lordes daye:

how hathe the churche authoritie in that case? And yf yt maye not once moue question off it: how can yt take order in yt? your manner off speeche / whereby yow would goo betweene thes two sentences / and helpe to set at one suche manifest contrarieties / are absurde: for yow saie / that the continuance off the lordes dayes so longe, doothe proue yt necessarie to be obserued: and yet add / that yt maye be altered vpon great and especiall considerations. whereas if it be necessary to be obserued / it may not be altered: And if yt maye be altered / then it is not necessarie. Wherby appeareth how trewly I gathered off your wordes / which yow can not auoyde withowte suche senseles speeches.

Against that which I saide off Ecclesiasticall discipline / instituted in the 18 / off S. Mathew for contemners and neglecters off the worde / and common praiers: yt is saide / and saide with greate wordes / that that place is to be vnderstanded off secret and particuler faultes, and not off open, and knowne. Wheras yt is more then manifest / that if the scripture giueth authoritie to reprehende priuate faultes: yt doothe myche more authorise to rebuke publike faultes. And if those faultes / which are doone againste one man: myche more those which are doone against the whole churche. And if those which are doone againste the profit off men: myche more against those / which are doone againste the glorie off God. And if vppon refusall off Admonition / in those particuler and secrete cases / he will haue the churche procede to excommunication: how myche more will he / that that proceeding be obserued in thes open faultes? And yt yo to childish he / thus continually to stumble at this: that the wordes off the scripture shoulde haue no farther reache / then to that speciall case wheroff expresse mention is made in the texte: and to leaue no place to argumentes off like / of more to the les / off les to the more / of contraries &c. and therbie to cut off all meditation off the worde of God / to destroye a greate parte off the vse off teachinge in the churche. Albeit in folowinge his owne interpretation / the contemners or neglecters off the worde and praiers / maye well be subiecte to this rule / (for it maye come to pas that one maye contemne the worde / &c. And yet in that manner as it shall be

knowne

wne onely vnto one what opinion he norisshethe of them) yet
becawse that is not alwaies/let vs see further/what vnskilfuls
nes it is which the A. doothe so greatly accuse in this allegatiō.
Saint Paul grounding him selfe vpon this place off our 1. Cor. 5.
Sauiour/doubted not to drawe forthe the authoritie he had
to excōmunicate/ against the incestuous mā/ whiche was no-
toriously knowne to haue offended the whole cōgregation/ad
Hymineus/ which had corrupted the puretie off the doctrine. 2 Tim. 2.
And iff the A. saie trewly/that that doctrine off our Sauiour 18.
Christ touching excommunication/may be caryed no farther 1. Tim. 1.
then to that case off priuate and secret iniuries: then Saint 20.
Paul drewe the sworde/ and tawght to drawe yt/ where yt
owght not. And although there be no mention made off the
admonitions: yet they muste be off necessitie presupposed/for
as miche as it was not lawfull/ to haue proceeded to that ex-
tremitie off cuttinge off by excommunication: if the offenders
had lefte any place to admonitions/ and wolde haue suffered
themselues to haue bene cured by gentler medicines. What
also that Saint Paul vpon the publike admonition which he 2. Cor. 13.
gaue vnto certeine offenders/ menaceth them that if they ad-
mit not his admonitions/and reprehensions/he will not spare
them: doothe he not in those wordes giue them the threat off
excommunication: And if he doo: then yt is cleare/ that those
admonitions being publike/ were off publike/ and knowne
faultes/ wherby folowethe that this rule off admonishing
and reprehending/are forerunners vnto excommunication/e-
uen in publike faultes. And as he hew fighteth against a ma-
nifeste trewthe: so he hathe himselffe for aduersarie: which af- Pag. 667.
firmeth/that against an heretike/ bothe these two admoniti-
tions which ours sauiour Christe speakethe of/and the excom-
munication afterward/owghte to be practised. oneles he will
saie/that an heretike which is knowne to one oneli/owght so
to be hādled: ād that he which is notoriously knowne/ owghe
to be free frō that censure. The place of M. Caluin/is altogeter
frō the pourpose. for I doo not say that priuate admonitions
ought to be applied vnto publike offences/ the Apostell of the
giueth order that suche offenders shoulde be rebuked openly. 1. Tim. 5.

Onely I ſaide/that for contempte/ and neglecte off the wor-
des (I might haue ſaid for euerie faulte that tendeth either to
the hurte of the neigbour/or to the hinderaunce off the glory
off God) there be preſcribed in the worde off God / admoni-
tions/and reprehenſions/and if thoſe will not ſerue/excom-
munications: but whether the admonitions and reprehenſi-
ons ſhoulde be priuate or publike (that thinge hanging vpon
the qualitie and kinde of the faulte) I affirmed nothing.

Now let vs ſee/what reuelye maketh with the ciuil Di-
2.ſect pa. 5. off his booke. ſcipline/appointed by the lawe of God: Where before he can
giue one anſwer/ he muſte aſke three queſtions: the firſte is
anſwered before in the beginninge/the laſte is handled after-
warde in the 6.Ch. and 5.diuiſion. And as for that parte of
the ſeconde queſtiō vvhich withe other his ſainges folowing
ſurmiſe that I woulde haue the negltcte of the worde puni-
ſhed by deathe: yt is directly againſt my expreſſe wordes/whe-
ich (hauing ſhewed the puniſhementes/that ſhoulde be exe-
cuted vpon contemners) add that there are otber puniſheme-
entes for thoſe/ which neglecte the worde ꝛc. And as to that
parte off his queſtion / which is whether contemners off the
worde owght to be put to deathe: yt is as his other queſtions
be/of thinges not onely affirmed/and ſet downe/but diſputed
off bothe partes. For this is that which we plainlie affirme/
and bringe argumentes to proue. And when he that deſpi-
ſeth the worde of God/deſpiſeth God himſelfe: the equitie of
this muſte needes appeare/ vnto all thoſe in whome there is
but a corne off the zeale and loone of the glorie off God / or
rather in whō there is not ſome pleaſure / to ſee the glorie of
God troden vnder feete. But he ſaithe/that the place off Moſes
22.Exo. off putting Idolaters vnto deathe, maketh nothing to proue this. The re-
aſon wherof he aſſigneth to be: becauſe contemners/are not
Idolaters. This is his ordinary faulte/that he can not vnder-
ſtande / that iff an Idolater owght to die: muche more a con-
temner of the worde. For contempte (altbowghe yt be not in
an action/which doothe vtterly ouerturne the ſeruice of God/
as Idolatrie: but in one which ſtaineth / or cracketh yt onely/

as to

as is the breache off the Sabbothe) is yet shewed to be so displeasante vnto the lorde / and so detestable: that that which off yt selfe / was not deadly / onely by this circumstance of contempte / was punished with presente deathe / which may appeare in him that gathered stickes on the Sabothe daye. The breache off the Sabothe daye / was not simplie punishable by deathe / as Idolatrie was / nyche les so small a breache / by the gathering off a fewe stickes: yet because yt was doone (as the scripture saithe) in a highe hande / that is to saie proudly and contemptuouslie: the lorde commaunded / that he shoulde be put to deathe / and setteth that downe for a generalle lawe. How myche more then / shall he which despiserde the worde off God / (which is the rule off the whole bodie off the service off God / and off that trew reste From our owne workes and from sinne / whereoff that bodelye reste / was a figure) be punished withe deathe? And iff because the lawe doothe not saie in thus many wordes / that a contemner shall die, yt be not lawfull to conclude / that he owght to be put to deathe: what will the answerer saie / vnto the writer vnto the hebrues which saithe / that he that despiserthe the lawe off Moses vnder two or three witnesses / was put to deathe withowt mercie? For by those wordes ye appeare the / not onely that a contemner of the lawe off Moses / owght by the lawe to die (which is that which I sett downe:) but also that the writer vpon thes and suche like places as I have here alledged / gatt ered that: whiche is no where in the lawe / found in the same wordes wherin he vttereth that sentence.

5. Num. 15. 30. 31. & 32.

10. Heb. 28.

Touching the place off Deutronomy, which he saithe is onely vnderstā ded off false witnesse: yt is apparāt / that althowghe yt followe immediatly the lawe off puttinge a false witnesse to deathe: yet it is a generall sentence / and hathe regarde vnto all the crimes which are capitall. for iff false witnesses be put to deathe / and Idolaters or contemners remaine: how is the lande purged off the evills whiche drawe the wrathe off God vpon yt? or how is a terror stricken into the reste wherby they may be kepte from the infection off that synne? And if no punishe-

19. Deut.

ſhement/ but deathe/be hable to give a ſounde full enoughe
to ſtricke a ſufficiente terror of the ſynne off falſe witnes in ſu-
che a caſe: how myche more ys yt needefull / that there be as
brymme/ and as audible a puniſhement againſt Idolatres/
and contemners of the worde/to the ingendring of that feare in others/wherby the reſte maye be kepte/in the feare and tre-
we worſhip off the lorde.

The place off the Chronicles / is not anſwered: for yt is
Chron. 2. more generall/ then the A. taketh yt: and is an expoſition off
15. the lawe. For where the lawe ſaithe / that he that ſeruethe
ſtraunge Gods ſhall die: this place ſaithe, that he ſhall die
vvhich ſeekethe not the lorde, wher in are comprehended
not onely Idolatres / but Atheiſtes / and mockers / and con-
temners off God: which is that which I had to prove. As for
that he aſketh off the perpetuite off thes lawes / yt is after-
warde ſpoken off.

In the ende he findeth faulte / that I (ſaying there are
other puniſhementes for ſuche as neglecte the worde of God/
according to the faulte) doo neyther tell what they are/nor wh-
here they be to be founde. I thowght that the mowthe of his
vnderſtanding had not bene ſo narrowe/but yt coulde eaſely
comprehende/ that if contempte be by the vvorde off God to
be puniſhed by deathe: that the neglecte off yt / owght not to
eſcape the ciuile puniſhement/ either in bodie / or Godes/ &c.
Why I did not recken them vpp/I aſſigned ſufficiente cauſe:
in that the varying/according to the quantitie off the faulte/
more or les: coulde not be ſett downe. And iff he will ſee in
generall/what puniſhement the lawe of God alowethe of in
ſuch caſes: he may reade in Eſra. Where (beſide the puniſhe-
Eſra 26 ment off deathe/ againſte the tranſgreſſors off the lawe) thes
re be alſo appointed baniſhement/loſſe of Good / or impriſo-
nement/as the qualitie off the faute required. And if he ſaye/
that that vvas doone by the authoritie not off the lawe of
God/but of a heathen prince: the anſwer is eaſie / that yt is
very like / that the commiſſion given to Eſra / and authoriſed
by the kinge/vvas drawne by Eſra: vvhich vvas a cunninge
ſcribe

scribe in the lawe of God. As the leste yt is manyfeste / that he hathe accepted that / and emongeste other thinges gaue God thanckes for yt: which he wolde neuer haue doone / oneles yt had bene a good interpetation off the lawe in that behalfe / considering that euen the ciuill and politike lawes / Wherbye the Jewes were thē (and in Jurie especially) gouerned: ought to be no other / then those which the lorde had prescribed in the lawe. And thus let yt be Judged / what good cause J had to aske / what was become off the A. indgement: when he set downe, that there is no Discipline appointed in the worde off God, for those which shall contemne the worde off god, and common prayers. ver. 27. 28

Division 7. pag. 91.

The answerer saide / that there was not one worde in the scripture off pulpites or off sytting at the communion: in a worde J shewed / that ther was. And where he saith the pulpit was placed in open streete: That was / because off their dwelling in tentes / the feaste wheroff they celebrated. For otherwise yt appeareth / that suche a highe place in the temple / ought off the which the voice off him which spake might be heard / was ordinary. The reason off calling the doctrine of Moses / the chaire of Moses / by a metonymie off the subiecte For the adiuncte: J will leue to the reader to iudge of. for my indgement off them / J saide / that they are not lightly to be chaunged. and he disputeth against me / as if J had saide: that yt were not lawfull to chaunge thes vppon any occasion. And beside this disputing against his owne phansie / and not against my wordes: he hathe violently broken into the question / off reading and interpreting the worde off God / without any the leste occasion giuen therof: and hathe also shamefully corrupted / the place off Nehemias / as shall be seene in the proper place. 2. Chro. 6

8. Division pag. 92.

Here he accuseth me off falsifying his wordes / which he hath charged

charged him vvith saying/that yt ys an indifferent thinge to preache the worde of God in churches or howses priuately or publikely: vvherin he still vttereth his forheade/harder then any steele. For thes being his owne wordes/that the scripture speaketh not a worde of preaching or baptizing, openly or priuately, at home or in the church: doothe he not saye the same that I laye vnto him. Whether ys indifferent/yf that be not/vvhich the scripture saithe not a vvorde of/hathe not prescribed/hathe not determined/hathe not appointed? all vvhiche phrases he vseth/as those which signifie the same thinge. And when he addethe in the ende/that there is none so symple, that vnderstandeth, not that the churche hathe authoritie to take order in thes thinges: dooth he not affirme the same? for the churche hathe authoritie onely in indifferent thinges to take order. So that it is more manifeste then the daie/that which I have charged him with ones/he hathe saide twise/although he not in the same/yet in as full vvordes. And where he asketh/whether yt be all one to saye/the scripture hathe not determined whether baptisme should be ministred openly or priuately, at home or in the churche, and to saye/the churche maye make baptisme priuate or publike: verelie they are in mine and I thinke in all other indifferent iudgement/all one: and iff they were not/yet as I have shewed/yow have saide bothe the one/and the other.

And vvhere yow saye/that I therby giue the reader to vnderstande, that yow affirme yt is in power off the churche, to apointe that ther should be no publicke baptisme: although I giue no more to vnderstande that/then that yow affirme/that it is in her power to appointe that ther should be no priuate baptisme: yet all men see/that this ye at the leste the weight off your wordes: that although the churche should abvse her power in apointing alwaies priuate baptisme/yet that must be obeied. For as when yow saie/that the scripture hathe not determined, whether the communion should be celebrated sitting, standing, or kneeling, baptisme in fontes, basons, riuers, &c. Your meaning is to affirme/that iff the churche will have the communion alwaies receiued

ned kneeling/or baptisme alwaies ministred in bason: that so it owghte to be/and never either stading or sitting or in fontes: so in saying that the scripture hathe not determined, whether the preaching off the worde shoulde be publike, or private, &c. and that the churche hathe the ordering of this thinge, yow affirme/that if the churche should allwaies ordeine/that preaching and baptizing shoulde be private: that so yt ought to be. Iff yow had saide/that yt had bene in the churches power/according to the former rules prescribed/to haue ordered/whether preaching and administring the Sacramentes shoulde be in the towne or in the fielde/in a churche (as they call it) or in some one mans house or other: I wolde haue moued no question againste yow. but when yow saye/that yt is in the power off the churche/to ordeine whether yt should be publike/or private/I can not abide yow. for euen in the time of persequution/when it is preached in the howse off a private man: I haue shewed/that the churche assembling there/the meeting is publike/wherunto yow answer not a worde.

Againste the place I alledged oute off Salomon/he excepteth that it is strangelie applied, and farr fetched. Salomon in the chapter before/had shewed how the harlot/doothe lye in waite for men secretlie/and in the nighte time/and so (pressed with conscience of the euill/which she goethe aboute) shunneth the lighte/and sekethe secrete corners. In the beginninge off this chapter/he comparethe the wisdome off God in his worde/vnto a noble woman/whom he oppositethe vnto the Harlot: and shewethe how she off the contrary parte/doothe not lie in waite/or seeke corners/or night/to hide her selffe in/or whisper in the eares off men/but exalteth her voice and speakethe in the moste open places/and corners off stretes/where the greateste concourse off people is. wherupon it may appeare/that iff the A. either will/or vnderstanding were at home/and not far from him: this place had bene nere enowghe the pourpose. For iff the worde muste be taught in suche sorte/as it maie beste be conueied vnto the knowledge of moste men/and leste be charged with the seeking off corners/

Prou. 8.

6. Mat. 5.

neres/or the coner off the nighte: and yt is manifest/that that is
better doone/when yt is preached publikly / then when yt is
preached priuately: yt must folowe/ that by that saying of Sa-
lomon/yt is prescribed vnto the churche/ that the preaching
owght to be publike. And if there be not onely examples off 5.
Christe/ and off his Apostels / but also a plaine commaunde-
ment (as I haue shewed) to preache the worde openly: then
yt folowethe/ that yf the churche haue power to order / whe-
ther the worde should be preached publikely / or priuately:
yt hathe power to order / contrary to the commaundement 10.
of our sauiour Christe.

And where he sayethe that the worde off god maye be taught priuately, and that a man may exhorte priuately: that is nothing to the purpose. For we speake of the order which owght to be 15.
keepte in the exercises that concerne the bodie off the churche/
and not of the priuate exhortations/teachinges/and admoni-
tions / that ether the minister owght to vse towardes the se-
uerall persons off his flocke / or one priuate man towardes
another/or the father off a howsholde in his familie / &c. And 20
this is so farre from helping off him/ that it maketh altoge-
ther against him. For as yt is not in the churches power / to
forbyd thes priuate teachinges/admonitions/ exhortations/
or to ordeine that thes teachinges/ &c. be publike/because the
lorde hathe commanded thē to be priuate: so yt is not in her
power/to take awaie the publike preaching of the worde: con- 25
sidering that the lorde also hathe commaunded yt. And ther-
fore yt yo vntrew/which he set downe: *that the scripture hathe not determined, whether the worde shoulde be tawght, priuately, or publikely.* For by priuate men / yt hathe determined yt shoulde al-
wayes be doone priuately: by publyke persons also/yt shewe- 30
the how / and in what case / yt shoulde be spoken priuately:
and how/and in what case/publikely: contrary wherunto the
churche can not determine/and iff she determine a 100. tymes/
she is not to be obeied.

And wheras vppon that/that neither the place / nor the 35

noms

nomber off Persons / be off the substance off the wordes and Sacramentes / he woulde conclude / that it is in the power off the churche / to make the preaching / and administring off the Sacramentes / publike or private: he maye aswell saie (which he saide in his former booke) that yt is in the churches power to take order / whether men and women / shall come clothed / or naked to receiued the Sacramentes: considering that to come either clothed / or naked / is not off the substance off the Sacramentes. Where he owght to vnderstande / that there are diuerse thinges annexed / and hanging by / which being commaunded by the worde off god: are no more in the churches libertie to alter / then yt is in her power to change the daye into night. Howbeit as I haue shewed / that the place otherwise private / being by the order of the churche appointed for the assemblie off the whole churche / is for that time of the assemblie publike: so yt may be well said / that the nōber which meete in that place which is so apointed by the churche / to heare the worde off God / (how small so euer yt be) can not hinder the publykenes off that assemblie. The places quoted in the margente / to proue priuate celebrating off the Sacramentes: are handled in another place.

That which is alledged / owte of an article of the Duche churche / that thinges otherwise indifferent, doo after lawfull commaundement (after a sorte) chaunge theyr nature: we willinglie subscribe vnto. howbeit / withe any thinge which is here in cōtroversie / it hathe no knot at all / but is a wandring sentence / which hathe no fellow. For yt is not debated here / what force off authoritie the thinges haue / which the churche ordaineth: but the questiō is altogether / what are the thinges which fall into the churches order.

The nexte diuision / wherin he requireth answer vnto the plate off the Corinthes / off doing all thinges decently / and orderly: I answered in that I haue shewed / that the churche being bounde to this commandement in making her Ceremonies / is therbye tyed / not onelye to place nothinge in the churche agaynste the commandement off

God/but is bounde euen according to the commaundement/ to frame her ordres in indifferent thinges. Wherin the answerer (although he oppugnerh the grounds which I vsed for the proofe off yt) doothe (I suppose) agree with me/ and therfore there was no cause/ he should haue required any answer.

Caput 2. Diuision 1. pag. 95.

If he would haue proued/ that which I denie the/ I should haue shewed/ that thes authorities affirmed/ that the churche in making lawes off thinges/ wheroff the scripture hathe not precisely determined/ neede not to haue respecte to the generall commaundements off the scripture before receiued. but that he is not able to doo with any approued sentence. And albeit/ he hathe subscribed to this sentence before: yet in the ende off this diuision/ he beginnethe to slyde into his former error/ saying/ *that in matters not prescribed in the scripture, he can not tel whether to resorte, to knowe the vse and antiquitie of them, but vnto councells, stories, and doctors.* As thowge the scripture were not the loode starre vnto the churche/ in her decrees towching suche thinges: and as thowgh the firste churches vvhich had not suche stories &c. had not sufficient addresse in the light off the worde off God/ to make constitutions by. I graunte the church by stories &c. vnderstandeth of their antiquitie: but the knowledge of their antiquitie maketh litle or nothing to know/ how profitable/ or conuenient for the churche they be: vvhich being that onely/ vvhich is looked into in their establishing/ is drawne from the scriptures/ and not from antiquitie. Howbeit because he pretendith agreement in this/ that there be certeine thiges lefte vnto the order of the church with this cõditiõ/ that they be doone according to the generall cõmandements off the Scripture: we will houlde him by his former vvordes/ and will not suffer him to breake frõ vs/ vnles he doo not onelie primlie nibble and bite aboute/ but in manifest wordes eate vp/ his former saying. Notwithstanding in the great plentie the A. hathe off places/ for the proofe

off

off this which we denie not: let yt be obstrued / what partly vnproper / partly vngodly choise / he hathe made.

The first sorte off Testimonies owt off the auncient writers / and councells / are off off those which are in controuersie / as whether bysshoppes maie haue suffringanes / whether there owght to be metropolitanes / &c. Wheroff although he bringe no testimonie owte off his authors / that they are in the churches power / to order: yet he setteth them downe / as thowghe there were neuer question moued off them / and as if he had gained them by stronge hande off reason.

The seconde sorte are off those thinges which beinge determined by the worde off God / off or on / are owte off the churches compas to take order in: As is that which he recitteth owte of Justine / *off the deacons carying the brede of the holy supper off the lorde to those which were not present at the action off the supper:* and that which he alledgeth owte of the councell of Neocesarea / *that no man should be minister before 30. yeare off his age.* Likewise that which he bringeth owte off the Amyran councell / *that a minister can not sell the churches rightes especially in that* sense the councell meaneth / which is for his owne priuate profit. The first of these is cõtrarie to the institution / and the laste being sacrilledge are simply forbidde in the worde of god. The Scripture also determining that a man off those giftes which be required off the Minister off the word / maie / and (if nede require) owght to be receiued vnto the ministery / and shewing further / that those giftes fall into yonger yeares then 30. yt muste needes folow / that the churche determining flatly / that none shall be receiued to the ministery before those yeares / shutte the the doore off the ministerie vnto those / to whom the worde off God setteth be yt open. Add also / that this Counsell is altogether owte off place alledged: considering that it determined not off this / as off a thinge wheroff the Scripture had not giuen sentence / but as off a thinge vnlawfull by the Scripture / and for that purpose it alledgethe the example off our Sauiour Christe / which preached not before he was 30. yeare ould. Thes thinges daungerously set downe

off the An. as indifferent/which are not: I thought it necessary to give the simple reader warning/that the Answ. measure wherwithe he meteth indifferent thinges/is vnsealed.

Ther is a thirde sorte owte off Tertull. de corona militis & prax. & Basil. de sancto Spiritu, Wheroff beside that diuers off them were neuer conuenient/some off them vnlawfull/ they are all suche as the authors doo not permit to the order of the churche/ but vnder a false clocke off tradition/ put the churches necke vnder a seruile yoke off them. And wher as he would faine saue thes places owte off the fire/ by saying/ that *although some grew in time to superstitiō, and that one of his autors gaue to myche vnto vnwritē traditiōs.* he doothe but burne his fingers/ the places he can not saue. For yt behoueth him to shewe/ that certen thinges/not determined in the word off God/are in the churches power: and thes places (yff they proue any thinge) proue that the churche/ is bounde off necessitie to certaine thinges/wheroff there is no commaundement in the worde off God: for the which cause they are alledged off the papistes/from whom it is not vnlike but they were borowed.

Hosius de tradit.

But yet it appeareth, that there were thinges in the churche, not expressed in the worde: I graunte and more then that/ thinges contrarie: but by what right yt doothe not appeare. And in dede iff the answerer had light vppon some weyward aduersarye/that woulde haue debated this question with him: thes places wolde haue giuen him greate aduantage/ considering that bothe the ceremonies/are for a greate parte naught/ and the opinion off the necessitie off them a greate deale worse: And Jeromes wordes also/in tying the later churches/vnto the customes off the ancient which are not against faith/ (albeit they be smoothed/ by translatinge præsertim namely, and with his exposition of matters off faith) yet euen as they are set downe off him/ ouerthrowe the churches libertie in thinges indifferent. For although they should be inconuenient/and vncomely yet the matter off inconuenience/ and vncomelines/being (by the Ans.) no matter off faith: the churche must still be clogged with them/ nether can it by that ruse/ shake them off.

There

There are a fourthe ſorte of places owte of the auncient fathers/ wherin he putteth the greateſte confidence / and vpon which he hathe laide greateſte weighte: and therfore by handes ſet over againſte them/ moueth the reader to laie ſure hould on them. Thes places drawne owte off Ambroſe vppon the Epheſ. and of Tertull de virginibus velandis. that of Ambroſe being (as hathe bene ſhewed) very corrupte / is alſo a counterfaite/ as ſhall after be noted. The other off Tertull/ is a flat and a plaine Montaniſte. yt is not vnknowne/ that Montanus helde/ that there was no ſufficient inſtruction giuen by the Apoſtles vnto the churche/ but that there were onely certeine principles off Religion giuen by them being vnperfect/ and were afterwardes to be finiſhed/ and poliſhed/ by the comforter whiche himſelfe did forge. This poiſon Tertullian hauing druncke/ he leſte the Sauour off yt in diuers places/ but in no place more brimly then in this. which maye appeare/ by the compariſons he vſeth/ off likening the churche off God in the Apoſtels time/ vnto a tree whoſe fruicte was not blomed/ and vnto one which is in his baſe age: and the churches after the Apoſtles times/ throwghe reuelatiõs (ſuche as he imagineth the Apoſtels were not hable to beare) allwaies marching forward towardes a greater ripenes in fruicte / and perfection in age. And if the A. had bene a litle awakened / he might haue ſmelt the fraude euen in thes wordes / which he hathe bene ab vſed by. For when he imagineth a nother rule off conuerſatiõ/ and leading of liffe of a Chriſtian/ then that which hathe bene giuen: he might haue iuſtly ſuſpected the ſentence: ſeing the rule off converſation/ comprehended in the commaundementes/ is vnchangeable. And when he addeth / that that ſhould be doone by the grace off God/ receiuing increaſe dailie vnto the ende: he did not obſcurely touche / the head off his error/ which is / that there ſhall be ſtill vnto the woldes ende/ greater graces off the ſpirite off God giuen to the churche generally/ then hathe bene before in the Apoſtels tymes. Wherbie appeareth / that the places which the A. will haue the reader laye ſo faſte houlde of/ are thornes not to be once touched/

shed/withowte a hedging glove in one hande/ and a hatchet in the other. We willingly subscribe/ vnto the Iudgement off M. Caluin alledged here.

And where the Ans. woulde make peraduenture the reader beleue/ that by the wordes off pollicie and gouernement lefte to the iudgement off the church, Caluin meaneth / to make thes pointes in cõtrouersie at the churches disposition: it shall appeare/ bothe by his seuerall sentences of thes thinges/ that he holdethe them vnchangeable / and by the exposition off M. Beza his wordes/ the same in effect with thes off Maister Caluin/ which cometh after to be considered.

It remaineth that seing the answerer woulde oppresse vs/ with the authoritie off the fathers. We consider/ whether there can be any fitter places browght / for the maintenance off the Admonition/ then the A. hathe alledged for him.

Contr. literas petit. lib. 3. cap. 6.

Augustin/ VVhether yt be questiõ off Christe, or vvhether yt be question off his churche, or off vvhat thinge soeuer the question be off: I say not yf vve, but iff an angel from heauen, shal tel vs any thinge beside that yovv haue receiued in the scriptures vnder the lavv, and the gospell, let hym be accursed. And lest the Answ. I hould restreine this generall saying vnto the doctrine of the gospell/ so that he woulde therby shut owte the discipline: let him heare vvat Cyprian saithe. The

Cypri. in ser. de bapti. Chr.

Christian religion (saithe he) shall synde that ovvte off this scripture, rules off all doctrines haue sprong, and that from hence doothe springe and hether doothe returne, vvhatsoeuer the Ecclesiallicall discipline doothe conteine. And

De præscript. adverſ. hæret.

euen Tertull himselffe/ before he was imbrued with this heresie off Montanus/ giueth testimonie vnto the discipline/ in thes wordes. VVe maye not giue our selues this liberty, to bringe in any thinge off our vvill, not chooſe any thinge that other men bringe in off their vvill: vve haue the Apostels for autors, vvhich them selues brought nothing off their ovvne vvill, but the discipline vvhich they receiued of

Christe,

Christe, they deliuered faithfully vnto the people. And if the sentence were any thinge worthe / which he brought in towching the discipline / owt off Tertull: yt maketh against him. For in that he will haue that correction off the discipline / to haue the authoritie of the holy goste (speaking in his fantastical cõforter) he declareth / that it is not a thinge which hangeth vpon the will of mortal me. And that in indifferẽt thinges / it is not enowghe that they be not againste the worde / but that they be accordig to the worde: yt may appeare by other places / Where he saieth / that vvhat soeuer pleasethe not the lorde, displeaseth him, and vvithe hurte is receiued. And in another place he saithe / that the scripture denieth that, vvhiche yt noteth not. And to come yet neerer / where he disputeth against the wearing of crowne or garland (which is indifferent off it selfe) to those which obiecting asked / vvhere the scripture saithe that a man might not vveare a crovvne: he answereth by asking / vvhere the scripture saithe, that they may vveare. And vnto the replying / that yt is permitted vvhich is not forbidden: he answereth / that yt is forbidden, vvhich is not permitted. Whereby appeareth / that the argument off the scriptures negatiuely / holdeth / not onely in the doctrine / and Ecclesiasticall discipline: but euen in matters arbitrarie / and variable by the aduise off the church. Where it is not enoughe / that they be not forbidden / vnlesse there be some word / which dooth permit the vse of them: yt is not enoughe / that the scripture speaketh not against them / vnlesse it speake for them: and finally / where yt displeaseth the Lorde / which pleasethe hym not: one must off necessitie haue the worde off his mouthe / to declare his pleasure.

5. 10. 15. 20 25 30

1. lib. ad vxorem.

De Monogam.

De corona militis.

Whether I commonly vse to propounde thinges in controuersie / in bare affirmaciones / or denials / withowt reason: and whether yowe applie the scriptures / better then I: and howe true yt is / that yowe haue in yower former booke alledged more scriptures / then I did in mine (all which thinges this glosse affirmeth) I leaue yt to the Iudgement off the reader.

35.

Cap 3. Diuision 1. pag. 100.

IN the first whole page / there is nothing to be answered yt being

ing ſhewed/that yt is not our queſtion (which the A. dooth ſo ſhamefully affirme) whether the ſcripture have expreſſed all externall ceremonies/&c. In the next page/ vnto me ſhewing that the place off Auguſt. to Caſulanus is againſt hym/ for that where he would proue/ that certein thinges are in the churches power/ the wordes which he alledgeth ſay/ that the decrees of the forefathers/ and couſtomes off the people off God are to be obſerued/ tying the church to the decrees/ and couſtomes off thoſe which went before: he anſwereth/ that Auguſt. giueth a rule vnto priuate men and not vnto the church. Wherein he condemneth himſelf/ off having alledged that ſentence cleane beſide the cauſe. For it is manifeſt/ by the wordes immediatly goinge before/ that he alledged it/ to proue the autoritie off the church in thinges indifferent: neither can yt in any other reſpect/ haue any bonde with that/ which he pretendeth to proue. And nowe that yt is ſhewed/ howe vnfitly the place is alledged: he ſhifteth his footing/ and in ſteade off a rule towchinge the church/ he maketh yt a rule for priuate men: and in ſteade off ſhewing the libertie off the church/ he ſheweth the bondage/ that a priuate man is tyed by.

Where I conclude againſt hym off that ſentence off Auguſtine/ that we ought to followe the couſtomes/ and orders off the Apoſtels/ and off the primatiue churches/ ſeing yt ys certein/ that they were our forefathers/ and the people off God: and that we owght not to followe the Papiſtes/ which are neither the people off God/ nor our forefathers: to the firſt/ off followinge the Apoſtels/ he ſaith/ there were certeine thinges conuenient onely for their tymes/ which are not to be followed. Wherein onleſſe he meane thoſe thinges/ which are in controuerſie/ yt is nothing to the pourpoſe: and iff he meane them/ yt is a manifeſt begging off that/ which is in demaunde. Vnto the ſeconde point/ off not taking the Papiſtes couſtomes/ and decres: he referreth me to other places. Where notwithſtanding he neuer anſwereth this argument off Auguſtin: and ſo in pretence off a fitter place/ he hath taken a longer day.

Where he noteth me of ignorance (in that I ſaide/ I could oppoſe

oppose Ignatius/and Tertull/ vnto August. and Ambrose/(to wchinge the fast vppon the Lordes day) saying/ that there is no difference betweene them, thone part speaking off the Saturday, the other off the Sonday: I am contented to beare his charge off ignorance. But is there any man/ so forsaken off all not learninge onely/ but common reason/ which dooth not vnderstand that thes propositions differ/ and fight amongest them selues/ yt ys a detestable thinge to fast on the Lordes day: which is the Judgement off Ignatius/and Tertull: and/ yt is lawfull to fast on the Lordes day: Which is the Judgement off Augustine/ set downe off him selffe: And when Ambrose/ speaking not onely off the Sabbothe off the Jewes/ but generally/ willeth that whatsoeuer the coustome off the church be in that behalffe off fasting, yt should be folowed: dooth he not manifestly ouerthrowe his saying/ which saith/ to fast on the Lordes day is to kill the Lorde? And euen in the case off the fast off the Jewes Sabbothe/ which Casulanus demaundeth counsaill off/ yt appeareth there was great disagreement betweene the auncient fathers/ considering that in the Canons/ which are attributed vnto the Apostels/ it was ordeined/ that if one were founde to faste on the Lordes day/ or on the Sabbothe (one onely excepted): being a clerke/ he should be deposed/ and being a layman/ separated from the supper off the Lorde. If I haue off ignorance/ set the fathers together by the eares (as he saith): let vs see/ howe with his knowledge/ he can part them/ and set them at one in this behalffe.

65. ἐ κρεμ κλο ἐμέρατ ἐ τὲ ἐλλε τῆς.

That the fastes which were kept/ in the tymes off Ambrose/ and Augustine/ and longe before/ and their allowance especially off the Lentenne fastes Were corrupte/ and prophanations off the true vse off fast: yf neede were/ as I haue in part/ so yt might in more wordes easely be shewed. That the counsaile giuē for the keping of those superstitious fastes/ might haue place in a straunger/ and priuate mā/ which owght not to stand rewardes a Citizen/ and hym that hath charge: yt is apparant. And yet bothe thes the Answerer would beare downe with wordes/ and nothing but wordes.

Where the answ. saying that he knoweth nothing in the place off Augustine / or Ambrose / towching fasting / which may not be obserued without iust offense / may be taken either to speake of the places which I alledged / thouching merite off fasting / or the places which him selffe alledged: I will rather esteme (vntill I knowe the contrary) that he ment off those which he browght him selffe / then together with the supp off standing daies off fast / he should also fall flat by opinion / off the merite in fasting. And so I would haue the reader to take him / that there be no offense taken at this place / so doubtfully left. Where he bringeth me in concluding / that because the auncient fathers erred in some thinges / therfore they saide true in none: my wordes cary no suche sense. But for so muche as they erred / and euen in this matter off fast / which was in hande: they owght to haue no further credite / then their authoritie is waranted by the word off God / and good reason. and that therfore the Answ. which presseth their bare autoritie / without any warde off the word of God / or assistance of good reason / ether browght of him selfe / or fetched from them / bringeth an intollerable tyrannie into the church of God. This I gaue to vnderstand / which because he durst not in plaine wordes gaine saie: he hathe tourned my wordes vnto another sense.

Cap. 3. Diuision 2 pag. 103.

Augustine saithe / that the feast of Easter, Pentecoste &c. are the statutes off the Apostles, and commended to the churches, and addeth / that they are not conteined in the scripture. Wherevppon I concluded / that there is some thinge (by this reckening) commanded off God to be obserued / not conteined in the scripture: and consequently / that there is no sufficient doctrine / conteined in the scripture / whereby we may be saued. To this the Doct. answereth / that yt is a pretie and sound collection. I haue in deed for shortnes sake / trussed that into twoo or three propositions / which to put in full / and compiete argumentes / required a greater nomber: Howbeit the soundenes off the collection / is apparant to all / which will open their eies. And because the Ans: will yeald no obedience vnto the truthe / vnlesse she taking him by the collar;

collar/haue her hande vppon his throat: the soundenes off the collection shall thus appeare vnto him. What soeuer was decreed off the Apostels/and commended vnto the churches to be obserued/ is necessarie: but some thinges (by Aug. and the D.) not conteined in the word off God/ were decreed and commended by the Apostels/vnto the posteritie of the churches: therfore some thinges (by Aug. and the D.) not conteined in the word of God/is necessarye to be obserued. The first proposition is manifest/considering that the statutes off the Apostels/are the statutes off Christ: the seconde is Augustines/ allowed off the D. and iff both these be true/ then the third must needes be.

This being thus gathered/that which I added/that therupō yt followed / that there is no sufficient doctrine conteined in the scriptures: is thus concluded. That which doothe not conteine all the will off God/necessarie for vs to doo/ conteineth no sufficiente doctrine vnto saluation: but the scripture (by Aug / and the d.) conteinethe not all the will off God/ necessary for vs to doo: therfore the scripture (by Aug. and the d) conteineth no sufficient doctrine vnto saluation. The first proposition is manifest/in that S. Paul to deliuer him selffe from the gilte off bloude/ towards the Ephes. alledgeth/ that he had taught them all the will off God: the second followeth off that which Aug. and the d. allowe. for iff there be some thing commanded off the Apostells / not conteined in the worde off God: that being necessarie/yt must followe / that some necessarie thing for vs to doo/is not conteined in the worde. Act. 20.

And where the A. saith he/ *that neither Aug. nor he say, that any thinge not conteined in the scripture is so necessarie, that it may not be altered (vpon iust occasion) by suche as haue autoritie:* he can not mocke the worlde after that sorte / withe faste and loose at his pleasure. For if they be statutes off the Apostels/and commended vnto the churches: what autoritie is there vppon earthe/ whiche can displace them which the apostels haue placed: and iff it be madnes (as he saith afterward owte off Augustin) not to obserue them / or once to reason off them: how can they take order in them: And this answer is ouerthrowne/by the wordes off Augustin whiche folow immediatly. But other things (saith he) vvhich are varied by regions (as that some faste vpon the sabbothe daye, some doo not, &c.

are at liberte to be obserued: neither is there any better rule to a Christian man in thes, then to do as the churche doothe vvhere he comethe. Where it is manifest/ that he opposeth the tradition off the Apostels / and ther statutes receiued by tradition: vnto those thinges/ whiche are in the churches power to ordeine/ and to those wherin yt ys safe for vs to applie our selfes / to the order off the churche. They beeng therfore in this opposed/ the one beinge in the churches power / the other are not: the one being of that sorte / that off which side soeuer the churche determine off them / a man may saflie obey / the other muste needes be off that sorte/ that if the churche woulde otherwise ordeine of them/ then the Apostels: that a man may not safely obey. And in the nexte sentence/ the thinges which he oppose the those statutes off the Apostels vnto/ he calleth indifferent: and therby giueth to vnderstande/ that he tooke them for vnindifferent. and hitherto perteineth/ that he alledgeth owt off August. in Zuinglius name/ and is found in his booke against the Donatistes/ where yt ys said/ that they are to be holden as giuen by Apostolicall autoritie. Which is more then if he had said/ giuen by the Apostels: considering that there are thinges giuen off the Apostels as counsailes/ and left at the churches order to chaunge vppon occasion as were the traditions/ which M. Caluin speaketh off/ but they were neuer left vnto the church/ with an Apostolical autoritie. Which autoritie is off the higheste nature/ and proceding from the higheste court that can be.

Li. 4. con. Don. ca. 23.

And that this was Augustines meaning / appeareth manifestly by the place which I alledged/ out of his booke against the donatistes. Where he saithe/ that all those thinges vvhich the churche houldeth generally, are to be houlden as præceptes off the Apostels, althovvghe they be not vvriten: wherunto he answerethnothing. And by that place / the folie off the answerer whereby he woulde tune Augustin by maister Caluins wreste / is more plainly discouered. For where he wolde haue vs thinke that August vnderstood those traditions onely/ which perteine to order / and politie / that may be varied/ and not vnto doctrine: yt is manifest/ that Augustin in that place saithe / that the Apostels

De bapt. contr. Donatist. 5. lib. 23. ca.

gaue

gaue commaundement, touching the not rebaptising off thos vvhiche vvere baptized by Heretikes, and that the custome off all the churche in not rebaptizing, vvhich vvas obiected against Cyprian, had the beginning off the Apostels tradition. Nowe I would knowe off the answerer/ whether he dare saye/ that this iudgement off rebaptizing/ be off traditions/ which may be chaunged: or whether there can be any iust cawse/ wherefore this may be altered. And if he dare not saye this/ then let him confesse his faut/ and not seeke to make vp his breaches/ by sutche vntempered morter.

Where I saye/ that thereby there is a gate opened vnto the the Papistes/ to bring in vnder the colour off traditions/ all their beggery: he answereth/ that the Papistes are rather confuted by this meanes/ considering that the Pope/ hath nether at all tymes/ nor in all places bene receiued. Where to let pas/ that to helpe him selfe/ he addeth *at all times* which is not in Augustines rules he towcheth not the point off the cause. For in that onely that it is saide/ that there be precepts off the Apostels vnto the church/ not coteined in the word of God: is puffed at the strongest bulwarcke/ which the church hath to defend yt selfe/ against the Popis beggerie/ and all other corruptions/ Which bullwarke is/ that whatsoeuer is commaunded of the Lorde vnto the church/ is coteined in the worde off God. yff this be once shaken: there is no sufficient resistance left vnto the church/ against this assaut. For althoughe yt hath some great likelihood/ which hath bene generally/ and from the Apostels tymes receiued: yet for somuche as yt is not vnpossible for the whole church to erre in some point/ and to haue taken vp/ or reteined off that which yt had before/ some thing not deliuered by the apostels: it can be no sufficient bar/ to withstand the corruptions offred to be brought in by the Heretikes/ to saie that the church hath ether doon/ or not doon/ so/ and so/ sythes the Apostels tymes. And althoughe we might be assured that they are the precepts of the Apostels/ which haue bene so generally receyued: yet the doore is not so close shut against corruptions/ as he pretendeth. For this thing standing that there are commaundemēts giuen of the Apostels/ not coteined in the word of god: they

they

may thrust in thinges/which haue not had that generall/and con
tinuall obseruation. For although the Aug. saie/ that they are the tra
ditions of the Apostels/which are generally receiued: yet he dooth
not saie that they onely are/and the Heretikes whose corruptions
should be repulsed in this respect / that they haue not bene gene- 5.
rally nor alwaies receiued/might haue an easye replye / that there
is the same preiudice against certen off the commandementes off
the Apostels committed to writing: considering that they haue
nether generally/nor continually bene receiued.

Where he alledgeth Zuinglius/vsing a sentence off Augustine not muche vnlike/to confirme childrens baptisme: yt is to be noted/that Zuinglius vsed not that sentence/ but in the confirmacion off a thing/ which hath certeine testimonie owt off the word off God / as hath childrens baptisme / where it could not be dangerous, and then yt is to be obserued/ that thereby is ouerthrowne his whole answer. For Zuinglius taking that sentence off thinges/which haue a necessarye obseruation in the church off God/ and can not be chaunged: putteth to flight his whole answer/ with the defense theroff / which supposeth Augustine to haue gyuen this rule/off thinges indifferent. And therefore either the A. is abused/in vnderstanding thes places off thinges indifferent: or els Zuinglius/in vsing this for the necessitie off childrens baptisme/gaue his aduersaries great aduantage/ whilest they might haue answered with the D. that that authoritie off the Apostels is suche/as the church vpon consideration may alter. And where he alledgeth M. Caluin / as one which had vsed that rule off Augustine: I answer/that yt is one thing/ to alowe the sentence off a writer: and another thing/to take some aduantage off it; when his aduersarie pressith hym with his authoritie. A man vseth some time that defense/ prouoked by the manner off assault off his ennemie/ which he would not doo/ iff he might choose his owne fight: And it might serue M. Caluin in part/for armour against the bare authoritie off Augustine vrged off the Papistes/which is not of proofe/against the shot off the word off God.

Where he saieth/that *the Papistes haue no wicked thing, which either hath bene generally obserued, or whereoff he is not able to shewe the first autor:* I answer/that it is well the church standeth not in neede/ off this defense off yowres. For iff the Lenten fast, (which in Augustines

gustines time had bene by longe coustome receiued) ſi holy water/ Epiſt. 119.
holy oyle / the ſuperſtition off praying towardes the Eaſt (which
are off thoſe traditions/ that in the place by him alledged owt off lib. de ſpirit.
Baſile/ are attributed vnto the Apoſtels) yff thoſe I ſaie/ and ſu- ſanct.
che like / be againſt the word off God : let hym tell howe he will
cleare the Apoſtels / of being autoures off theſe corruptions / w-
hich are fathered of them by men off ſuche credit / onleſſe he flye to
this rocke (which by the doctrine off traditions he goeth aboute
to vndermine) that is to ſaie: that the Apoſtels haue left in wri-
ting/whatſoeuer they would haue the churches obſerue. For wo
hat autoritie ſoeuer he bring to ſhewe/who were the firſt inuen-
tors of theſe thinges/yt being humane/is counteruailed by them/
which haue caried them vnto the times off the Apoſtels.

Where vppon that I ſaide/ that all the commandementes
off God, and off the Apoſtels, are nedefull for our ſaluation, he
maketh ſuch a terrible owtcrie/as if all the church had bene ſet on
fire: I dowbt whether (for the vanitie of the accuſation) I ſhould
vouche ſafe yt of anſwer / which for the ſtrong / and bitter wor-
des/might ſeme to require a large defenſe. Howbeit let him vnd-
erſtand that when I ſpeake of all the commandementes of God/
and off the Apoſtels : nether by the deduction off that which I
handled/nor by any Iudgement/ not altogether peruerted / could
I be thowght to meane any other commaundementes/then thoſe
which perteine vnto vs. And iff I had met with the vaineſt trif-
ler/and hawker after ſyllables/ which can poſſibly be : yet the ſen-
tence I ſet downe/is ſufficiently fenced againſt all his greedines/
of ſnapping at yt. For the Ceremoniall lawe/and perſonall lawes
giuen in times paſte (being nowe no commaundementes off
God/and the Apoſtels) can not be comprehended vnder my wor-
des/off the commandementes off God, &c. And iff a man leuing
the deduction off the cawſe/which I had in hand/will ſtaie in the
bare wordes/which I vſed: then euen bothe ceremoniall/and thoſe
which were giuen to particular perſones / albeit they be not to be
doone/yet are they for our better inſtruction in the will off God/
nedefull for our ſaluacion.

To the argument which I vſed / that iff Auguſtine would
haue vs doo thoſe thinges / which the Apoſtels vſed in the chur-

thes/not committed to writing: then muche more he would haue
bene off aduise/that we ſhould kepe that/which is committed to
writing/towching their gouernement off the church: he anſwe-
reth nothing.

In the thirde diuiſion pag. 107. to that I found fault with/ 5.
off the ſecond rule off Auguſtine/ which is/that yt is madnes, e-
ther not to kepe, or to reaſon off that, which is vniuerſally ob-
ſerued off the church: he anſwereth/ that *was a rule for Auguſtines*
time, and not for all times. Wherein/he firſt condemneth him ſelfe/ off 10.
wandring from the cauſe: which to ſhew/that ſome thing may be
eſtabliſhed in our church/not commaunded in the ſcripture/alled-
geth a rule that belongeth not vnto vs. Then it is manifeſt/howe
helpeles a ſhift this is/conſidering that the rule is generall/and
as generally gyuen/as any other the rules/which the A. comen- 15.
deth vnto vs/out off Augnſtine. Beſide that I alledged/that euen
in Auguſt. time/yt was wicked to giue any ſuch auctorite/to the
decree/or couſtome of men/as not to enquire into yt: which becau
ſe he durſt not denie/he left vnanſwered. And whereas he addeth/
if it be not repugnant to the word: I ſhewed that Auguſtine/could ha- 20
ue no ſuche meaning: which although he confeſſe in one word/
contrary to that which he ſet downe: yet in the ſame page (leſt
the truthe ſhould get any victorie at his handes) he dooth in effect
denie yt. For he ſaith he/that *Aug. hath fondry times in ſuche rules, made*
this exception, iff they be not againſt faith, &c. Where yt is manifeſt/that 25.
this exception is of thoſe rules/which are diuerſly obſerued/and
which he openly oppoſeth/vnto this rule/and ſuche as this is/off
the neceſſary obſeruacion off thinges.

a Calle. The place vnto the Gall. was needefully oppoſed. For if
there be commandementes off the Apoſtelle vnto the churches/ 30
and thinges which yt is madnes not to kepe/or to enquire into/
not writen: there ys ſomething neceſſary to ſaluacion/which S.
Paul preached not: conſidering/that the whole ſumme off his pre
aching/is cowched in writing.

The place off Auguſtine/off abrogating ceremonies other- 35
wiſe indifferent/ he anſwereth/ was not for his pourpoſe. Howbeyt/
if his

of his pourpose had bene / to haue boulted owt the truthe: yet
cleare / that hauing this cawse in hand wherher ceremonies in
them selues indifferens / owght to be removed: he would not ha-
ue dissembled yt. As for that he chargeth me / with leuing owt
5. off thinges before / in the middest / and after / and thereof hath al-
moste fylled a whole syde: it is vtterly vnworthy any answere / con
sidering that I haue left nothing owt / which is in controversie /
nothing which I doo not willingly confesse / nothing that he has
the any aduantage by: yea I left that owt / whereby I could haue
10. taken aduantage. For beside that the ceremonies with vs are in
greater nomber / then August. alloweth / all men see / that they are
more vrged / and the omitting off them seuerelier punished / then
the breache off the commaundementes off God: in which case he
will haue them abrogated. For he scapeth far better / which hath
15 not preached a whole halfe yeare in his church / then which preac
hing euery weeke twise / leueth off his surplis once. And yt is
better with him / whose whole liffe / then whose capp is owt off
square: vvhich is ennemie off the crosse off Christe / then which
can not abyde the crosse in baptisme; with those which leaue owt
20 some ceremonie / in burying the bodyes off the dead / then vvith
those vvhich murder the soules off the liuing. All which thinges /
the place of Augustine giuing me occasion off: I notwithstanding
for shornes sake / passed by.

The Answer to the laste place off Aug. was needeles / being
25 the same with the third / vvhich I subscribed vnto. The answer to
your conclusion / had bene superfluous: I hauing before declared /
vvherein I agree vvith yowe / ād vvherein I withstand yow. And
vvhereas I laye to his charge / that he fetcheth rules owt off the
vvritinges of mē, to square the Ceremonies by, vvhich he might
30 haue had in the vvord of god, here certeine, ād altogether true,
vvhich are there vncerteine, ād in part vntrue: he answereth / that
he browght thē not for that pourpose. wherein / beside that he calleth the
rules / his answer is directly against that / which he hath set dow
ne. For he (chap. 1. division 9. pag. 94.) making his beginning off
35 the sentence off Saint Paul / which he saith he is a rule for the
church / to examine her ceremonies by pursueth the selfe same point

vnto this place. And where he saithe/*they are meete for a Diuine to know*: yt is no answer/considering that yt may be profitable / for a Diuine to know many thinges/ which yt is daungerous to propound vnto the church/ muche more to propound them / as rules to grownd the churches lawes vppon. 5.

In the next diuision/there is nothing to be answered/ or which hath not bene answered before. In the next/where he saithe/ *that the priuate sentences off men in their Epistels of these pointes, are off more credite, then that which they haue published vnto the whole world*: yt is a saying/meet for such a cawse as he defendeth. For all vnderstand/that men be more soudeine in letters to their freindes/ then in their bookes: and that they burne more candell / and make the file off their Judgement/ and vnderstanding passe oftener vppon those writinges/which they will submit to the Judgement off all men/then to the judgement off one: vpon those/ which they know, shall come on the racke off their wrangling ennemies / then which shal finde rest/in the bosome of an easie ād frendly interpretation: vpon those/which they thincke shall remaine vnto all posteritie/then which they thincke shall dye/ at the least with him to whom they wrote. And therefore iff there were occasions / to moue them to speake otherwise in their publike writinges / then in their priuate: yet that turneth all to the aduantage off those/which alledge that which was spoken vppon the howse toppe: rather then off those/which presse that was rounded in the eare off one man. Yf their priuate writinges/ varie not from their publike / yt is so muche better for vs: which are well assured/ that the publike we haue alledged/stand off our syde. 10. 15. 20. 25.

Where I suppose him/to attribute the order off church matters/vnto the Bishoppes/which he parteth with the prince / and other wise men (albeit yt will appeare / that he shutteth owt diuers/which haue interest in that consultation:) yet he might haue some cawse to complaine in that behalfe/ and yt was I confesse/ my ouersight. 30

Vnto the two next diuisions/pag. 117/ &c. Where I haue shewed the places off Deut. 4. 12. are still in force/against the error off the A. which (in saing/*that in the time of the Iewes, and during that estate, yt was not lawfull to adde any thing, &c.*) gyueth to vnderstand / that we are 35

we are not so streightly bound vnto yt at this tyme: he answereth/ that he applied that rule, vnto the lawe off faithe, and manners. but he shoulde haue vnderstanded/ that in restraining the rule after that sorte/ therby shutting owt the lawes off making orders/ and ceremonies off the church: he still falleth into that fault/ whereoff he is accused. For having shewed/ that not onely in thinges which he calleth matters off faithe/ and manners/ but euen in the variable Ceremonies off the church/ there ys a worde off God: yt is also true/ that he is accursed, which in making orders off the church/ foloweth not the rule off the lawes off God/ prouided in that behalfe. And I having shewed/ that the Iewes themselues had certen Ecclesiasticall Ceremonies in mariadge/ burial/ &c. which are not expressly commanded vnto them: yf they (as he confesseth) had addresse owt off the word off God/ for all their lawes off what sorte soeuer. and this curse fell off them/ if in their variable lawes they ether added or diminished from the word of God: yt muste needes folowe/ that the Christians nowe in their variable lawes/ bothe haue a word to direct them/ and a curse for either adding/ or diminishing from that word. Onles he will saie/ that the Christians/ in thinges which were alike left vnto the libertie off them/ and the Iewes/ are les bownd to folowe the prescript off the worde off God/ then were the Iewes: which ys absurd.

In the places owt off Ieremy/ and Isay/ yt is euident/ that there is set forthe/ howe there shalbe greater knowledge off the will off god/ vnder the Gospell/ then vnder the Lawe. And euen that which I haue set downe/ off the people which should be as learned vnder the Gospell/ as the Leuites/ and Priestes vnder the lawe: beside that yt conteineth a manifest *truthe*, and therfore can not be to flatter the people (as he surmiseth): may be also gathered off the 1. verse off the 56. chap. off Isaie. Where the Lord/ promising to bring the Gentils into a better place of his temple/ then the Iewes had before/ doth not obscurely declare/ that which I saide.

Vnto the twoo next diuisions pag. 118/ &c. for replie I saie/ that he answereth not to the matter. For the questiō is not/ whether we haue fewer or moe lawes then they/ but whether we haue direction by those lawes which we haue/ to all thinges whatsoeuer

belongeth vnto vs to doo/as they had to doo that/ which appertained vnto them. To proue that there is a word off God/ for all thinges vve haue to doo: I alledged/ that otherwise our estate should be worse, thē the estate of the Iewes: Which the Ans. confesseth to haue had direction, owte of lawe, in the leste thing they had to doo. And when yt is the vertue off a good lawe/ to leaue as litle vndetermined/and withowte the compasse off the law/ as can be: the A. in imagining/that vve haue no word for diuers thinges/wherein the Iewes had particular direction: presupposeth greater perfection in the lawe/gyuen vnto the Iewes/ then in that vvhich is left vnto vs. And that this is a principal vertue off the lawe/ may be seen/ not onely by that I haue shewed/ that a conscience well instructed/ and towched with the feare off God/ seeketh for the light off the word off God/ in the smallest actions: but euen by common reason/ the masters whereoff gine this rule/ πρὸς ὅλα τὰ ἐρεῖς καμίνει τόμον (ἴσα δεῖ ἔχειν) ὥστε δι-ορίσαι, καὶ μὴ λαχεῖν κατελίπομεν τοῖς κριταῖς, that is to sate/that yt greatly behoueth those lawes, vvhich are vvell made (as muche as can be) to determine of all thinges, and to leaue as fevve thinges as may be to the discretion off the iudges. Where he saithe/ that the examples I browght off orders/ vvhich the Iewes did vvell obserue/ vvhereoff there was no expresse mention in the lawe off God/ *make not to the pourpose, for that, he spake off ceremonies, vsed about the worshipp off God:* I answer/ that that vvhich I haue alledged is a manifest confutation off those wordes/ which he hathe set downe/ *nether was ther the least thing, to be doon in the church, omitted* in the lawe. For are not these thinges/ vvhich I browght example off/ to be doon in the church: are they not Ecclesiasticall orders: yea are not part off them (which he denieth) perteining to the seruice off God: Yf these orders/ off the bowre for the morning/ and afternoone sacrifice/ off preaching the vvord off God in a place vvhere yt may be best hard/ off fasting for the better humbling off the people before the lord in praier/ be not orders/ and Ceremonies perteining to the worshipp off God: then the daylie sacrifices/ preaching the vvord off God/ and calling vppon his name/ (vvhereunto these belonged) are no partes off the worshipp off God: then the vvhich there is nothing more absurde. And verily this is not/ by iugling/ or sleight off hand/ to deceiue the

Aristot. ad Theode.

eyes

eyes off the reader: but by flat facing / to endeauour to make him: tourne them from the truthe. That vvhich I ſaid / off the Iewes Eccleſiaſticall gouernement / by the morall and Ceremoniall lawe onely / and not by the iudiciall: (as that vvhich may be caſt downe
5. with reaſons owt off the vvord of God / vvhich is here onely don on by autoritie of men) I am vvell content it fall. So that I haue no fault to finde vvith the Anſ. in this behalfe / but that the vveapon he ſtrooke this vvithall / vvas not ſharp enoughe.

Diuiſion 5. pag. 110 &c. Of the nomber off thinges / vvhich
10 the Iewes had not particulerly decided by the lawe / the reaſon is apparant / vvhich I haue aſſigned: that this hyndereth not / but that there is a vvord / and generall commandement to direct them by / hath bene ſhewed: that it is a vaine cauill / that maketh doubt / whether in ſaying / that vve haue the ſame lavves to direct vs in
15. the ſeruice off God, vvhich the Ievves had, *I meane the Ceremoniall lawe, or no*, appeareth by that / vvhich I ſet downe (in the third diuiſion. p. 118.) vvhere / I receiuing the morall lawe / for our direction / left the Ceremoniall, and of the ſame ſort is that vvhich he vvrangleth in / becawſe I ſaie / the nevve Teſtament is a noble addi
20 tion vnto the ould: conſidering that I adding vvherein / namely that it maketh the ould more manifeſt, and bringeth greater light: ſ but owt all / euen the leaſt occaſion off ſuche trifling. And this maner of ſpeach that I haue vſed / Maiſter Calvin vvhich is Vpon 2. Tim. 3.
25 here oppoſed / hath him ſelff vſed. Where he calleth in this reſpect / the goſpell an addition vnto the lavve. yt remaineth to ſee / vvhether in the matter off the iudiciall lawe / that vvhich I haue ſet downe be ſtraunge / and daungerous (as the A. ſurmiſeth) or no.

It is not (as the A. ſurmiſeth vntruly) that *the magiſtrate is ſim-*
30 *ply bound vnto the iudicial lawes off Moſes*: but that he is bound to the equitie / which I alſo called the ſubſtance / and marrowe off them. In regard off vvhich equitie, I affirmed that there are certen lawes amongeſt the Iudicialles / which can not be chaunged. And hereof I gaue example / in the lawes vvhich command / that a ſtub
35 bern Idolater / blaſphemer / murtherer / inceſtuous perſon / and ſuche like / ſhould be put to death. For the firſt point / that the equitie of the iudicialls doth remaine / ād therfore owght to be a rule / to direct al lawes by / to let paſſe the autoritie of M. Calvin / M. Beza / Cal. Inſtitu. 4. cha.

and

and other writers off our time/that haue writen with any iudge-
20. f. 15. ment off this matter (which doo in plaine wordes affirme that
Bez. in there is a perpetuall equitie in them / and that our lawes albeit
his boo- they differ in forme/yet owght to reteine the reason/or ground of
ke of pur them) I saie to let that passe: yt is to be considered/that all these la-
ting Here. wes morall/Ceremoniall/and Judiciall being the lawes off God/
to death. and by his reueled will established/must so far forth remaine / as
yt appeareth not by his will/that they are reuoked.

And seing that the alteration which is come in this behalfe/
is by the comming off our Sauiour Christ onely: yt is to be inqui-
red/what those lawes are/ which he put end vnto. Which thing
may be considered/in that diuision which Saint Paul vseth/whe
re he saith/that our Sa. Christ came/to make peace/ first betwene
Ephes. 2. God and men/and then betwene men and men: that is to say/bet-
wene the Jewes/and Gentils. The Ceremoniall lawe therefore/
beinge a lawe of enimitie (which as a wall held owt the Gentils/
from ioyning them selues vnto the Jewes) was necessary amon-
gest other cawses / in this respect/ to be taken away. The curse off
the lawe/for the breache of any the lawes of god/ether perteining
to the Jewes in tymes past or vnto vs nowe / being that which
maketh the wall betwene the Lord and vs : was for our recon-
ciliation with his maiestie/necessarily to be remoued. Whereup-
on followeth / first that the morall lawe (as that which nether
hindereth our reconciliation with the Lord / nor our good agree-
ment with men) is in as full strenght as euer it was before the
comming of our Sauiour Christ. For the curse off the lawe/beside
that it is in regard off the elect / rather fulfilled / and executed in
the persone off our Sa. Christ/then abrogated: beside that also/yt
hath a necessary vse as yet towardes the elect / not onely to driue
them to the faith which is in Christ Jesus / but also to kepe vnder
the remantes of rebellion/ euen of them which haue already bele-
ued: and beside that the force thereoff/is daily/ād shalbe for euer/
executed vpon the wicked: beside all this / seing this curse was an-
nexed/not onely to the breache off the morall lawe/but also off the
Ceremoniall/and Judiciall: there is no iuste cause why the morall
lawe should be sayde to be abrogated. At the least/it can not stand
(which the Anſ. hathe very daungerously set downe) that *the whole*
lawe off god generally is abrogated. For if a man will make the curse a

part

part of all the morall lawe/ wher yt is rather a necessary adioinct/ vnto the breache of the lawe/ then a part therof: yet notwithstanding/ that part off the morall lawe which standeth in commaunding and forbidding/ remaineth vnshaken/ and as concerning abrogation/ vntowched off our Sa. Christ.

Secondly/ it foloweth hereuppon/ that those iudiciall lawes off Moses/ which are merely politik/ and withowt all mixture off Ceremonies/ must remaine/ as those which hinder not/ the atonement off the Jewes/ and Gentils with God/ or off one off them/ with an other. Beside that/ it being manifest/ that our Sa Christ came not/ to dissolue any Good gouernement off commen weale the: he can least off all be thowght/ to haue comme to dissolue that which him selffe had established. And off this point/ the Anſ. hath twoo contrary sentences: one off Musculus/ which saith/ that the iudiciall lavve is abrogated, the other off Beza/ which is the same with that which I haue brought reasons off: that is to say/ that the iudiciall lavve being giuen vnto the Ievves, is not yet abrogated, so that iff they had any estate off common vveale the, in the Land off Canaan, they should be constreined, to vse that forme off gouernemēt, vvhich vvas gyuē vnto them of Moses. Nowe albeit those lawes/ gyuen vnto the Jewes for that land doo not binde the Gentils in other landes/ for somuche as the diuersitie off the disposition of the people/ and state off that country gaue occasion off some lawes there/ which would not haue bene in other places/ and peoples: yet forsomuche as/ there ys in those lawes a constant/ and euerlasting equitie/ whereuppon they were grounded/ and the same perfecter/ and farther from error/ then the forge off mane reason/ (vvhich is euen in this behalffe/ shrewdly vvounded) is able to deuise: yt followeth/ that euē in making politike lawes/ for the common wealth/ Christian Magistrates owght to propound vnto them selues those lawes/ and in light of their equitie/ by a iust proportion off circunstances off person/ place/ &c. frame them.

Beza in his former booke.

Furthermore/ that this equitie off the Judiciall lawe/ remaineth not as a counsaile/ vvhich men may followe yf they list/ and leaue at their pleasure/ but as a lawe/ vvhereunto they be

bound: what better proofe can we haue/then the Apostle? Which
1. Cor. 9. after he had alledged diuers similitudes/ fetched off the common
vse off men/to proue that a Minister off the Gospell/ ought to be
mainteined off the churches chardge/ vnto the aduersarie/ wh-
Deu.25.4 ich might except/ that those were but humane reasons: he alled- 5
geth/ as the eternall lawe off God/ one off the Judiciall lawes
off Moses/which was/that a man should not mouzell the mou
the, of the oxe vvhich tredeth ovvt the corne. Where it is mani-
1. Cor. 9. fest that he doubteth not/to binde the cõscience off the Corinthes/
vnto the equitie off that lawe/which was Judiciall. Likewise/of 10
the finding off the priestes/in the seruice off the altar/commaun-
ded in the lawe: he concludeth/ that those which preache the go-
spell/ should liue off it. And this maintenance off the preistes/ al-
beit in the maner off prouision/yt was ceremoniall: yet as it was
a reward of their seruice/due by men (as the punishementes also/ 15
iff they had failed in their duties) was mere iudiciall. Whereup-
pon it is brought to passe/ that in those iudicialles/ to all the cir-
cumstances whereoff we are not bound: we are notwithstanding
bound to the equitie.

Yt remaineth to shewe/ that there are certein Judiciall la- 20
wes/which can not be chaunged/ as that a blasphemer/ contema
ptuous/ and stubborne Idolater/ &c. ought to be put to death.
The doctrine which leueth this at libertie/ when they can alledge
no cause off this loosenes/ but the comming off our Saviour
Christ/ and his passion/ faulteth many wayes. And first/ yt is a 25
childishe error/ to thincke that our Saviour Christe came dowe-
ne/to exempt men from corporall death/ which the lawe casteth
vpon euill doers: when as he came not to deliuer from death/
which is the parting off the bodie from the soule/ but from that
which is the separation bothe off bodie/ and soule/ from the gra- 30
tious presence off the lord. And iff it were so/ that our Sa. Chri-
ste had borne in his owne bodie/ this ciuill punishement off pu-
blike offenders: yt must folowe thereupon/not (which the Doctor
Phansieth) *that it is in the libertie off the Magistrate, to put them to death*
but that he must/will hee/nill he (yff they repent) kepe them alive. 35
For if our Sa. Christe hath answered that iustice off God in his
lawe/ whereby he hath commaunded/ that suche malefactors

should

ſhould be put to death: yt ſhould be great iniuſtice/ to require that againe/ in the life off the offender. So that ether our Sa. Chriſte/ hath anſwered that iuſtice off God/ which he requireth in his lawe/ concerning the death of ſuche offenders/ and then yt can not be aſked againe/ in the bodie of the offender: or els he hath not anſwered yt/ and then yt remaineth of neceſſitie/ to be anſwered in the life off the offender.

Againe/ this opinion ys iniurious vnto the death/ and whyole appearing/ off the ſonne of God in fleſhe. For where he appeapeared for this cauſe/ that he might deſtroy ſinne/ which is the worck off the Deuill: the Anſwerer in his imagination of choiſe/ which he leueth to the Magiſtrate/ towching the putting of ſuche horrible offenders to death/ doth at vnawares as muche as in him lieth/ make our Sa. Chriſte build againe that kingdome of ſinne/ which he hath deſtroyed. For when bothe in common reaſon/ and by the manifeſt word off God before alledged/ the Lord giueth this bleſſing vnto the puniſhement of ſuche greiuous offenders by death/ that others not onely which ſee/ but alſo which heare off them/ haue the bridell off feare put vppon them/ whereby they are withholden from the like crimes: yt muſt nedes follow that whoſoeuer maketh our Sauiour Chriſt/ autor of this looſenes/ in puniſhing ſuche offenders: maketh him forthwith/ to loſe the bridell/ whereby others are ſtaied/ from throwing themſelues downe the hill off wickednes/ which was before committed. And what is/ if this be not/ to make our ſauiour Chriſte/ a traubler off common wealthes?

Moreouer if our Sa. Chriſte by his comming/ looſed thes cyuill puniſhementes/ and pourchaſed this grace off his Father/ for blaſphemers/ &c. that if they could finde fauour in the eies off the Magiſtrate/ they might eſcape the handes off death/ which the lawe off God adiudged them vnto: howe cometh it to paſſe/ that the Apoſtels/ to whom the Lord committed the publiſhing off all that pardon/ which he obteined for vs/ did neuer make mention off the ſlacking of theſe puniſhements? If our Sa. Chriſte/ had obteined this libertye/ yt was worthye the preachyng.

1. Iohn 3.

Deut. 19.

And therfore onles the A. can ſhew ſomething / owt off the wry-
tytinges off the Apoſtels / to vvarrant this ſanctuarye / vvhich he
would ſo faine build to the ſupport off blaſphemers / murtherers /
&c. yt followeth / that the Apoſtels (by his ſaying) haue not anſ-
wered the truſt committed vnto them. But if all godlie mindes doo
abhor theſe abſurdities / there is no cauſe / vvhy they ſhould like
of this corruption off the Doctor / vvhereupon all theſe depende.
13. Rom. Na / in that the Apoſtell putteth a ſword in the hande off the Magiſtrates / and in the vſe off it maketh him a Miniſter / and ſeruant off the vengeance and iuſtice off the Lord againſt ſinne: he ſtriketh thorowe this opinion / which imagineth that our ſa. Chriſte / came to hange the ſword off the Lordes iuſtice / vpon the pleaſure and vvill off men. For the Magiſtrate being the Lordes officer / as the Sheriff is the Magiſtrates: yt is no more in his choiſe / to vvithold the ſword / vvhich the lord hath put in his hand to drawe: then in the power off the Sherif / to ſtaie the execution off that iudgement / vvhich the magiſtrate himſelfe hath laweſully commaunded. Nowe ſeing there is a ſword in the Magiſtrates hand / by the doctrine off the Apoſtels / and that alſo vvhich the magiſtrate muſt of dutie draw: I vvould gladly knowe off the A. where that neceſſitie can be ſound / if it be not in theſe crimes of blaſphemy / &c. Which I haue ſet downe:
And if he ſaie that S. Paul by the ſword / vnderſtandeth all maner off ciuill puniſhements / as vvel by the pourſe / as by other bodelie chaſtiſementes / vvhich ſpare the liſe: I graunt it / but by an vſed maner off ſpeache / vvhich noteth the vvhole by the part / he rather choſe to vtter thoſe puniſhemets by the ſword / then ether by the vvhip / or by the pourſe. Wherby he did not onely not exclude / this neceſſitie off punuſhing malefactors by death: but laied rather a ſtreighter bond vpō the magiſtrate / to execute thoſe / vvhich commit thinges vvorthie of death. Bytherto generally / of putting thoſe to death / vvhich commit thinges againſt the lawes remaining ſtill in force / as they vvere in times paſt eſtabliſhed off the lord / in the blond off the tranſgreſſors.

Nowe I vvil come to the particular crimes / vvhich I haue ſet downe. And firſt for the crime off adulterie / it is to be conſidered / that yt is a breach off the moſt holy / and auncient both inſti-

tution;

ruption/and ſolemne couenant off the Lord. Then/that it is an iniurie doon vnto the innocent part/in the moſte pretious poſſeſſiō that can be/in thinges perteining to this preſent life/ioyned with diſhonour/caſte not onely vpō the perſon/but vpō all his children/ and in a maner of al thoſe which belōg vnto hī. Thirdly/that this fire/doth not onely vaaſte the familie vvhere yt is/but maketh a breach into the cōmon vvealth/vvhileſt the right of inheritance either of landes/or offices/is ofttimes thus translated frō the true inheriters: vvhileſt the children vvhich are ſo begotten/having oftentimes les care/and coſte beſtowed vppon them in their education/become hurtefull members off the common vvealth. Wherby all men may clearly ſee the perpetuall equitie off the lāwe off God in the reuengement off this ſinne by death.

And vvhen the lord addeth this/for a reaſon off putting the adulterer to death/that the euill may be taken ovvt off Iſrael: vnto the heape off incommodities before reherſed/for fault off exequuting his Iudgement off death/he threateneth the whole common vvealth/vvith miſcheif to fall vppon yt. And the equitie off this puniſhement by death/hath ſo ligthſome colours vpon it/that euen in this glymmering ſight/vvhich remaineth in the accurſed nature off men/it hath vpholden it ſelf againſt the ignorance/and iniuſtice off all vvhich haue not vvillingly put forth/that ſparkle vvhich ſtandeth in the diſcretion of honeſtie. For euen before this candell light of the lawe off God vvas ſet vp/not onelie the Godlie(as Iob) vvhich vvere in ſome part reformed/of the Generall blindenes: but euen thoſe vvhich vvere not of the church of god/as Abimelech the king of Gerar/ād the very Cananites(as longe as there vvas any ſtep off equitie amongeſt them) did ſee that the filth off this ſinne vvas ſuch/as ought to be vvaſhed away vvith the bloud of the offenders. For vnbereas Iſaac feared the aſſault/both of his life/ād of the chaſtitie of Rebecka: the king ordeined/that vvhoſoeuer either laide violent hand of him/or had to doo vvith his wife/ſhould dye. And in that Iuda/called for Thamar/to be led forth to death in the land off Canaan/vvhere him ſelfe vvas but a private man/for that ſhe being made ſure vnto a houſband/plaide the harlot: he gaue to vnderſtand/that the Cananites/vvhich had euen then filled a Good part off that

Leuit. 19. 29.

Iob. 31. 11.

Gen. 26. 11.

Gen. 38. 24.

measure off sinne vnto the brincke whereoff they came afterward/did notwithstanding pourſue adulterers vnto death.

And when the Lord did afterward gyue teſtimonie vnto this puniſhement/by the expreſſe wordes of his lawe: yt is manifeſt/that the lawe which God hath written/in the table off the hartes of all men/pronounceth the ſentence off death agaynſt adulterers. So that onles men/will like Gyantes fight agaynſt the light of nature/or ſaye that our Sa. Chriſte/came to aboliſhe that which in all times/and with all nations (not altogether ſpoiled off the diſcretion off honeſtie/and diſhoneſtie) was obſerued: yt folowerth/that the puniſhement off death againſt adulterers/and conſequently muche more againſt inceſtuous meetinges/ſtandeth in as full force nowe/as euer yt did/before the cōming of our Sa. Chriſte. And when as adultery being the leaſt off thoſe faultes which I haue ſet downe/is found worthy of death. Yt is eaſye to ſee/what is the iudgement off the reſte.

Howbeit hauing ſpoken ſomewhat before/off the ciuill puniſhement off thoſe which offend againſt the ſeruice off God/and more being to be ſaide vppon occaſion afterward: that the neceſſary puniſhement off murtherers by death/may haue with the reſt ſome particular defence/let ſome thing be ſaid therof. Firſte the conſent off all nations (were they neuer ſo ſauage) in puniſhing this ſinne with death/teacheth that yt is the lawe of nature: which can not be broken/nor diſpenſed with. yt is further to be noted/that the cauſes remaining/whereupon that neceſſitie off puniſhement by death/was grounded in the lawe: the puniſhement muſt ſtill remaine. The Lord ſheweth theſe cauſes/of not ſauing the liſe off a murtherer at any hand/firſt becauſe the bloud vvhich his hand hath ſhed, poluteth the land, ſo that there can be no purgation off yt, but in the bloud off the murtherer: ſecōdly/becauſe the Iſraelites, (whiche were the people of God) ād thirdly/becauſe the lord him ſelfe, had his abode there. cōſidering firſt/that the ſtrenght of this ſinne in polluting a land/is as great as euer it was (onles for grace/giuen to one murtherer/men will/call the wrath off God/vppon a whole people:) the neceſſitie off putting murtherers to death remaineth vnſhaken. Then/forasmuch as Chriſtian cōmon wealthes/are the people off God/amongeſt whom he maketh ſpeciall reſidence: beſide the

Nomb. 35 33. 34.

common

common obligation/whereby all men are bound in the lawe of nature/to punishe a murtherer by death: Christian common wealthes/ haue two newe bondes/ whereby they are tied to a more streighter obseruation/of this seueritie. Last of al/as this iudiciall lawe was giuen of God long before Moses: so not to be in the nomber off lawes/ corrected by the comming of our Sa. Christ: yt is manifest by his owne wordes/ whereby he confirmed this lawe of God/saying/that vvhosoeuer tooke vpp the svvord should perish he vvith the svvord. And there is no doubt/but if he had had like occasion/ to speake of other ciuil punishement by death/ established in the lawe/as he had of this/he would haue brought the same confirmation of them/ that he did off this. Gen. 9. Math. 26.

The exceptions against this doctrine/are off no valwe. For if this be the truth of God/there can be no prerogatiue against yt onles he can shewe/some higher court then heauen/and some cheif iustice aboue the Lord. yt is not denied/ but the punishementes by death/ where with men haue established lawes/ which them selues haue for their better commoditie deuised/may be ether mitigated or taken away/ by those to whom it appertained/ nether is the magistrate/ by any thing I haue set downe/ bound to mitigate the punishement of the cues. for their punishement may growe/by the circumstance of place/as in Scithia/where all thinges lying opt to the spoile/had neede to be locked vp by a streighter punishemẽt: and some times/by the disposition of the people/lighter handed then others/as if one had to doo with the Lacedemonike/ or some other nation/ in whom that sinne had taken deeper roote. And I will not denie, but euen these crimes of murther/ and adulterie/may varie by diuers circumstances: and therefore yt is in the discretiõ of the magistrate/according to the quantitie of the faule/ to appoint the maner of death/sharper or softer. But that there is any place/time/or other circumstance/ which can lessen these crimes/that they should not be worthie of death: vpon the reasons before alledged/ I vtterly denie.

As for the casting away/of the studie/ and large volumes of the lawe/which he imagineth to followe of this assertion: he deceiueth hym selfe. For euen when these lawes were fully in force/ the Iudges thereoff (by reason of their shortnes/comprehending many thinges not expressed) had matter enoughe to occupie the

greatest diligence/memorie and sharpnes of wit/that could fall into any. And if he aske our lawiers/ vppon what groundes the greatest part off their *huge volumes* (as he calleth them) stand they will answer him/they partly stand vppon the plaine wordes off the lawe off Moses/ and partly off reason vncorrupt/ which is the equitie off the lawe vrged off vs. And therfore although our lawes/be some time in forme diuerse/from the lawes off Moses: yet they will neuer graunt him (which he hath/ not so aduisely set downe) that our healthsome lawes, *be contrarie to Moses lawes.* For both being Good/ one off them can not be contrarie to the other. where he saith/that *we of the clergie, should be the best iudges by this meanes, &c.* it is to open iniurie/to charge vs with that/which we openly renounce/ and condemne in him: which is/ that in medling in ciuill affaires/they put their sickle in an other mans harvest. Notwithstanding if in establishing of lawes/ for the Godly/ and peaceable gouernement off the common welth/ there may be no assistance of the ministerie/ wherby the lawes should be the better cõpassed/to the equitie prescribed in the word of God/and to take heede that nothing be doon against it: there is no iust cawse/ to vphold the Bishops presence in the Parlament howse. Where he saith/*that the lawes which our sa. Christe made Mat. 5. 19 towching diuorcement for adulterie, had been to no pourpose. if the adulterer should off necessitie be put to death:* first/ he may be here iustly charged with that he hath vntruly surmised off me/ because he bringeth in our sa. *Christe/a maker off lawes vnder the gospell,* whereas he made none in those places/but expounded the lawe of God/ which he had made from the beginning. The other refusals made by the Jewes off their wiues/ were neuer any lawes/ but permissions onely: and therefore in there abolishement/ there was no lawe of God abrogated. Secondly/yt was necessarie to vse that exposition/ notwithstanding that the punishement of the lawe by death remained. For beside that the Jewes/ being vnder the gouernement off the Romanes had those ciuill punishements by death/ suspended vpon the pleasure off their officers/ which were often corrupted: our sa. Christe (forseing all thinges) did forsee/ what looseness would followe in this behalfe. And therfore as the office off a Good Doctor required/he instructed the conscience/and taught/

Iohn 18. 31.

that

that albeit the Magistrate failed / in the execution of the lawe: yet that the former yoke being broken / men were at their libertie / to enter into a newe contract of mariadge with other. Whereby he met with the corrupt opinion off those / which dreame that the knot of mariadge / is not cut a sunder by adulterie / durig the life of the parties maried. Of the autorities which are brought / to proue that the punishements by death off the lawe off God / are taken away there is not one onely / but Cyrill / which maketh agaynst this cause / yea which doth not ether in part / or altogether / overturne his assertion.

And as for Cyrill / I can at no hand allowe: the reason shall appeare / where the clawes of this sentence are more plainly seen. Augustine in the place cited vnto Pollentius / hath nothing for the Doctor. For he setteth him selfe to proue vppon the place off S. John / that the howsband ought to forgiue his wife / seing our Sa. Christe forgaue the adultereesse. Wherin / not to enter into question / whether that be well reasoned of Augustine / or no / and to passe by the aduantage / which Erasmus autoritie may giue / which calleth that sentence off August. a hard sentence: I answer / that yt is one thing to say / a priuate man should forgiue his iniuries, and nother thing to say / *that the Magistrate is not bound to take aduengement of them.* A priuate man / may with commendation forgyue the trespace agaynst him selfe / where the magistrate shalbe in great fault / if he pursew not yt. And iff that place of August. perteine vnto the Magistrate / and our Sa. Christes example proue / that the Magistrate neede not punishe adultery by death: yt proueth as well / that he neede not punishe the adulterie at all. For bothe our Sa. Christe / forgaue her freely / and gaue no sentence of any ciuill punishement against her. and Augu will haue the howsband / freely forgiue his adulteroue wife. Nay the place off Augustine maketh against him. for in that he exhorteth the howsband / to spare the bloud or life of his wife: yt appeareth / that in the church of God / in his times / this crime of adulterie was punished by death.

Musculus / albeit his maner off speache (in saying that all Moses is abrogated) be hard: yet I would first aske hym / what

advantage he can take here/for the abrogation off the Judiciall/ which is not the same against the Morall. Then let it be observed/ howe far against the meaning of the autor / the Ans. hath wrong this sentence: and howe he is but a snatcher at sillabels/ and a tearer of lerned mennes wordes from their meaning. The meaning off Musculus was/ that these lawes abrogated as they were giuē by Moses/ remaine notwithstāding as they cōteined a perpetual equitie. For in the same title off lawes he writeth thus. There are (saith he) vvhich thinck, that Christe did abrogate the punishement, prescribed by the lavve against adulterers, vvhen he saide, nether doo I condemne the, goo and sinne no more. These be gaie fellovves, they thinke not of this, that our Sa. Christe came into the vvorld, not to iudge, or punishe, but to saue sinners: and yet in the meane season, not to take avvay the punishementes of the lavve, gyuen of God his father, by Moses. VVhereupon he sayde not symply, I condemne the not, or thovv oughtest not to be condemned off any, &c. And so sheweth/ howe if she had bene condemned/ according to the sentence off the lawe: that the Lord would not have saide against yt.

In the c. of punish. of forbidden lust.

The like trust he hath vsed/ in alledging off M. Caluin. Which albeit he saie / that there be certen Judicialls / to the precise obseruation whereoff the magistrate is not bound (which I did likewise set downe) yet that he esteemed certen Judicialls vnchangeable/ and those especially which I have alledged: it may appeare/ in that he calleth it the Popishe diuinitie, that the sentence off our Sau. Christe / in the eight off John / brought any grace to adulterers/ as towching the ciuill punishement. And in an other place he saith/ that yt is the common right, or lavve of all natiōs, that adulterers should be put to death (which he affirmeth also of murtherers / in the place set downe by the D.) and that yt is a sortish imitation off our Sauiour, and proceding from a grosse ignorance: Vnder colour off the place in S. John/ to release the punishement of adulterers/ prescribed in the lawe. And in an other place/ speaking off the false Prophet/ which tourning away the people from God/ is commanded to be put to death

In his com. vpp John.

Har. in Mo. super iudic. 7. mandati.

Har. in c. 13. v. 5. Deut.

ath) he saithe/that lawe is everlasting, appertaining as well vnto vs nowe / as vnto the Jewes in times past: and pincheth them which say otherwise.

As for M. Beza/which is here brought/ yt is knowne/ that euen in the same booke/owt of which these testimonies be cited off the Ans. he proueth/that heretikes ought by vertue off the lawe off God gyuen by Moses to be put to death. Whereby appeareth/ that all these will haue certen Judicialls / off moses / and those especially that gine sentence off death / against the crimes which I set downe / to be still in as full force as euer they were. Vnto whom I could adde Peter Martyr / which hath a longe dispute off the necessarie observation/off the punishement off the lawe against adulterers. And as for Hemingius / considering that he agreeth/that so much remaineth off necessitie/ as perteineth to the lawes of nature: he maketh nothing against me which both haue shewed/and further am readie to shewe: that all those crimes are off that kinde/which by the lawe off nature / ought to receiue the reward of death. Nowe for so much as thes. Division off the 2. cha. in the 3. Tract. perteineth vnto this matter: I will here set downe the answer off yt.

8. Division. pa. 149.

Here is to encounter withe Zacharie the Prophet / Cyrill/ and suche a corrupte sentence off Cyrill / as doothe at once/ bothe ouerthrowe vnder the lawe/ the iustice of God against synne/in the worlde to comme: and vnder the Gospell / all manner off corporall punishementes in this worlde/ to be executed by men / vpon those whiche hauinge done euill/ repente them. For yt doothe not onelye affirme/but yt goethe a bowte to proue: that the synne whiche was vnder the lawe punished by corporal deathe/ coulde not be punished off the lorde/ by eternall deathe / which as it is a wicked error (the rewarde off synne beinge not onely deathe off the body/but off the sowle also:) so the two pillers wheroff yt standethe/are as detestable. Rom. 6.

For the firste / whiche is / that they haue suffred punishemente for their synnes, and receiued the reward off their wickednes, so that for that faulte whiche they so suffer

for, there can be no reuengement afterwarde hange ouer their sowles: yt is no les despiteful to the iustice of god and iniurious to the deathe of Christe: then the popishe doctrine of supererogatiõ. For if an adulterer by suffrig deathe for his crime/ hathe aswered the iustice of god/ so that the lorde for that faulte/ can not take aduenge mente of his sowle: when a man suffrethe withowte cause and for righteousnes sake/ howe owghte he not beside his owne purgacion for synne/ purchase somewhat for him that lackethe?

As for the other reason/ yt is moste false. For the lorde punishethe one synne/ by other synnes/ by deathe in this worlde/ and by deathe in the worlde to come, yt is also a false grounde off the Pelagian heretike/ wherwithe he woulde proue/ that our original corruption is no synne/ whiche can deserue the wrathe off God. And as the former parte sightethe for the Papistes/ and for the Pelagians: so this other/ standethe for the Anabaptistes/ men whom the aswerer pretendethe/ to haue war withe/ but to whom in deede/ he ministrethe weapons (suche as they be) to sighte agaynste the trewthe. For yf this be not Anabaptisticall/ that there is no *bodily punishemente laide vpon publike offenders vnder the gospell, and that whatsoeuer offence he committe, if he shewe tokens off repentance, he maye be deliuered from bodylie punishemente*: I knowe not what is Anabaptisme. For what murtherer is there/ what traitor/ &c. whiche although he be neuer so vnrepentante/ and obstinate in his synne hauinge hearde tell off the answerers gracious pardon/ will not enforce himselfe/ to shewe all tokens off repentance? whiche if he doo/ the eie off mens iudgemente beinge not hable to perce further/ then to thes owtwarde signes: they muste haue him for repentante/ although he remaine the same whiche before. And if there be one suche sentence/ in all either the admonition/ or my replie/ so iniurious to the office off the magistrate/ so pernicious vnto all maner of common welthes/ as this is: wee refuse not (that I maye also promise for the Admonitors) to be taken as enemies/ vnto the magistrate and as ouerturners off common welthes. For
Rom. 13. this is the sworde (whiche S. Paule put in the magistrates hande/ to be drawne not of pleasure/ but off dewtie/ not againste the vnrepentante onelye but againste the vnrighteousnes off those whiche shall publikly offende whatsoeuer) either striken clea-

ane

ane owte of his hande: or elo if ane remaine / yt is more worthie to be called the ſigne off the ſworde / then the ſworde. Howe yf twoo notable errors / be hable to prowe one trewthe: he maye be thowghte to haue browghte vomething / for the iuſtifyinge off this pullinge downe off the walle off the common welthe. But iff it muſte needes be falſe / whiche hath nothinge to leane vppon but error: I dowbte not but as the vntrewthe of yt doothe by yt ſelfe appeare: ſo by this ſo ſhameles defence / yt is laide more open.

And where he ſaithe / that *this ſentence off Cyrill, maie Miniſter occaſion of quarrelinge vnto ſuche as be diſpoſed*: I anſwere / that there can be no peace withe this ſentence / but by betrayinge the trewthe: and that the vntrewthe of yt is ſo apparante / that all the patched ſhiftes whiche he hathe / ſhall neuer be hable to hide yt. But *howſoeuer yt be* (ſaithe he) *this is euidente*. What: forſooth *that the quantitie off ſynne is not to be eſtemed, accordinge to the externall puniſhmente*. Howe is it euidente / by what worde / or by what ſentence? yff the autoritie off the ſentence fall: iff it conſiſtinge vppon twoo partes / haue neuer a one trewe: yff in thät verie poincte for whiche yt is alledged / yt is moſte falſe: where yo your Howe ſo euer yow are a dangerous aduerſarie to deale withe al / for whether the profes yorh bringe be trewe / or whether they be falſe: they fall ſtill vpon your ſyde.

But if the heynouſenes of the ſynne / be not to be eſtemed according to the corporall puniſhmente: wherby is it then to be eſtemed? *accordinge* (ſaie yowe) *vnto the commaundemente of god, accordinge to the threates of god pronounced againſte yt*. As thowghe yt were not the commaundemente off God / that there ſhoulde be bodylie puniſhemente: and as thowghe the ciuill puniſhementes in this worlde / were not parte off thoſe threates / wherwithe the lorde threatneth the breakers of his lawe. Yow make therfore an oppoſition / where none is: And it is all one as if yow had ſaide / the corne maye not be moten withe a buſhel / but withe a meaſure. For as the buſſhell / is one meaſure: ſo is the corporall puniſhemente / bothe one off the commaundementes / and off the threates of god / againſte open ſinnes. Salomon prouethe Adultery to be a greater ſifie / then theffe: for that where a theffe was not / the adulterer was purſwed vnto deathe, wherbie it is manifeſt / that Sho

Prouer. 6.

Iomo was of this iudgement/that in open faultes/committed a-
gainst a godly/and honest peace: the greater faultes owght to be
punished/with more greauous punishement. And if equalitie of
punishement in vnequall faultes/be iniustice: how myche more is
yt iniuste / to punishe greater faultes / with les/and lesser with
greater punnishements? And therfore that nothinge shoulde be
wantinge/to proue the doctor a perfecte confounder / and tumb-
ler of thinges in to the heapes of disorder: he dothe not onelie put
no differēce/betwene the thinges whiche are seperate: but in those
also whiche are ioyned together/he imaginethe suche enemitie: as
yf the one standinge/the other coulde not remaine. And as for his
reason / that we see smaller faultes punished withe greater tormente: the
questiō is not what we see doone/ but what owghte to be done. I
graūte that one/and the same faulte/maie be punished sharpelier
in one contrie/then in an other: in the same contrie also sharpelier
at some tyme/then at an other: But I denie/that therof yt follo-
wethe/that in the same contrie / and at the same tyme / a greater
faulte shoulde be punished withe lighte punishmente/ and a ligh-
ter: withe a greate: whiche thinge/seinge yow excepte against a
generall rule/owghte to haue beene shewed. And the vanitie off
this startinge hoole/ whiche is soughte in the diuersities of contrie-
es/maye partlie appeare/in that to the people off the Iewes/and in
the countrie off Iewry the lorde did neuer make lawe/to punish he
a les faulte/by a greater punishement. And yet yt is certaine/both
that people and countrie/had some thing different from others:
and that in gyuinge lawes to that people/he had respecte boothe
to them and their countrie. whereby I conclude / that diuersities
off punishementes/accordinge to the state off the countries/may
be established: althowghe ther be no suche disorder committed/
off punishinge small faultes grevously / and grevous faultes.
smallye.

And whereas he saithe/that *he makethe the difference off the seue-
ritie off the lawe, and lenitie off the gospell no further then in respecte off the
temporall punishemente off the lawe*; euen that is the very poincte / w-
herin a greate parte off the error off the Manichees/ doothe consi-
ste. For they were led / to condemne the iustice off God vnder
the olde Testamente: because off the owtwarde punishementes/

whiche

vvhiche were exercised/partly by the hande of God by iudgemen-
tes from heauen: partely by the ministerie off men/ at the com-
maundemente off the lawe/therfore the sauour off Manichisme/
is still as hoat as euer yt vvas.

5. And because I am entred into the mention off this /althow-
ghe the answerer can not hyrte off yt: yet the trewthe is / that
euen in thes outwarde punishmentes / the dispensation off God
vnder the lawe/is diuers from that vvhiche is vnder the gospell.
For vnder the scolemaisterdipe of the lawe/ as he crowned the o-
10 bedience of yt/ for the moste parte/ vvithe greater aboundance off
outward blessinges/ then he dothe the obedience off his saincted
vnder the Gospell: so did he vvithe more terrible/ oftener/ and mo-
re manifeste iudgementes/ reuenge the breache off yt in that time/
thē he dothe nowe. And herein in deede is the differēce vvhiche he
15. is gropinge a bowte: but that this shoulde bringe any diuersitie/
in the set ād ordinarie punishmēktes/ prescribed by the lawe: I for
my parte can not vnderstand / The contrarie rather I can gather.
For euen as althowghe the lorde dothe not nowe by outward
blessinges/ giue so plentifull testimonie vnto the obedience off the
20 gospell/ as then off the lawe: yet the magistrate owghte to be as
diligente/ to procure the Good off the churche/ as euer he vvas in
the time off the law: euen so/ althowghe the lorde by bodilie punis-
shementes/ doothe not so seuerelie reuenge as he did then: yet the
magistrate/ maye not remitte any thinge therfore off that seueri-
25 tie/ vvhiche he vvas vvonte to vse. Nay more: euen as the magis-
strate owghte so muche more carefully procure/ the outwarde
vvelfare of the churche nowe: as the lorde vvithdrawethe his
hande that vvaies / more nowe / then he did then: euen so owghte
he to kepe / by so much a harder hande / ouer the punishemente
30 off synne now/ then he did then: as the lorde / more rarely thundes
reth by his Iudgementes from heauen / nowe / then he did in the
time off the lawe.

And surely/ if there euer had beene any time / vvherin the
35 magistrates svvorde mighte haue rested / and rusted in the shea-
the: the time off the lawe/ of all had beene fittest: vvhen the lorde/
did so visiblye sit in his iudgmente seat/ and him selfe in proper

persons

perſon/holde the aſſiſe/and galle deliuerie. The cauſes off that diuerſitie/betwene the lawe/and the Goſpell/whiche I haue alledged/maye be fetched from thoſe lerned men/whiche handle this poincte: yt is enowghe for me/ſo to haue helped the anſwerer owte/with that whiche he trauailed with: that I haue not onelie ſhewed/howe this cauſe is nothinge hindered/but greatly helped therby.

Yff the plaine wordes off the Prophete Zacharie/will not ſerue for our pourpoſe: what ſhall become off your cauſe/that hathe neuer a worde of the ſcripture? let vs then heare/why it will not ſerue. *Becauſe forſoothe by that meanes, the parentes ſhoulde haue powre of deathe vppon their children:* and therfore their muſte ſome other ſenſe be ſowghte/then that vvhiche the vvordes doo proporte. Deut. 13. 9. ver. Wherunto I anſwere/that Moſes ſhewinge vvhat owghte be doone/againſte thoſe falſe teachers/whiche goe abowte ſecretly/to vvithdrawe frō the trewe worſhip of God: ſaithe/that although he be his brother/his ſoōe/his dawghter/or his wiffe/he ſhal not ſpare/but kill them. Tell me nowe I praie yow/doothe not Moſes meane there truly/and as his vvordes ſounde/that the falſe teacher ſhall die? If yow dare not denie yt: then yow ſee/yowr reaſon vvhiche yow herre aſſigne/is nothing vvorthe: for there alſo/yt is commanded to the father/to kill his ſonne.

Now if yow liſte to lerne/yow maye perceiue that by theſe vvordes/vnderſtanded ſimplie/there is no powre giuen to one priuate man/to kil another/not for the parente (as a priuate man) to kill his children: but this manner off ſpeache/is grounded vpon the lawe off God/vvherby yt vvas prouided/that the witneſſe vvhiche had accuſed/ſhoulde throwe the firſte ſtone againſte the conuicted perſon. Deut. 17. 7. ver. for ſo muche therfore/as boothe Moſes/and Zachary after Moſes/wil haue the father accuſer of his owne childe/if the knowledge off his inticemente to Idolatrie/remaine vvithe him alone: therfore alſo they aſcribe the killinge of the giltie perſon vnto them/as a thinge belonginge vnto the dewtie off the accuſer.

But ſeeinge this ſenſe pleaſethe yow not/let vs heere what yow bringe. Yf (ſaithe he) *yow will referre yt to the tyme of the goſpell, then this is the true meaninge: if to the time off the lawe, then that.* Yf al be goſpell yow ſpeake/vve muſte needes beleue yow: yf yowr wordes haue

haue no further auctheritie/ then yow gyue them by Goodreas
son/ and conference off the ſcriptures: then caſtinge a waye the
ſenſe/ whiche hathe warrante off the manyfeſte wordes off the
Scripture: yow ſhoulde haue confirmed by ſubſtanciall argus
5. mentes/that whiche yow haue ſet downe. The prowde Sorbos
niſtes/and Magiſtri noſtri off Paris/ did neuer vſurpe a more ab
ſolute auctoritie/ and moreſowte off rule then this is: And yt
is to bringe in an intollerable Tyrannie into the churche off
God / and lordeſhippe not to be abydden. Whiche when I vn
10. derſtande off all interpretations off men/ be they neuer ſo lerned/
and ſharpe: muche more off ſuche wooden interpretationo whiche
the anſwerer thruſtethe vppon vs. But tell me Good Sir / what
difference is there betwene yowr firſte interpretation/ and yowr
ſeconde? For iff vnder the goſpell, it be lawfull (as yowr expoſition ſup
15. poſethe) for parentes to kyll ther children whiche ſhall propheccy falſely:
what leue yow to the Jewes/wherin they differ from the Chriſti
ans? and tell me alſo/howe yow differ herin / from that whiche I
ſet downe: that Idolatrie ovvghte to be puniſhed vvithe deathe
20 vnder the goſpell?

But pardon me / I thinke I ſee yowr difference/ which is/
that the Jewes muſte dooyt accordinge to the lawe off Moſes/
and the Chriſtians accordinge to the lawe off whome? why kepte
yow backe that? Surely iff the Chriſtians be bounde to dooyt (as
25 yowr interpretation ſaythe) they are bounde to dooyt by the la
we off Moſes: for I knowe no other lawe off preceptes / but
that.

There is yet another difference/ whiche yowr wordes maye
gyue ſuſpicion off: that is/that the Chriſtian parentes ſhoulde ra
30 ther put them to deathe/then be withdrawne by them: ſo that the
Jewes haue a ſyn ple commaundemente to put them to deathe/
but the Chriſtians haue yt vnder condition/ yf they can not other
wiſe kepe ſtill the trewe worſhippe off God. But where / and in
what ſhopp is this difference coyned? Whoſe Jmage/ and ſupers
35. ſcription beareth yt? the Doctors. What Paules? no Whitgyf
tes. I knowe him not/yt is not good. For howe ſhall they be ſure
they ſhall not be withdrawne by him: onles they procure hym to

be put to deathe? And althowghe they were owte off perill off beinge withdrawen: how are other prouided for/ whome he maye corrupte? And yff it were possible that poison which he hathe coulde not hurte any other: where is the reuenge off Goddes glorye/ whiche hathe bene dishonored by suche false teachinge/ and in the maintenance vvheroff/ the zeale off the children off God/ aswell vnder the gospell as vnder the lawe/ dothe consiste? Thes differences betwene his interpretations he giueth inckinge off/ but the folye off them was so apparante/ that he durste not laye them open.

And althowge vve haue alredy to manye interpretations by one: yet here cometh the thirde. And this is an allegorie/ whiche expoundeth killinge, *confutinge*. Where firste/ the answerer shoulde haue remembred/ that he condemned in the Admonition allygoryinge as Papistical/ (vvhiche in deede is not so much Papisti call/ as Anabaptisticall) allbeit they fetched their allegorie/ from two famous men/ maister Hoper and Maister Alasco. Here yt is Catholike in him/ that was there Papisticall in them. then obserue Good reader/ howe he that chalenged the Admo. For making the holy scripture a nose off wax, and me that I make yr yt a shipmans hose: hathe here set vpp three interpretations off one/ and the same place. Off vvhiche althoughe never a one/ can stande with a nother: yet becawse he thinkethe they all make for him/ he stickethe not euen to strike hym selffe/ to gyue a pricke vnto the truthe.

And as for maister Luther/ I answere withe Jerome: whiche (albeit he did not so well practise it him selfe) yet in one place off the smaller Propheres (that cometh not now to my minde) saithe/ that to seeke for an alligorie, vvhere a Plaine and litterall sense maie be had: is to seeke a knotte in a rishe. Seinge therfore the scripture meaneth here as it speaketh/ and calleth a spade a spade/ and a figg a figg: to expounde killinge *confutinge*, and corporall vveapons *spirituall*/ and heretikes *heresies* is by Maister Luthers Good leaue/ owte off season.

Furthermore if Maister Luther shoulde by confutinge off their herysies/ shut owte the corporall punishmente off deathe? he

he hath the Answ. interpretation (whiche he calleth the true meaninge off the place) for enemie. So that either maister Luthers meaninge was/that they shoulde not onely put them to deathe/ but also confute their heresies: or els yt serueth as well to ouerthrowe
5. that/ whiche the answerer hathe set downe/ as that which we mainteine.

But obserue here I beseche yow/ the shamfull practise off the Answ. If Maister Caluine/or Maister Gualter vppon thes places/ had had any thinge for him/ that shoulde haue bene set
10. downe: iff they had had nothinge againste him/ he woulde (as he hathe doone in diuers places) haue vsed that nothing/ as a preiudice vnto the truthe: nowe he perceyued they were directly againste him/ he is fledd to Maister Luther/ to borowe this sentence off him. What iff I had alledged the authoritie off Maister Cal-
15 uin/Maister Beza/Maister Martyr/Maister Gwalter/ and diuers others/ for the confirmation off this sentence/ that heretykes owghte to be put to deathe nowe/as well as false Propheres vnder the lawe: what if I had browghte maister Caluins/ād maister Gualters interpretation off this place off Zacharie/ expoundinge
20 yt as I haue doone (wheroff also one off them/ calleth those fantasticall spirites/ vvhiche contrarie this doctrine) What place shoulde Maister Luthers allegorie haue had/ againste suche an hoste off learned men/ cominge so strongly with substantiall argumentes/ fetched from the symple meaninge off the scriptures? Yet all
25 men of any reading knowe that this might easely haue bene doone if I vvould haue sought to preiudice yowr parte/ by the authoritie off men

I concluded onelie off that place off Zacharie (againste yowr fonde distinction) that the same seueritie off punishemente/ that
30 vvas vsed againste false Propheres then: owghte to be vsed nowe vnder the gospell/ againste false teachers/ comparing one parson/ and circomstance withe a nother. As he that hathe fallen awaie from God/ and goone abowte to drawe others away: to be handled accordinge to the lawe prescribed in that chap. 13. off
35 Deut. if this be bloudie, and extreme: I am contente to be so counted/ withe the holie goste: and then shall not yow smell off Manichisme/ but be a flat Manichean. And althowghe in other

eases off Idolatrie/vppon repentance liffe is giuen/ as in the examples off the Lewytes/ fallinge awaie from the truthe/ in the generall revolte off the people: yet in this case off willing sliding backe/and moving others to the same: and other some cases/ whiche are expressed in the lawe/ as off open/ and horrible blasphemie off the name off God: I denie that vppon repentance/ ther owghte to followe any pardon off death/ whiche the Judiciall lawe dothe require.

In the next treatise.

And where yow saye/ that *there is no example, from the nativitie off Christe vnto this howre*: firste yow greatly forget/ how euill yow intreate them whiche reason negatiuely off *auoritie*: and how yow crie owte vppon them/ which (as yow saye) off *a thinge not doone, conclude yt owghte not be doone*. And this reason is yet worsse: for yt vvoulde conclude/ that no Idolater repentante/ shoulde be put to deathe/ becawse ther was none so handled/ within a certeine space. Then yow maye vnderstande/ that the princes vvhiche haue mainteined the gospell all this vvhile yow speake off/ by vvhome thes executions shoulde haue bene doone/ haue bene bot the fewe in number/ and off small endurance off tyme. And yet althowghe Constantyne the Emperour were to mylde a prince/ and did as Eusebius witnessethe/ muche harme in the churche vvith his clemencie: yet he made a lawe as Socrates testifiethe/ that as manie as were *founde to haue any writinge off Arius shoulde die for yt*. iff that vvere put in execution/ as is to be thowghte: the example theroff comethe nothinge behinde in seueritie/ that vvhich is here desended.

4. lib. off the liffe off Const. 1. lib. 9. cap.

Thirdely they did not lacke/ Good/ and faithfull admonitours to vse this seueritie. For one writinge vnto the two bretherne Emperours, Constance/ and Constatine/ shewethe that they owghte to punishe Idolatrie withe all seueritie: and alledginge this lawe in 13. Deutr. and another off the destruction off a vvhole cite/ vvhiche shall be partaker off suche slyding away/ saythe/ that they are commaundementes vnto the Emperours. I haue read also in some storye/ off Alueredus a Kinge off Englande vvhiche made a lawe/ that vvhatsoeuer he vvere that vvente frome Christianitie to Paganisme/ shoulde render his liffe for yt. and not o-

Iulius firmicus Maternus.

nely

nely the newe testamẽte/but the olde also/to the ſtoppe howſe wher
te owte we take our argumentes/to proue the truthe/and to im
pugne the contrarie. Therfore yt is an euill argumente/to ſaye/
yt can not be ſhewed owte off the newe Teſtamente.therfore yt is not
5 true: when as a man maye rather reaſon/that forſomuche as yt
can not be ſhewed owte off the olde teſtamente/therfore yt is not
true. Conſideringe that there is no doctrine in the newe Teſta
mente/which is not conteined in the olde: and there is ſomewha
te in the olde Teſtamente/whiche is not to be found in the newe.
10 And yet forſomuche as I haue ſhewed/euen owte off the newe
Teſtamente/that he that killethe a man/and takethe awaie his cor
porall liffe owghte to die: yt followethe muche more/that he whi
che takethe awaie the liffe off the ſowle/ſhoulde die. And iff yt
be meete to mainteine the liffe off man/by the puniſhement off
15 deathe: howe ſhoulde the honor off God/whiche is more precio
ous then all menes liues/be withe ſmaller puniſhemente eſtabliſ
ſhed?

Therfore to cloſe vpp this queſtion/I will ad this: That the
magiſtrates whiche puniſhe murther/and theftes/and treaſons/
20 withe other tranſgreſſions off the ſeconde table ſeuerely/and are
loſe in puniſhinge the breaches off the firſte table/beginne at
the wronge ende: and doo all one withe thoſe/whiche to drie vpp
many riuers ſedd continually by one fountaine/begynne at the
chanels where yt deuideth/and parteth yt ſelfe into manie ar
25 mes: whiche as yt is an endles labour/ſo is this alſo that they
Goo aboute. For when as S. Paule teacheth/that God for ſuſ
reuenge off the diſhonor off his name/and ſtayninge off his glo 1. Rom.
rie/giueth men into wicked mindes/to the cõmittinge of all kinde
off ſynnes/conteined in the ſecond table/be they neuer ſo horrible/
30 and ſo makethe the breache off the firſte table/cauſe off the brea
che off the ſeconde: yt can not be (let the magiſtrate late as Good
watche as he can/boothe multiplie/and aggranate his puniſhmẽ
tes as muche as he can) I ſaye yt can not be/but where ether the
firſte table is broken/or the breache not dewly reuenged. ſwarmes
35 off treaſons/theftes/murthers/adulteries/periuries/and ſuche
like/muſte needes breake owte in thoſe gouernmẽtes. And therfo
re as the ſhorte/and eaſye waie to drie vp the chanels/and riuers

is to stoppe the heade/and fountaine off all: so the onelie remedie of purginge the comon wealthe off thes pestilences / is to bende the force off sharpe and seuere punishementes/especially againste Idolaters/blasphemers/contemners of trw Religion/and off the seruice off God. And therfore I conclude/ that those whiche would de haue the seueritie of the lawe againste Idolaters abated/doo at vnawares / not onelie therby vtter the small price whiche they set / ether off Godes glorie or of the saluation of their brethren: but withall declare them selues enemies to common wealthes/ and off all bothe cyuill/and Godly honestie of liffe.

Your conscience Maister W. and the conscience of all men beare witnes/that bothe here/and almoste euery where / yow wringe my wordes clean contrary to my meaninge: and therin I am well contente the Judgemente remain with the reader. And al thowghe I am fully persuaded/that ther was no occasion taken off euill by this doctrine: yet if any weare/it beinge the doctrine of the holy Goste/ whoso euer hathe taken occasion of euill / hathe without repentance borne his punishemente: and so shall yowe moste assuredly in that daye / wherin the mowthe off wickednes shall be stopped.

Yt maie not be passed by/ that he in the begininge of the firste of thes sections/matched the lawes off the Jewes/whiche were the lawes gyuen by God him selfe/vvithe the lawes of the moste barbarous/and Prophane Tyrant that euer was: suche is the reuerece he beareth to the lawes of God. Note also that where I saie/that I vvill ioyne vvithe him, that the transgressions off the lavve vnder the gospell, are to be seuerelyer punished, then they vvere vnder the lavve: He in pretendinge/and makinge a brage that he woulde ioyne / slyppethe me clean a syde/ and saythe/ *that he will ioyne withe me that the magistrate is not bounde to the iudiciall lawe off Moses, for the manner off punishinge:* as thowghe that were any thinge like/that whiche I propounded. And in that he answeres the no one worde/to the two reasons whiche I alledged / that is to saye/for that bothe the knowvledge off the lavve is greater nowve then the, and other gyftes off the spirite off God, vvherby the lavve shoulde be better kepte, more aboundantly powred

oute

eure nowre then then: he dothe not onely ſlyppe aſide/ but turneth the his blinde partes towardes me.

Nowe to returne backe/ to the Diuiſ. pag. 112. I leaue to the iudgemente off the reader / howe importunate an aduerſarie the D. is: vvhich requireth anſwer of that/ which hath been ſo often anſwered. In the next Diuiſ. p. 114. ſeeking to maintaine his logicke in diuiding/ and defining/ he maketh him ſelffe pytifull/ to all that euer ſalnted that ſcoole. For what an abſurd ſaying is yt/ *that becawſe the definition off a generall thing, agreeth vnto his particulars therfore yt is the definition off the particulars?* As though euery thing/ vvhich vvere verefied of an other / were by and by the definition off it: or as thoughe the ſame coulde be the definition / of the generall and of the ſpeciall. And what a miſerable defence of his diuiſiõ is yt/ which to proue that his three laſt partes / are not conteined vnder the firſt: alledgeth/ that *they are not all one with the firſt?* But as I promiſed/ I will leaue this to the learned reader: that I leſe not the tyme/ in confuting off theſe tryflcs. The reſt off his ſection is anſwered before.

In the next/ beſide the ſentence which I denie/ and he vntruly fathereth off Iuing. that *in Ceremonies, thinges are to be vſed in the church, which are not conteined in the ſcriptures* There is nothing/ which maketh any thing vnto the queſtiõ. For where he ſaieth/ that I miſlike that of Iuing. (If they be not repugnant to the vvord) I haue tould him before / that I neuer found fault with that/ but becawſe he condẽned the Ad. which will haue thẽ caſte in the mould off the word off God. And as for Maiſter Bezaes ſentence repeted here/ off diſcipline left in the order off the church, and that ſome thinges doon off the Apoſtels, are not alvvaies to be follovved off vs: whereby it ſeemed the D. would make the reader believe/ that he meaneth this/ off the pointes of diſcipline nowe debated: yff I ſhould herein charge him with vntrue dealing/ vpon Maiſter Bezaes booke off Epiſt. Which declareth in ſo many places/ and wordes / that there is a Diſcipline off God left vnto his churche vnchangeable / and preciſely determined in the word off God: and howe he maketh the partes thereoff/ the ſame which the D. fighteth againſt with might/ and maine: he would paradventure

Epiſt. 11. 14. 20. 83.

ornature ſale/that he could take no notice off that / which was not
yet brought to lighe. But when the ſame booke from whence he
drewe theſe anſwers/maintaineth thoſe partes off diſcipline to w
ching the Eldershipp / the conſent off the church in Eccleſiaſticall
elections/the righe inſtitution off Deacons/ꝛc. as neceſſarye/ w: 5.
bich he will haue arbitrarie: he owghe to haue vnderſtanded/
that thoſe thinges which M. Beza noteth / vnder the name off
Diſcipline left at the order off the church, are nothing leſſe then
theſe/which he would inſinuate. Which he might yet eaſelier haue 10.
vnderſtanded / by the place which he alledgeth out off the Corin-
thes/that leaueth yt not in the churches power / ether who ſhall
gouerne/or what they ought to doo which muſt gouerne: but ho-
we that gouernement which is preſcribed / may be vſed moſt de-
cently/in regard off circumſtance off time/ꝛc. For euen in that pla-
ce / the Apoſtle defining off certen pointes of diſcipline / (as that 15.
vvemen ought not to ſpeake in the church, &c.) declared ſuffi-
ciently/that he ment not to leaue the gouernement off the church/
in her owne diſpoſition/ and order. But what M. Beza ment by
this arbitrarie Diſcipline/yt ſhall yet better appeare in the next
tractate/off the Election off the church: where this here ſpoken ge- 20.
nerally/ſhall there be layed open by example. the reſte off this Di-
uiſ. is anſwered.

pag. 130. In the next Diuiſ. I leave yt to the iudgement off the rea-
der/whether I haue truly gathered off his wordes. As for the de- 25.
fenſe he maketh to proue/*Truly* and *Purely* all one (for ſo he muſt / if
he maintaine his anſwer) the firſt reaſon he bringeth/(*that a man
may preache true thinges, and not truly*) is cleane ouerthrowne by his o-
wne anſw. for to ouerthrowe (that which he falſely attributeth vn
to the Adm.) *that the word is not truly preached, becauſe the Miniſters are* 30.
not duely called: he ſaythe/that the reaſon is not Good / becauſe ho-
we wicked ſoeuer the man be which preacheth, yet he may preache the true
word off God. Here ether the Anſ. muſt make to preache true thin-
ges / and to preache truly all one: or els he hath not anſwered to
the argument he ſuppoſeth the Adm. to vſe. The other is/for 35.
that S. Paul vſeth theſe wordes in truthe, for ſyncerely. Whe-
rein beſide the former fault (which is the contrarietie with him
ſelfe)

ſelfe) he ſhould haue learned / that that maner off ſpeach / is taken off the Ebrues: which as they call a lie / not onely that which is ſpoke / but that which is doon / or imagined againſt the truthe: ſo likewiſe contrary. Which maner off ſpeach not being receiued
5. in our tounge / is foodly / and out off time preſended: conſidering alſo / that the translatiõ in our tounge (as in others) haue ſhunned that phraſe / as that which they could not reache vnto.

10. **Tract. 2. and 3. according to the D.**

Off election of the miniſter.

Cap. 2. Diuiſ. 1.

15.

Off the Tryall off miniſters in learning and converſation.

20 THe replie ſtandeth vpon the certeine / and vnfallible grounde off the worde off God: which is / that the churche owght not to put forwarde any to the holy Miniſtery / without good tryal off his ſufficientie. Then yt is vpholden / off the wordes off the texte / that twoo were ſet vpp / and
25 cauſed to ſtand before the congregation. For after that ſainct Peter had declared / what maner off man he owght to bee / which ſhould fill vp the voide place off Judas: immediatly S. Luke ſheweth / that twoo were put vpp / as if he ſhoulde ſaye / conſider whether thes be ſuche / or no / as ought to choſen / and which
30 agree with that which is required off him / that muſt ſupplye this place. The reaſon wheroff was / for that all the men which where in the churche at that time: were not capable off that function / hauing by no lykelyhood bene with our ſauiour Chriſte continually / from the beginninge off his preaching / vntill the day
35. off his aſcenſion.

Pag. 133.

Act. 1. 23.

And vnles that S: Peter wente to ſubiect thoſe vnto the tryall off the churche / which were to be choſen: why inſtructed he the churche / and gaue a rule to ſeuer / and trie them by? After the

churche agreed/eyther by voice/or by silence/that they were suche
as behoued: S. Peter wente forwarde/ and conceiued a praier as
followethe there in the texte. And that this is the plaine/ and nat-
turall order off that action: he that hathe but one eye/ may easely
sees. The scripture is shorte/ and in a fewe wordes comprehendeth
many thinges: and touchinge certein pointes off a storie/ leaueth
other to be gathered off the diligent reader: sometimes which was
doone before/by expressing that which was doone after: other so-
metimes that which is doone after/by expressing that which was
doone before. Whereoff (yff neede were) yt is not harde/ to shew
diuers examples: And theroff is that sentence so often vsed off the
Hebrew Doctours/ הכתוב סמך על הנסתר The Scri-
pture stayeth yt selfe vpon, or presumeth an vnderstanding rea-
der: without the vvhiche yt shall seme very vnsufficient/that ys
most perfect/ and vvithowt the which / a greate portion off the
vvorde of God/ys loste.

And vvhere as yow saye/that yt is certaine that there was no try
all, because they were sufficiently knowne: first/ yt appeareth not by any
wordes in the texte/that they were sufficiently knowē. And consi-
dering that (as yt comethe comōly to passe/in a persequuted chur-
che) there were by all likelihood some/lately come to the church they
might be well vnknowne to the/although they vvere well know
ne to others. The the questiō is not/whether they vvere examined
or no: but vvether they vvere set vpp to be tried: so that yff there
vvere a profert off tryall/although no tryall folowed: the place
ys aptly alledged. For albeit they were knowne to the vvhole com
panie/so that there needed no inquirie into their behauiour/ or o-
ther thinges vvhiche are in the compas off the churche/ to iudge
of: yet that ys no cause/why they shoulde not be offered to the exa
minaciō. Nether is yt reason/that the knowne habylytie off some
one/or twoo: shoulde breake an ordinary lawe/ in the churche off
God. And yow that haue serued your selfe/more the once/or twyse
ce/vvithowt cause (as shall appeare) off the manner of ciuill elec-
tions/ to ouerthrowe the Ecclesiasticall: might here by the con-
sideration off them/haue bene delyuered/ from this abusinge off
yowr selfe/and others. Now knowe in the election off followers/

and

and scolers / where the lawe commaundeth all examinacion be
fore the election: although the parties to be chosen be neuer so suf
ficient / and there sufficientie neuer so well knowne / to all to whō
the choise belongeth: yet the offer of themselues to be examined /
5. is so necessary / that if that be not: they cā by no meanes be chosen.
If therfore mans lawe / in suche small elections / haue suche force /
that yt will geue place to no mans excellencye / or singularitie:
how muche more ought the lawe of God / which byddeth be gene
rally without exception / that they shoulde be tryed which are
10. promoted to the ministery, in so greate / and weighty an election / 1. Tim. 3.
to kepe her force? ver. 10.

Where yow say / ther was no other cause off presenting them, then
that which is expressed in the text: tell me what cause is expressed / off
presentinge them in the congregation? surely none: but that I reade. those
15 two which I alledged in my replie / are gathered / but none is ex
pressed. So that yf there were no other cause / off there presen
ting / then that which is expressed: there shoulde be none at all /
and that action off the Apostles / should be to no purpose. What
expresse wordes are there in the texte, contrary to this tryall, or at the left
20 offer off triall? the wordes shoulde haue bene noted / the mea
ning shoulde haue bene beaten owte: where we neede your help
pe / there you forsake vs: where the meaning is cleare / and with
out controuersie / there you trouble your selfe / and vs boothe.

Yf yt be a rule to be followed yt must be followed wholy, saith the
25 answere. This is very definitively / and magistrally said: and being
a dangerous error (as that which tendeth to the ouerthrowe of
the cheifest heads of Christian religion) is notwithstanding fara
ced / with scoffing questions in derision off the truthe. I neuer
30 learned, nor I doo not vse / to add, or take away from the word off God:
I expounde the scripture / and gather off it / which is not to add:
and in saying / that something is not to be followed off vs, I ta
ke nothing away: for I confesse yt to be so as the storie reporteth.
And although that parte be no example to follow: yet euen now /
35 and to the ende / yt containeth a profitable doctrine. But if I ta
ke away from the scripture / because I say / that some parte of that
action is not to be followed: you do muche more / that saye / no

thinge theroff yt to be followed. I distinguish the betweene that which was for a tyme/and that which is perpetuall: and to distinguish he is not to dismember. All the rmulations I have/are owt off the reueled worde off God: I know we that this parte off this action, touching the examination/yt to be followed, because yt is confermed by other places off the scripture: tho other not so/for that yt hathe not/the like confirmacion. This spirite off slumber/wherwithe the lorde hathe striken yowe in that yowe say/that if a rule be to be followed yt is to be observed wholely: shall better appeare when I come to yower answer/of that which is writen in the 51. and 111. pages of my former booke/where this is handled.

ἀπροσδιόνυσον ἡμῖν ῥῆμα ἐν τῷ φρονήματι τοῦτο. Plut.

No doubte (saith he) this is an extraordinary example. As Archidamus said to his sonne/beinge to venterowse/and boldhardy/either put to more strēght, or take awaie some of this courage: so I must admonishe yow/that either yow woulde come stronger withe argumētes/or els goo softlier/to thes doctoral determinatiōs. So yt withowt all doubte, that all thinges are here extraordinary: nothing of necessitie to be followed? For so yow say/when yow will not have yt followed in other parte/because some one is not to be followed. What is yt not necessary/to admonish those to whom the election off the ministers belongeth: to tell them what maner a one owght to be chosen? if that be not/yet is not this necessary: to commend the election of the minister of the worde/to the praiers of those whiche are presente at the election?

And where as he saith he/that yt being extraordinary, is not off necessitie to be followed: he should have saide/that being extraordinary/yt owght not to be followed. Now when he graunteth them to be suche as may be vsed/although not necessaryly: he concludeth against him selfe/that they are not extraordinary. for as those thinges whiche are ordinarie in the worde off God/owght to be followed: so those thinges that are extraordinary are by no meanes of vs/withowt an extraordinary spirite/to be followed: thinges which may be doone/or lefte vndoone/are neither ordinary/nor extraordinari/but have a meane nature betweene bothe.

But as it is in in prouerbe/the egle ketcheth no flies: Maister D. hathe greater matters in hande then thes: and yet to kepe the proprietie of speche/profiteth muche/to the keping off the pureties of doctrine.

But

But the wordes off maister Caluine (saithe he) are plaine. So they are in deede/plaine to shewe your great vnhewnth/ and plaine to shew we that which I contende for: that is/that although some thinges are not to be followed: yet other some thinges in this election/ are and owghte to serue / for the direction off the election off the ministers nowe. And because you shall not abuse the reader / neither with the denialle off thinges to be so / which are manifest/nor guilfulle escapes/wherwithe yow goe aboughte to defeate the authorities which I alledge: although yt be muche against my will/ to lenghthen my booke with translating so thicke / and threesolde of other mens sentences into mine: yet being driuen to yt / I had rather be somewhat troublesome to the reader: then that yowr vnhonest practises shoulde not appeare / to all that will not willingly close there eyes against the truthe. But before I cum to maister Caluine/ I will set downe Cyprians wordes which are there commended by maister Calvin. Cyprian therfore (speaking off the election of a Minister) writethe amongest other thinges/ thus. God commandeth that the preyst shoulde be placed before the face off the vvhole congregation off the Ievves: that is to say, he dothe teache, and shewe, that the ordeininges off the ministers, ovvghte not to be made, but vvithe the knovvledge of the people standing by: vvherby they being presente, either theyr faultes shoulde be discouered, or their vertues commended: and so it may be a iuste, and a lavvfull ordination, vvhich is by the voyces, and iudgemétes of all examined. The vvhiche after vvard according to the dyuine maistershippe, or authoritie, is obserued in the Actes off the Apostels: vvhere Peter speaketh vnto the people, off ordeining a bishop into Iudas place. Off which place fyrst yt appeareth/ that the people not onely had/ but oughte to haue to doo/ in the appointing off there minister: and that not by any custome / or decree off men / but by the eternall worde off God/ bothe in the olde/ and newe Testament. Also/ that theyr right consisteth / bothe in examinting the life off him which is to be chosen / and in the approbation off him yff they like off him / or refusall iff they like him not: which Cyprian proueth both the by the 20. off the numbers / by this place/ and the sixte off the actes/ which he also citeth. 1. li. Epi. 4.

Now I come to maister Caluin. After he hathe entred/ he
4. li. 3. ca. shewed that the election off the Apostell into Judas place/ is no certaine rule for our elections: he sheweth further wherein yt is no rule: namely/ for that the election there was committed to lotte/ the vocation off an Apostell so requiring/ that by the iudgement off the lotte/ as yt were by Gods owne mowthe/ a successour might be appointed in steed off Judas. But in the 14. section/ he sheweth the lorde so approuethe off the iudgment off men (vvhich he after expounderh the churche) that euen in the Apostels appointement/ vvhich haue this prerogatiue that they shoulde be created immediatly from God/ the iudgment off the churche shoulde not be passed by: and to that ende citeth the 13. off the actes and 2. verse/ and this place off the first off the actes and 23. verse/ and off those places gatherethe a perpetuall document/ to establishe the discipline/ and order off the churche in elections/ for euer. Wherby appeareth/ that maister Caluine minde/ is not (as the doctors woulde make vs beleue) that ther can nothing be gathered out off this place/ perteining to our elections.

3. cap. 15. f. Afterward/ confuting them which vppon the places off Timothy/ and Titus/ goe about to proue that the election off the ministers/ is in the Bisshoppe powre: he saithe thus/ VVel therfore sayd Cyprian, vvhyle he contendeth that yt commeth off the authoritie off god, that the minister shoulde be chosen the people being present, in the eies off all: and shoulde be by the cõmon iudgment, and testimonie approued vvorthy, and fitt. And forthwith reciting Cyprians vvordes (before alledged) and quoting this place off the Actes/ he concludeth in this sorte: vvee haue therfore (saith he) that this is the lavvfull vocation by the vvorde off God: vvhere those vvhich are chosen, are appointed by the consent and approbation off the people. Here againe yt is manifest/ that Maister Caluine vseth this place off the Actes/ to proue that the election owghte not to be withowte the approbation/ and consent off the people.
4. li. 5. c. 2. f. Furthermore/ speaking against the popish election/ for that in yt all is in the pleasure off the bisshoppe. He citeth Leo and Cyprian/ which proue that by the worde off God/ the church owghte to haue her interest/ in the election

off

off the ministers: and many Synodes/which doe seuerely prohibite suche elections/ and if they be made/ commaund that they shoulde be off none effect. Then concludeth/ yff thes thinges be trwe, there is this day in poperie no canonicall election, neither by Godes, nor by any ecclesiasticall lawe. And if there were no thing els, howe can they excuse them selues, that they haue spoiled the churche off her righte? And so goeth forthe/ with confuting off the same reasons off the Papistes/ which are afterwardes alleadged off the doctor. This may be sufficiente/ to let the reader vnderstande/ howe the Ans. woulde shamefully abuse him/ with the authoritie off M. Caluin. Wherin I doe not forget/ that in going aboute to prowe that this place off the Actes hathe place in diuers pointes in the ordinary election/ I haue together with those places/ belonginge to the examinatiō/ pressed also thoese which touche the election yt selfe. Which I did pourposely that I myghte not be compelled/ to set downe thes places againe a litell after. Where yt beinge alleged for the election/ which is here alledged for the examination/ receiueth the same answere off the D. which this doothe.

Vnto my reason in the second diuision/ that if an examination be necessary for a deacon yt is muche more necessary for the minister, (against that he saide/ that the first off the Actes, *coulde not serue to prowe any thinge, touching the ministers election, because yt was off deacons*) he answerethe not/ but passethe by quietly/ and maketh no wordes. But his order sayinge/ that there is no mention made off *any tryall*, he holdethe still for good/ asking me what our worde off tryall is there? I answere, that albeit there be not this worde tric, yet ther is that which wayeth as muche: for the greake wordeloke ouvte, can not be seuered from a triall. And if S. Luke had but vsed the symple verbe/ which in our tounge signifieth consider/ yet that off yt selffe had force to haue leade the chusers to a tryall/ off them which were to be chosen: nowe vsinge the compounde/ thereby he laide vppon them/ a greater necessitie/ and a more carefull diligence off triall off them. Where iff the Apostoles had not mente herby/ to haue called the church to a diligente serche/ and tryall

pag. 133.

intended.

off

off those which were to bee choosen: they woulde haue contented them selues to haue saide/take from emongest you, &c. And al thoughe the whole churche had knowledge off those which were the fittest to be chosen to that office (which is bothe vnlike/and almoste impossible/seinge there were certeine thowsandes off late added vnto the churche): yet euen those which are well knowē vnto vs/when they be to be chosen vnto suche great charges/are to be inquired into afresh. For that knowledge off a man/which is sufficiente for vs to liue with him in priuate societie/and common course off life/is not enoughe to promote him to suche a dignity in the churche: and that experience off one/vppon confidence wherof wee durste truste him with our weightiest affaires/is not sufficiente thereupon to commit vnto him the lordes matters. So that consideringe the weighte off an ecclesiasticall office/the manifolde creuisses off mans dissimulation/with the dulnes off our sighte to espie them: there can be no feare off too muche triall/ouer off those whiche we thinke we knowe already. And therfore al thoughe the whole churche/had knowledge off those which were apte for that office: yet the Apostels admonition/off diligent considering whome they chose (which coulde not be withowt tryall) was not owte off time.

Againe that the Apostels giue in charge vnto the churche/that they shoulde chose suche as had testimonie off there good behauiour: perteineth to the examination/for the churche in seking testimonie off there good conuersation/tried them what they where. And vnles this be tryall: towching the conuersation off him which is to be chosen minister/in the churche of England there is no tryall at all: considering that the triall which is had/is by the testimonie off certeine. So I conclude that this place off the actes/makinge for the examination off the Deacon: is muche more stronge/for the examination of the minister. To the nexte section I answere not.

pag. 135. Diuis. 4. What is in the begining off the boke/because you set it not downe/and I haue not the boke to see: I will leaue to euery one to consider. Howbeit the wordes which I alledge owte off yt/where (speaking to the Archedeacons) he saithe/Take heede

Pa. 25.

that

that the persons whom you presente vnto vs be apte and meete
&c. declare that the bisshope passethe his election/ vppon the only
examination off his Archedeacon. But yt makethe no great mat-
ter howe many examine/seinge the election/ and ordination hang-
5. geth only vppon the Bisshoppes pleasure. And be partly seinge/
that all the matter standeth in the courteonsie off the Bisshoppe
and partly (as yt semeth) willinge/that that goodwife Iboulde swal-
lowe vpp/all other menes interrested in this election: setteth him-
selfe to proue yt.

10. And where as I alledged/that yt is not safe in so weightie a
mater, to cõmit that to the powre of one, which may be with
lesse daunger doone by many: he goeth about to proue/ that
the bisshoppe is off all other fittest for that matter. Wherin obserue/ that
15. the D. is quyte goone from the cause. For the question is not/
whether he be off others most fitt: but whether yt be fytt that
he alone shouide doe it. So that if he will haue it a reasone aga-
inste the cause/this yt is: The bisshoppe is more hable then any o-
ne/to make a good examination/ therfore more hable to make yt
20 then a great sorte: more hable to make yt then any one/therfore
more hable to make yt alone/then when he hath other ioyned with
him. Which is all one/as iff he shoulde haue saide: The righte han-
de is more apte to doe thinges then the leste/ therfore yt is better
they be doone by yt alone/then with the helpe off the leste. I doe
25 not here take exception/against the *longe experience in thes thinges,*
which he saithe the bisshoppe hathe: yet he cannot haue it at his first
orderige of ministers: and others mighte haue yt as well as he/ if the
examinatiõ were as well permitted vnto the/ as vnto him. I me-
dell not also with the bisshopes either *sounde learninge, or ruled affections:*
30 *which* what they be in some/is well knowen/ what theye maye be
(consideringe that they be not tied to the rochet) yt is easie to be
considered: Let him be as well experienced/learned/ affected/ as
suche a bisshopp maie be/yet hath he wonne nothinge by all this/
but that the bisshopp ought not to be shutte oute/in this examina-
35. tion.

Where he saithe/ *Surely if any one man, or mo be voyd off such affec-*
tions, and thought meet to haue such matters committed vnto him, yt is the

Bishopp: yt had bene good he had assured that surely: with some reason: otherwise yt must (as yt is) be holden for an vnstable assertion begging/ of that which is denied. And off the same sorte is that which followeth/ that if he be worthie the office off a bishope, he maie safely be reduced, with al thinges incident vnto the same: for this is that which lieth betweene vs; whether yt be incident to the office off a bishoppe to haue thonely examination off those, which are chosen to the ministerie. Which yff I coulde geue you: I woulde / to be ridd off thes importunat assingees.

Yt followeth not/ because ciuill matters which touche the commoditie off this liffe / maie be committed to one: therfore ecclesiasticall also/ which concerne the liffe to come / maie be so hasarded. Nay for so muche as mãe insighte into ciuille affaires/ and iudgement in them/ is sharperthen in matters pertayninge to the churche: it is cleare/ that there ye more helpe required in thes/ then in the other. Besides that/ when as princes by takinge counsailes vnto them in their weightie affaires off the whole realme / and for better deciding off primate mens causes/ appointe whole benches off Justices/ standing off fine / or sixe: they doo sufficiently declare therby/ howe they haue the Judgement off one (be he neuer so wise) greatly in suspition off error.

It is sufficient that the prouerbe off moo eies seinge better then one, be trewe for the moste parte/ which is the nature off a prouerbe: And in makinge off lawes / the lawe giuer respecteth what is for the most parte expedite/ and not that which maie be good some times. For otherwise it might be saied/ the bishoppe shoulde not medle withe the election / but his chapleine: because yt may happen / that he is more hable to medle in that matter/ then the bishoppe: It is no smale outrage yowe doe the churche off God/ to accounte off yt / as off an ignorante multitude. For onlesse yowe meane the churche / when yowe saye / then a thowsand other whiche be ignorant: yowe speake beside the matter / seing wee doe not permitte either examination / or election off the ministers to euery multitude/ and blinde assemblie: but vnto those onely/ which make an open / and cleare profession off the trewthe. Therfore yowre glorious / and great speaches alwaies off the Bishoppes / are affectioned / and aspire somewhat

ther. For yf they proceded off the feare off God: yt can not be/ but
that feare of God/ and ſpirite of humilitie/ whiche taughte yowe
to ſpeake ſo of them: woulde haue ſpoken muche more reuerently
off the churche/ whoſe ſeruantes they owghte to be. And when
5. yow ſaie/ or that in ſuche matters he fart inferior to him: yff yow meane
ten thowſand off thoſe whiche be off the churche: the voice is
ſtraunge/ and neded ſome reaſone to acquainte vs with yt: eſpe-
cially ſeinge it toucheth be (as yowe thinke) the cauſe. But yowe
wander ſtill/ and the prouerbe yowe confute not. For let yt be/ that
10. the biſhope ſeeth more then 10000. off the churche (whiche propor-
tion beinge more vnequall/ then that betweene the ſonne/ and the
mone/ caried with a yt a ſente off the popiſhe inſolencie) admitte
I ſaie that the biſhopes eie be ſo good: yet if the churche haue ani
eie at all/ that beinge ioined with his/ will ſee better then his alo-
15. ne. And that is the meaninge of the prouerbe/ not to compare one
good eie with manie bad: but to ſhewe/ that that whiche alone is
hable to doe ſomewhat/ with the company/ and helpe is hable to doe
it better. And therfore eneles yowe will haue yowre biſhoppe ſo
full off ſighte/ that he can leaue nothinge vnſeene: and to haue re-
20. ceiued the ſpirite without meaſure/ which is onely proper vnto
our ſauiour Chriſte: yowe haue yet browght nothinge/ to ſhewe
why he owghte not to haue the aſſiſtaunce off others/ in the exa-
mination off the miniſter. S. Paule refuſeth not to learne of the Rom. 1. 12
churche off God/ in thoſe thinges wherin he wente as farr beiond
25. de the biſhope, as any biſhope can goe beionde the ſimpleſt of his
dioceſe. Apollos was inſtructed/ and tawghte of a powre handy- Act. 18.
craftes man/ and his wiffe. In the counſell of Nice/ a ſimple man/ 26.
and one that knewe not hinge but Jeſus Chriſte/ bothe ouerturs Socrat. 1.
ned/ & turned a Philoſopher/ whome all the 318. Biſhopes/ coul 8 Sozom
30. de not moue. both e S. Paule/ and Apollos/ and the 318. Biſhopes/ 1. 18.
were off Singuler knowledge in thoſe thinges/ wherin they we-
re aided/ and deſired to be aided/ off thoſe which were a great deale
inferior vnto them. What honie haue our biſhoppes eaten off/ that
they can ſee ſo clearly/ into the fitnes off a miniſter: that the chur-
35. che off God/ can not both e ſee that whiche they ſee/ and that alſo
whiche they haue ouerſeene. Beleke yt is/ becauſe our biſhopes are
more ſharper of Sighte/ then euer any were: and our churches

more ignorante then any haue bene before. And if the churches were tawghte of them (wherin they are for the moste parte/ smalelieſt beholdinge vnto them): as the plentifull knowledge of the churche/ ſhoulde haue bene a ſeale of their aboundance: ſo what ſoeuer is ſaide off the ignorance/ argueth nowe the wante of their knowledge/ and in the ende retourneth to the weight of their condemnation. Which yff it were well conſidered of him: yt ſemeth/ that: for the ialouſie he hathe ouer the eſtate of a Lorde Biſhope, he woulde haue ſpoken more reuerently off the churche.

Wherae yowe ſay that offices off greateſt charge are onely in the Princes choiſe. Still yowe confute your ſhadowe: for I ſpeake off thoſe elections wherin diuers haue intereſt / ſainge that yt ſeldome commeth to paſſe, that vpon one mans reporte off his habilitie vvhich is to be choſen: all the reſte vvhich haue intereſt in that election, vvill giue theyr voices. What worde is here/ which gineth occaſion to ſpeake off the princes elections/ which are made by her ſelfe alone: yowe haue therfore picked a quarel/ to ſpeake off the welbeſtowing of offices/ onles yt ſhoulde be ſome profit vnto yowr ſelfe/ which yow imagined might come by ſprinckling off theſe faire wordes: I ſee no ende of yt. ſure I am/ yt is no anſwere vnto that/ which yt pretendeth. For my parte/ I will not contrary that yow ſpeake/ of the good beſtowing off the offices by the prince: And I am well aſſured/ that ſome of them be beſtowed/ of moſte worthye men. But yt is good for princes/ to haue as it were eares off horne/ againſte ſuche ſweete ſonges as theſe be: and notwithſtanding them/ to ſtire vpp them ſelues to greater warenes in the beſtowing off their offices.

Therefore to let paſſe the offices off charge in the comon wealthe for the Eccleſiaſticall charges/ which her maieſtie beſtoweth/ although the they be off the greateſte porteyet they will appeare/ not off the greateſt charge. vnleſſe yow meane charge actiuely/ that is to ſaye great charge/ and vnprofitable burden vnto the churche/ not bearinge the churche/ but borne of yt/ euen almoſte to the breakinge off her backe. And thoſe alſo (as I thinke) are not choſen off the prince alone, but named onlie/ and choſen off the canons off that ſea/ whereoff he is to be appointed diſpoſſe/ and confirmed

off

aff the Archbiſhoppe. But leſt ye be here obſerued / that M. doctor D. ſeemeth by affirmation off this thing (although falſely) to the out ſaying any thing againſt yt / to giue the election off the biſhop onely vnto the Prince: whiche iff he maie doe in the biſhopes / whiche he taketh head miniſteres: muche more maie he doe it / in the other eccleſiaſticall orders / which he accounteth vnder the biſhope. Here ye firſt I woulde knowe / wether he will ſtande to this / or not or whether haning nothinge to answere / he vſed this for a ſhifte. Then whether the Biſhopes will take in good parte / this translatiō of the churche right into the handes of the ciuil magiſtrates ād whether for there tēporalties / as it were for a meſſe of riſe potage / they will ſuffer the churches inheritaince to be thus riotouſly alienated: to be offered where yt is not aſked / to be geuen where it is not receiued. And iff they be contente to parte from this iff need be / that they maie kepe thother: or be contente that maiſter D. forreward off his proctorſhipp / ſhoulde haue the diſpoſing off it at his pleaſure: then I ſhall haue ſomething more to ſaie in this behalfe.

The election off miniſters / committed to the biſhoppes alone / is made off cuſtome / that is twiſe a yeare at the leaſt / iff any come: at the intreaty off ſome in authoritie of tentimes: and not vpon any neede off the churche. For when almoſte / to the requeſt of ſuche as be in authoritie / refuſed in that election: In deede there is no extreme ſute / the doore is not ſo harde locked: ther needeth but the liftinge vp off the latche. And yt is alſo I graunte without contention. For howe can the biſhope contende with him ſelf: Vnleſs he and his conſcience ſometimes fall owte / which cōtention is to be wiſhed / that it were greater. And ſet me all the borowghes / and cities together in the whole realme / where elections paſſe by voice: yowe ſhall finde / they can not all afforde / ſo many vnworthy officers: as haue ſwarmed miniſteres / from the ſole election of the moſte parte off the biſhopes in England. Iff yowr affirmaciōs be ſo cleare / that yowe dare committe thē ſo barely without proſe / to the iudgemēt of me: I dare with better reaſon / let theſe goe: which are donne before the ſonne / in the conſcience off all men: which the brute beaſtes them ſelues woulde witneſs / iff they coulde ſpeake.

If he be condemned off the Apoſtell / which iudgeth off one 1. Cor. 4.

mine action before the time / that is before he seeth what is let what gyues presumption ye is / thus to iudge the churche off God And therfore that I be no partaker off youre sinne / and plage / which (without repentance ensueth) : I answer that I thinke they will chuse the meteste that they will followe the lorde / before the lords of the towne, yf the lorde off the towne drawe not with the Lorde that they will not doe one off their neighbours pleasure, to the disho nour off the lorde / and the hurte off all them selues / and the whole congregation: that the peace off God / not contention will be in the churche off God: that they being the church off God / and the mysticall bodie off our saviour Christe / shall have an hable / and fit pastor / if they haue one lyke vnto them selues: and so shalbe like people, like pastor. And iff a whole churche assembled together in the feare off God / with invocation off his name / be overcaried by affection off loue / or feare / to chose him that ye vnmeet / the bishope maie muche more / beinge but one man / subiecte to the same passions they be: onles yow can happely shewe some prerogatiue / to exempte him from the common infection. So for any thinge yet alleadged / the lighte off reason / rather favoureth the election off the minister by many / then by one. Nowe let vs see whether the holie scriptures / wheruppon wee lay the weighte off this election / receiue any better answer.

To youre answere to the 1. and sixte off the Actes / yow haue my replye before. And where yow add further to the firste off the Actes / that Maister Beza saithe / that they were not presented by the multitude, but by the Apostels only: I know not wherfore yow shoulde bringe that in. For I say not that the multitude had the presentation: yt appeareth manifestly / that no one had the handlinge of that action / which striketh the bishopes sole election to the harte: yt appeareth also / that the iudgement / and consente of the churche was required / which is that wee desire. Maister Beza writeth thus / Augustine with whome this whole chapiter is reade very corruptly, interpreteth this worde they set vpp, he set vp, not without a daungerous error. for here was nothinge done off Peter, by him selfe as one endewed with greater dignitie: but euerie thinge is done publikely, and by voices off the whole

Vpon the 1. Act.

churche

churche. Vppon the worde χειροτονησαντες, he ſaithe thus: The ſtrenght off this vvorde, vvhich is to ordeine by voices, is to be noted: that vve maye knovve that Paule, and Barnabas did nothig by their ovvne private pleaſure, nor exercised no tyranny in the churche, as the romiſhe Harlot dothe novve, and his aſſiſtants vvhich they call ordinaries. And in other place vppon the vvordes: lay not thy handes ſuddenly vpon any, &c. That is (ſaithe he) admitte not all vvithovvt choiſe to any Eccleſiaſticall function, as muche as in the liethe. For all the authoritie vvas not in Timothie: but after the election made by voices off the vvhole churche (as vve haue ſaide of the electiō in the 14. of the Actes, and as appeareth by the election off Matthias, and the Deacons) he that gouerned the cōpanie in the name of the vvhole Elderſhipe, did by the putting on off his handes, conſecrate hym that vvas choſen. And in an other place were the apoſtle willeth Titus, that he ſhoulde appointe elders tovvne by tovvne, he referreth the reader to his expoſition off the place off the 1. to Timothy, and the 14. off the Actes. And in the ſame chapiter (owte off the whiche maiſter D. hathe borowed this place) he ſhewethe, that albeit all thoſe thinges are not allwaies to be followed, whiche were done in the apoſtolicall electiones: notwithſtanding that they had one vnchangeable ende. and eſting what that was he anſwereth amongeſt other thio, that nether paſtors, nor Deacons ſhoulde be thruſte vppon the flocke againſte the vvill theroff. And after in the ſame chapiter he ſaithe plainely, that it is tyranny, that the gouernours off the churche, ſhoulde be geuen vnto the churche, vvithovvte the conſent theroff: alſo that it belongethe to the Preſbytery, to chooſe the offices off the churche, when they be voide. There are a nomber off moe places to be foūde in hi, to this pourpoſe, that I may leaue owt heare 11. epiſtle in his boke of epiſt. (becauſe I ſuppoſe yt is in every manes handes) which is moſte cleare for the deciding of this cōtrouerſie.

Ma. Beza vpon the 14. of the actes.

Vpon the 5. of S. Pa. to Timo. ver. 22.

Vpon the firſt vnto Titus.

To come therfore to the examination off this dealinge: fyrſte in that he ſaith, that it had bene a dangerous error, if S. Peter had done

doue any thinge off his owne authoritie, without the assistance of other the Apostels: in that he saithe/that Timothie had not, not onely not the election off the ministers, but not the ordination in his powre, but that whiche he did / he did in the name off the reste off the eldership: and in that he saithe/yt belonge the chefly to the office of the elders, to chuse the offices of the churche; as ofte as they be voide: and addethe/that he neuer founde in any Christian churche establisshed, that kinde off election vvhiche is in the powre one: yt is cleare/that he vtterly condemnethe as altogether vnwonted/as vsurped/as tirannicall/that election whiche is made by the bisshope alone: and that this is one of the substantiall poinctes/off a lawfull Ecclesiasticall election/that it be donne by the Eldership. Secondly/in that he saithe/yt vvas the vnchangable pourpose off the Apostels, to prouide that the gouernours off the churche, shoulde not be thruste vppon the churche, againste her vvill: that Paule, and Barnabas, to thentente they vvoulde bringe in no tyrannie into the churche, permitted the election off the elders vnto the voices theroff: that they bringe tyranny vnto the churche, vvhiche vvithovvte the cõsent of the multitude, at their one pleasure, call any vnto a publike function in the churche: yt is moste manifeste/that maister Beza holdethe this/for an other substantiall poincte off a lawfull Ecclesiasticall electiõ in a church establisshed/that yt be made with the peoples cõsente. So that yt appeareth/that the election made by the Bisshope alone / receiueth off Maister Beza twoo deadly woundes/as yt were in the harte/and in the heade: one/for that it is not as well done by the authorite off the Eldership/ as by the bisshoppe/or pastor: an other/bicause yt is not done by the consente off the churche. Nowe what doe wee requite / in the election off Ecclesiasticall officers/which Maister Beza dothe not: wee requite/that yt be not permitted to one, he detesterh it as tyrannie: we saie/that yt oughte to be done by the eldership, and by consente, at the leste off the people, he saithe/the same.

ἀυτοκρατορικὸν.
Imperiũ.

What are the thinges then / vsed in the Apostels electiones/

that

that M. Beza ſaithe may be altered: and wherоff there is no cer-
teine rule preſcribed/whiche the churche is allwaies bounde to fol-
lowe? forſouthe thes thinges/ as may be eaſely gathered: that 6. Act.
where ſometimes the people vppon particular occaſions/did firſt
5. chuſe/and the approbation off the gouernours did followe/ other
ſome times/and for the moſte parte/the gouernours wente be-
fore/and directed the iudgementes off the people: that in this cir- Act. 1.
cumſtance/the churche ſhoulde be at her libertie/to order/ and vſe Act. 14.
whiche off theie waies ſhe ſhoulde thinke moſte ſtte/hauinge re-
10. garde to the times/and other circumſtãces/whiche mighte mowe
to take ether the one/or the other. Againe where the Grecians vſed
in their elections/the ceremonie off holdinge vpp the hande/to te-
ſtifie their liking off him that was choſen: other(as the Romaines)
goinge from one ſyde vnto an other (Whereoff cam/pedibus
15. ire in ſententiam): others by ſilence/ did approue that whiche
was propounded: that in thes/ and ſuche lyke the churche mighte
vſe that ceremonie/whiche is bothe receiued in that place/ and le-
ſte ſubiecte to ſlaunderous ſpeache. And that whiche the Anſw.
20 hathe browghte here/ dothe eſpecially belonge vnto this: and is
geuen off M. Beza where he ſhewethe/ that the manner off the
Aſians was/to teſtifie there conſente by liftinge vp of handes.

But off what thinges ſo euer in the election/that rule is gi-
uen: We can by no meanes take awaye the election from the Elder-
25 ſhipe off euery churche/ nor the peoples conſente/ to put all in the
Biſhopes hande: Seinge that (as hathe bene ſhewed) he makes
the theſe twoe ſubſtantiall poinctes/ off a lawfull eccleſiaſticall e-
lection. And if the Anſw. will accorde vs thoſe: wee ſhall ſoone
agree for the reſte. Vppon all this matter I leaue to the reader to
30 eſteme/howe ether vncircunſpectly/or vnfaithfully/ M. D. hath
not borowed/but taken awaye whether Maiſter Beza wil/or no/
his ſentẽces to ouerthrowe that/ whiche he ſo often times/and in
ſo vehement wordes/ ſo plainly dothe eſtabliſhe.

Nowe for your queſtions yowe praie me to anſwere/althow-
35. ghe they come ſo often/that yow maye aptelier be called the Que-
ſtioner, then the Anſwerer: and that I neede no: by any order off
diſputation/be driuen to ſpeake to ſuche flying demaundes: yet I

am contente/to let yow vse this advantage off venting them after this sorte/which yow can not put in any forme off argument/ and whiche beinge a litle streighte girte/ shrinke a waie/ or ever they come to be examined. But I muste praie yow also that where yowr questions be no weightier/ yow will be contente that I answer them as shortly/as yow propownde them: Albeit I have in effecte/answered them already in this section. I saie therfore/ that where the Apostles in the firste off the Actes/goo before the reste off the churche/and directe them: that is the moste conuenient waie/for ordenary elections: as that whiche was both the moste vsed in the Apostolicall elections/ and whiche is borne vp by apparante reason: whiche is/ that they shoulde shewe the waie to others/which are likeste to knowe it best. And where the people present firste/ and then the Apostels approue after: for as muche as that roose of a particular occasion/whiche was/for that the Apostels dealing was somewhat suspected/as not altogether indifferent/but to muche bending to the poore off their one nation: yf the lyke case shoulde fall/the like remedy may be vsed. beside that/that election off the Deacons might be more safely committed vnto the people/ then that off the pastors: the people being more able/ to iudge off their abilitie in disposing off the mony/ then off the knowledge required for the preaching off the word. The casting off the lottes/ for so muche as yt was to this ende/ that the election off an Apostle shoulde be immediatly from God/ and not by any mans voice: that consideratiō ceassing/ the lot also in ecclesiasticall elections (howesoever yt semeth otherwise to some) owghte to die. In the firt off the Actes the imposition of handes/ being vsed in all elections by the churche/ and hauig a profitable advertisement/ that he whiche is ordeined/ is sett a parte from the rest/for the service off the churche/ and that from thence forthe/ he muste not serue him selffe/ and his/ but the churche: and conteining also an assurance off the lordes hande/ and helpe alwaies readie in assisting of him: muste needes be holden still for ordenary/ to be vsed in all elections. The praier before the lot in the 1. of the Actes/ being expressedly vsed in all elections: And being nowe by so muche more necessary then it was then/ as the haue lesse nowe in the chuseres/ then yt was then: muste needes

Answ. to his first question. 1. Act. 13. Act. 14. Act. Act. 6. 3. & 5.

To his second.

To the third.

To the fourth.

be

be thoughte a patterne/to frame owre elections by.

And where yow saie/ther was no suche thinge as prayer in the stede off the Acte: yt is a token yow have litle truthe in yow/ whiche will denie that whiche is expressed manyfestly in the texte. for although
5. S. Luke doeth not declare / what were the wordes they vsed: yet there being praier made for them/there was suche a thinge. That in the 1. Act. twoo were presented for one office / that was / that waie might be made to the devine election by lotte: that one onely was taken/was because there was but one place voide. That
10. in the sixte of the acres 7. were presented/ was/ because the churche was thowght to have nede off so manie / for the prouysion off their poore: that all were ordeined/ was for that the Apostels liked well off them all. Be there yet any more behinde? I loked when yow I houlde saye/ that in the firste off the actes there was a bowte
15. sixe score/ in the sixte almoste six thowsande: there but eleuen Apostles / here twelue: there speaking withe one tonge/ here with many. For the matiers in controuersy/ that is to saie/ whether the peoples consente is to be had/ &c. Thes differences wolde have serued yow/ as well as those: and possiblie yf they had taken yow in
20. the heade/ yowe wolde never have let them goe/ withowt giving some tribute to the lengthening off your boke. But in all this diuersitie yow recken vp/ there is a perpetual harmonie against the election made by one bishope: against the ambition off the elder which thrusteth owte his fellowe elders: against the churchrob-
25. bers/ especially which bende ther force/ to spoile the people of ther consente/ in election off their ministers. Yf yowe had shewed any diuersitie in this: yow mighte have helped your cause somewhat.

To those which are bleare eide/ one light semeth two: and therfore to M. D. which hathe the eie sight off his minde scattered/
30. they seme to differ which agree well together. I well remembred what I wrote, and yt hathe not the weighte off a feather/ to ouertourne the election off the minister by the people. For yt followeth not because one deacon is inferior to the pastor: therfore the whole churche is inferior/ to either the pastor / or the deacon: or the dea-
35. con may not chuse the pastor/ therfore the whole churche may not chuse him. But this had bene wel concluded: one deacon is inferior to the pastor/ therfore muche more one of the people: so one de-

v. 6. To his fifte.

Cap. 1. Diuis. 5. pag. 136.

acon can not chuſe a paſtor/therfore muche leſſe one off the peo-
ple: Which mighte haue bene eaſely conſidered / by proportion off
1. Cor. 12. the bodye/which S. Paule dothe ſo often poincte owte the eſtate
Rom. 12. off the churche by. For ſett a parte the heade/which is our ſauioure
Chriſte: and ther is no one parte ſo noble/or ſo neceſſarie/but being 5.
compared together with all the partes off the bodie that are vn-
der yt: it giueth place/and is inferior vnto them.
And it may be ſhewed by example / that they that in a ſocietie be
equall/yea ſuperior vnto any one in that ſocietie / are notwithſtan-
ding inferior to the whole. Peter/and John were equall/vnto any 10.
two/in the whole colledge off the Apoſtels: and yet they were in-
Act. 8. ferioure to the whole companie off the Apoſtels. For beinge ſente
off them/they muſte be inferioure to thoſe that ſente them: and be-
Act. 13. ing Ambaſſadors from them / they receiued commaundement.
Paul/and Barnabas were by their dignitie off Apoſtleſhip / ſu- 15.
perior to any whiche were in the churche off Antioche: and inferi-
or to the whole churche/for the cauſe before alledged. Further-
more/wee doe not permitt the choiſe off the paſtor to the people o-
nely/but to the choiſe off the elderſhip: ſo that although the peo-
ple alone/ſhoulde not be ſuperior vnto the paſtor/yet all togeather 20.
are/which haue to doe in that election.
And although thes thinges are ſo plaine / that they coulde
not lightly be hydde from him/that hathe but moued his lypp to
the cuppe of ſounde diuinitie: yet maiſter S. ſtandeth ſtill amaſed/
merueiling as he that hauing ſlepte manie yeares/whē he awaked/ 25.
thowghte al thinges ſtraunge. Thes are the knowē lawes of the
howſe where yow were borne/where alſo yow vndertake profeſ-
ſiō of So. yt is a great fault that yow are a ſtraūger at home. The
peoples examinatiō off their miniſters eſpecially/ſtandeth in their
behauiour. And ſeinge in the churche off God / from him that cle- 30.
aueth wood / to her which grindethe in the mill / ther is none ſo
ignorant/but knowe/ and can giue reaſon off principall poincres
1. Sam. 11. off the Chriſtian religion: the Elders (which be the flowre off the
church) can much leſſe be ſo ignorant as yowe make them. Naas
ſhe the Amonyte / meaning to diſhonour the people off God/ 35.
thowghte yt reproche enoughe to the Gilcades / yf he mighte ha-
ue put owte their right eies/ and (although a barbarous / and

cr well

cruell enemie off the people off God) yet wolde haue satisfied him selfe with that: but yow are not cõtente with that/ onles yow put owte bothe their eies/ and leaue them as blinde/ and ignorant bussardes. Thes reproches off ignorance/ so oft times caste vpon the people off God/ are not spoken with the tonge off Canaan/ but in the proper dialecte off the Papistes/ and yt is reprochefull not vnto men/ but vnto the sonne off God/ whose bodie the churche is/ and wherroff he is the heade.

The prophet speaking off churches which shoulde be gathered vnder the gospell/ saithe/ that the earthe shall be full of the knowledge off God/ as the waters vvhich couer the sea: the accomplishment wheroff maie appeare in all places/ where there is any teaching minister/ which dothe the office of a faithfull pastor. I coulde a great deale easelier/ beare the reproches which you vtter against me: but vvhen I heare yow thus raile vppon the lordes hoste/ so indefinitely speakige of the churches of God/ yow are vntolerable. yet if I shoulde speake againste this/ as oft as yow gi ue occasion: I shoulde neuer haue doone. And if nether yow vvill ceasse this language/ nor those that shoulde looke vnto yt/ vvill stope this incircumcised mouthe: I vvill commit the cause vnto the lorde/ and vvaite for his iudgement. Esa. 11. 10

Off the meanes of an exacte examination off the habilitie off the pastor/ withowte the helpe off the lorde bis hoppe/ is spoken in an other place: vvhere shall be examined/ vvhat the D. hath to saie. It hathe appeared howe vntrwe yt is that the Deacõ is superior/ or hathe moe giftes the the reste of the bodie of the churche. And besides that yt shall appeare in place/ a moste absurde sayinge/ that *the deacon is a hoate that elder which* I *meane* (for I meane the same/ vvhich S. Paule meaneth) ther was no occasion at all here to speake/ off the superioritie off a deacon vnto a senior. For ether he owghte to proue a deacon/ aboue a pastor: or els he hathe saide nothinge/ to that vvhiche is in question.

In the 305 page *the* Bisshoppe is auowed to be a *Pastor*, here he is *superior to a Pastor*, and therfore no Pastor: for there can be no comparison/ but betwene twoo thinges at the leste: and yt is very strange/ that a man shoulde be higher then him selffe. So that to defend these bisshops/ and Archebisshops/ the Ans. hath neede haue

a newe grammer/and a newe logicke: for they transcende/and goe beyonde all the rules / that ever yet were heard of. I knowe what is vsed with vs, but is that a sufficient answere? is this yowr defense off the booke? I prove him to be deacō/and yow can not denie it: wherupō I cōclude/that he is inferior to the pastor, and yow saie/ I knowe an archdeacon with vs, maie be minister off the worde. But the Question is not what he is / but what he maie be by the worde off God: for yow owghte to have shewed / that a man may have the order off pastor and deacon at once. For yf he be but a deacon/ and no pastor: then beinge inferior to the Pastor / he owghte not by him selfe alone/iudge of the sufficiencie off a Pastor. yf he be both a Deacon/and a pastor/ at once: then in steade off ministers/ yow bringe monsters into the churche / and make off the hande and the eie/ which are twoo members/but one. Vnles yow will saie/ that he that is promoted from one Ecclesiasticall degree vnto another: keepethe the same still which he had before he was promoted. by which reason/the bishope/and the Archbishope are deacons also: because they sometimes had that degree. And then yt is required off them/ that they doe the offices off all those functions/ the names Wherof they beare: for there are no idle/ and voide names in the churche/ which can be severed from doinge the dewties/ that those titles require. And it is as if a man passinge from one office/or dignitie in the common wealth/ vnto an other/ vntill he come to the highest: beinge in that office / or dignitie/ shoulde be saide still to have all the vnder offices/and dignities by the which he hathe passed. And not that onely/but when a man from private estate/is called ether to office in churche/ or common welth: together with the publike parson / which he hath gotten/he keepeth his private estate still.

Yt hathe bene sometimes (I graunte) that either throwghe ignorance off the institution of God/or throwghe ambition of some/ which desire to have all in their owne handes / or vpon some extreme necessitie/ the pastor hathe donne that which belongeth to the office off a deacon / and contrariwise. But although I should graunte/ that one might be ordeined to be both Pastor/ and Deacon (which is as monstruous in Thcologie/ as yt is in nature/ that one/and the same shoulde be half a man / and half a woman)

woman) yet yow helpe not your selfe that way. For in sayinge that he may be a minister of the worde, yow confesse that he may be also none / but a deacon onely: whereoff also there are examples in our churche. Last off all / those Archedeacons which haue the degree off a pastor in our churche / do not examine by that they are Pastors / but onely in respecte that they be Archedeacons. And so whether he be pastor / or deacon together / or deacon onely: the disorder remaineth still / that the inferior / and he whose callinge is contented with smaller giftes / is made iudge off his sufficiency whiche is superior / and whose callinge requirethe greater giftes. Whether the Archedeacon haue the examination committed vnto him onely: I referre me vnto the booke off ordering ministers / and to that whiche I haue before alledged. Here I would haue the reader mark / that this disorder / of ordeininge ministers / at the testimonie off an Archedeacon / came from Rome: as Ierome bothe noteth / and confuteth.

Ierome ad Euag. Ca. 1. Diuis. 6. pa. 137.

This reason is altogither different from the seconde. For although he were by neuer so many / and neuer so well examined: yet were it vnlawfull for the Bishop / to admit him / as this third reason dothe suppose / that is to saie / vppon the credit of the Archedeacon, vvithoyvt his ovvne knovvledge. vvhiche I doo not gather off the wordes off the Archedeacons presentation (as yow would make me) but off the answere of the bishop / Take heede that the persons vvhom yovv present vnto vs, be apte, and meete for their godly conuersation, to exercise their ministeri devvly, to the honor off God, and edifyinge off the churche. vvhich vvordes vvhether they haue that sense / vvhiche I alledge: I leaue to all men to iudge off. the forme off the vniuersities presentation, helpes the yow not: because there is no suche answere made by them againe vnto the presenter / vpon whiche I grounde my argument. and yt maketh muche against yow. For I dowte not / but that forme of presentation / by some one of that facultie / whereoff the presented person is / was therfore browght in: because neither all the vniuersitie / to whom he is presented / nor the vicechauncelor / off whom he is to be admitted / can allwaies take knowledge off his sufficiency / for the degree he asketh. As the vicechancelor beinge

Clawier/neither he/nor diuerse other off the vniuersity/ off them
selues are able to iudge/whether he be meete to practise in phisike
but are driuen to stay vpon the fait he off the presenter. so that yow
likening herein the Archedeacons presentation to the vniuersities: doo
therby confirme/that bishops admittance is oftentimes suspen- 5.
ded/off the trust of the Archedeacon. I would yow had that re-
uerence of the holie scriptures/that yow pretend often: we should
1. Tim. 3. then passe this controuersie easely. But for the place wheroff it is
said I make a shipmans booke: yt shall be seene/ how truely yow haue
spoken. For the declaration wheroff/ I take the 10. verse off that 10
chap. For when S. Paul saith/let them first be tried, and then
minister: yt is as muche as he should saye/that he should not ap-
plie them to the ministery/before they were tried. Wherupon I
conclude/that if that place commaunde Timothe/that he shoulde
not applie any to the ministerie/ before triall: the same implieth/ 15
that he should trie them. for so muche as any other mans triall
without his owne/is no triall wherupon he might proceede/ to
the applyinge of them to the ministery. especially considering that
1. Tim. 5. otherwise/he should offend against that which he forbidde: he in a-
22. nother place/off sodeine layinge on of handes. And if it be said/that 20
it is to be vnderstanded of the deacone: the answere is that iff he
commaunde that off the deacons election/ muche more he requi-
rethe it in the Bishops. And wheras he saithe/ I am still contrary to
my selfe: I aske him wherin: In that forsoothe I therby conclude/
that the bishop should be the examiner. where did I euer denie it: 25
But if he thinke any thinge grow vnto the lord bishops/ or that
therfore the bishopp alone may examine and ordeine/ because I
graunt that he hathe interest in booth: he hathe ouercast/the sum-
me is not so great. To shew that the same owght to be the exami-
ners/that are the chusers/it is sufficient to haue shewed it in one: 30
the law beinge the same in all/which is in one. That it can not be
restreined vnto Timothy alone/ which S. Paul commaundeth
him to doo: and that he was no bishop/but an Euangelist: shalbe
handled hereafter. Now that charge me with contrarietie/ wher
it euer is no coulor: must be here this second time admonished off 35
off this faulte/in this short section. for in affirminge not once/

nor

nor twise/that those thinges which touche the election in that epistle, are spoken vnto Timothe alone: yow affirme that plainly/which yow denie vnto me / that is / that S. Paul maketh the same the ordeiners/and examiners.

5. Salamon saith/that all the wordes of the mouthe off god are plaine to him that will vnderstand, and streite to them that would finde knowledge: Wherfore I mervaile not / if the answer (because he would so faine haue a broad way / wher he may drive a sumpter horse/and is not contēt with the lordes path waie) finde many difficulties/and stoppes. But alas what pames he taketh in lisninge at a ferher. And of the three difficulties that are here mowed/two of them (whiche are towchinge triall of him by sermon, or otherwise, and the feare least he should be an hipocrite) fall as well into the bishoppes choise/ and examination as the peoples. Therfore the answere is / that that meanes which the Bishop may vse / before he is Minister for his triall : that also may the church. And as the hipocrisie / which vttereth not it selfe / before iudgement giuen off taking him to the ministery / steineth not the circumspection off the Bishop: no more can it blemish the triall/ off the church.

Diuif. 7. pa. 138. 8. prou. 8.

1. Tim. 5. 24.

There remaineth onely / whether to take knowledge off him/ he should come dwell with the parish he, and how longe, and at whose charges, and whether before the death off the former pastor, or after. If I should saie/that the iourney he taketh to the bishopp / he should bestowe in goinge to the parish he/ and be amongest them / yet at wouldbe follow: then he must be there a great while/ or ever they can haue triall off him/ and therby grow charges. So who should saie / the whole church can not take as good notice off him / as the bishop being but one: or as though the bishop can take better knowledge off his conversation in one houre / then the whole church can doo in one weeke. If therfore the churche/ for triall off his conversation/ haue neede to keepe him at their charges a quarter off a yere: the bishop hath nede to kepe euerie one that he will admit/ in his howse a whole yeare. Which if he should doo / I dowte not but we should haue an easie disputation. And if the Bishop maie proceade to election / vppon the testimonie off others: why maie not the

churche doo the same: That which was in olde time tendinge vnto
gether off learninge in euery cite: might be now muche more iff the Bis
hopes palaces/and the Canons cloisters/vvhich serue now to no
uris he a sorte off idle seruinge/and singing men/were turned into
colledges/and nourceries off paineffull studentes.

Wher yowe say/but admit all the/e impossibilities: No admitte no
thinge: hould all that yow haue/for all is to litle. Whatsoeuer pert
teineth to this cause/ we are(God be praised) able to gett it at the
swordes pointe/ I meane off the word off God. yow take me vpp
(for if and and) In all my whole booke vvhere haue I so manie/
as yow haue in diuerse pages: But vvhat are thes dowtfull dow
tes: In your first if (which is if the parissh be vvholy or the most
parte ignorant) for parissh/ yow should haue put church/ that is
to sale/ the numbre off those which doo professe the gospell off
Christ. For as in the time off persequution/ when there is no Chri
stian magistrates/the churche seuereth those/ vvhiche being off
the parissh/ are none off the church: so when there is a Christian
magistrate/he owght to provide/that those vvhich are not off the
churche/thrust not in them selues into suche affaires/as (because
they are none off the church) they haue nothing to do vvith. Other
wise in that pointe/the church should be in vvorse cāse vnder a
Christian magistrate/then without him: Which were absurde. So
your first question is answered/that the church off God is not ig
norant/ nor vnable to iudge off the soundnes off Doctrine.

To the second yf vvhich is of corruption off religion: I say/that if/the
corruptiō be suche/as destroieth the the foundatiōe/as in the Arians
(whiche ouerthrow the person off Christ) as in the Papistes
(which ouerthrow the office off Christ): they being no church/
owght to haue no priuiledge off the church. If the corruption tow
che not the harte/and bowels off Religion/ but as a scabb/ fea
deth off the owtward partes/so the deforming onely off the bodie
theroff/as the churches off the Iewes in times past/ vvhich thos
wght the ceremoniall law off meates/and drinkes/ and daies not
taken away: and as some off the churches bothe Iewes/ and Gen
tiles/vvhich thowght it lawfull to haue many vvines at once:
thes and suche like/ because they take not awaie the title off the
church/ they can not barr them from their interest they haue in
thoise

chose off there ministers/ and if they chose suche a one/ as is not
fit: the magistrate is to hinder suche elections/ and to drive them
to an other. vvherunto vvhat yowe answere/ shalbe considered
vvhen I come to that place.

5. And wher yow aske what if they agree not amongst them selues?
Euen the same that is donne in other elections: that the election
be estemed off the moste voices. And I beseche yow/ what is here
that may not be said off all other elections off offices in the comon
wealth/ which passe by the voices off many? So that in going a
10. bowt/ to driue the church from this election: yow inferre a neces-
sarie change/ off the whole state off the common wealth. And ex-
cepte the last off these questions/ which is touching contention a-
mongest the people (which is a great deale more tolerable/ then
vnden one bishop vvithowt resistance/ sendeth foorth suche vers
15. min amongest the people as vve haue to great experience off) ther
is neuer a one/ but may fall into the election made by a bishop.
For vvhat if he be vnlerned/ as diuers Bishopes be in Irelande?
What if they be corrupte in religion/ as some in England? What
if a gift blinde their eies/ that they can be content to winke/ at the
20 manifest faultes off him which is to be admitted? What if they be
ouerruled off some noble man/ of vvhom they stand in feare/ or
from vvhom they looke for some pleasure? Yow vvill saie/ all thes
be beside the booke: so are all these vvhich yow recken vpp/ beside
all lawes of elections that euer vvere made/ either ciuill/ or eccles-
25 asticall. And it is a verie vnequall/ and (as of one that feareth
the insufficiencie of his cause) altogither a cowardly matche/ thus
to compare the least disordered (for orderlie I cā neuer call them)
elections/ which the bishop maketh: with the least orderly/ and
moste troublesome elections off the people.

30 And if a man should iudge/ off the most fittest maner of chu-
singe off ministers/ by the euent: I am well assured/ that all the
Ecclesiasticall stories extant/ are not able to furnish vs/ of so ma-
ny vnworthie ministers/ chosen by all the churches throwghowt
the world/ vvhich haue bene since the Apostles times: as haue
35 swarmed thes fewe yeares/ out of the palaces/ as owt of the Tro-
iane horse: off that smale nombre off Bishopes/ which are in Eng-
land. Of the other side/ if a man will cast his eies into Fraunce/

bothe in perſecution/and in peace/and from thence looke into the churches of ſome partes of Sauoie/ and yet ſtretche them ſome farther/to certeine common wealthes in Germany/and come home to our neiggbours the Scottes: and cõpare generally the miniſters choſen off the churches / withe the moſt parte off thoſe which the biſhops make:(if he loue not himſelfe to muche/and be not a ſtubborne defender off that he bathe vndertaken) he ſhalbe compelled to confeſſe/ as muche difference betweene the one / and the other: as betweene gould/and coper/or any other refuſe metall. And yet there is nothing/ which the Anſ. doth ſuppoſe may come to paſſe here/which may not happen to them all a part/and to the greateſt parte off them/altogither. And therfore for any thing yet alleadged/the biſhops election is further off then before / and the equitie off the churches conſent/in chuſinge off Eccleſiaſticall officers/more apparant.

For the Weſtmerlande Miniſter: I doo/ not here appointe any certeine particular rule/although I doubte not/ there are many waies/ whych the churches vpon the preſente occaſion / ſhalbe able to take: but it is anſwered before in generall/ that what way ſoeuer the biſhop may take/for his knowledge: the ſame may the churche. Now tell me often/that it is no matter what I thinke off this. or that: I deſire not/that any man ſhould weighe what I ſaie/further then it hath weighte off the word off God. Which rule if it be kepte/in the examination of youre alſo / as I doubte not it will/ we ſhall not neede to feare any great praie yow ſhall carrie away at this meetinge.

I haue ſhewed in part/and more alſo will appeare/how the reformed churches agree withe vs. And I am aſſured / that he can not bringe one example off any other church which profeſſeth the goſpell/where the elections off the miniſters / depend vpon the pleaſure of one.

Diu. 8 p. 129. Where he ſaithe/none is admitted of the biſhop/ which hath not dwelte a conuenient time in his dioſes: The ſcolers of Cambridge go indifferently for orders (as they call them) either to Elie / or Bugden/or Peterborowghe/and ſometimes to London: and I am ſure they can no haue dwelte in all their dioſes. Therfore either there is no ſuche law/or els it is euill kepte. And what will yow doe withe

the

the Archebisshopp: may be nor ordaine within prouince? so that as yow thinke the diocese so narrowe a place/ as allthough there well in ye may take sufficient triall off him that is to be ordained: yet yow answere nothing for the largenesse off the prouince. To whom is that singuler person borne owre off time? and in a darke corner of the bisshops chappell before thearch/to whom (I saye) is his habilitie so sufficiently knowen: if to the Bisshop so ought all the rest: to others off the diocese/how can he? And vvher doo the the booke prescribe any suche rule/that for some suche singuler person/there may be suche a darke election? so that for any thing that I know/it is still at the bisshopes pleasure. Sure I am there haue bene in that sort admitted/ vvhich for any singularitie that gaue them any commendation to the ministerie/might haue well bene in the vaile/vvith a nomber of the reste.

And the ende off notifyinge the daie off ordres/ vvhich yow saye is especially/that there may be resorte thither/of suche as haue any thinge to obiect against any/ that is at that time to be admitted into the ministeria)is(as I thinke)but a shifte/to serue this turne. the confutation vvherof may be fetched/from the Bisshoppe bull/vvhich being set vp vpon the church doore/ as by the sounde of a trumpet to gather an armie/ (wherof the greatest parte off of them/after the bisshop hand is laid vpon their heades/ haue power to inuade the church of God at all occasions) propoundeth this as the cheife ende/that if any be disposed to rectifie ordres/ he should repaire to the bisshop at suche time/and place. For it maketh no mention as I remember/of any suche ende/or at the least/ that that is the principall ende. And if that be so(vvhich I will not precisely affirme/ but referre it to the reader/ vvhich may haue more assured knowlege then I can haue off it)then the vntrevvthe off this saying/doth be notably appeere. for if it had bene the principall cause off the settinge vp thereoff/ it ought so to haue bene propounded: at the leaste/ not to haue bene left owe.

But whether it be/or no: it is manifest mockerie of the people off God/and if it should be approued off the Bisshop/vvhich is here alledged: I cā not see/ how they could deliuer them selues/ from that sore accusation/ off making merchandise off the people off God/by coulourable and deceitfull vvordes. For to omit that

the Bisshop/ must warrant him to enter thereby which hath a pasport at Bisshoppes/to be ordained (as I am able to prove) and not all the churches to come vnto him and to let the inconuenience passe/how the churches throughout the whole diocese can be lodged/especially of tenrimes in a litle village/ wher the Bisshopp giueth his orders: and to let passe that the bill vpon the church doore/ is in the latin tonge/ whereby they can make no preparation/not vnderstanding the sounde off the trumpet. I saie to let all thes passe: what should the churches do there/ to haue triall off the sufficiencie off the ministers/ which haue already an incumbent? for the Bisshops do as well giue orders/ when the places are full: as when they are not. And what should those which want do there? when they know not/ whether they shall haue one of that creation/ or of some before: one made in that diocese/ or in an other.

And if so be they were (which they can not be) sure that they should haue one off them/ there being peradventure fower/ or fiue which want: either they must enquire into the sufficiencie off 40. 50. yea a hundreth sometimes (which is impossible): or els they may be deceyued. For the Patrone/ and the bisshop are not tied neither will be/ vnto these which they haue made enquirie off: but will chuse which they list of all that nombre/ which hath passed throughe the bisshops handes. And if ther were no mo made/ then they wanted: yet vnles they haue not bene conuersant in that parte off the diocese/ wher the voide/ and widowe churches be: how can they stand vp against those/ which they neuer sawe/ nor heard of before? Therfore if there had bene any trewth ment by this pretence: the Bisshop should first haue haue knowen/ what they be which would enter the Ministerie/ and so giue the churches which want/ warning to enquire by suche a day/ of suche/ and suche as be theirs/ and were vnto them. So that by these/ and many other considerations/ which I leaue to euerie ones estimation with him selfe: it appeareth/ what reuerence he hathe of the church/ which dare offer suche a broken vizard/ to hide from their knowledge/ the disorder off ther bisshops election.

Where ye say/ that the nusle off necessitie be admitted into the ministerie, before they can giue any iuigemēt of his ability in teaching &c. is

dede

bodie/ Yf there yow speake/ sentences/ and looke for them to be geuen vn
to you for the confirmation off that/ which condemneth the order off
our churches/ which for better vnitie off their ministers/ geue
them some part off scripture to interprete. They [illegible]
ted vnto [illegible] vnto vs/ so farre forth as vnitie is required.
5. But the entent off saying this/ is not off reprouing/ ne geuing/ but for
the more good vnderstanding. For although yt may be perceiued
by questioning shortly with him/ what his vnderstanding is of
the ministerie off Christ: yet his vttermost/ disposition/ and meetnesse
10 (giuen necessarie for a minister) can not be tried/ but by some
proefe or by long acquaintaunce with him: which can be seldome
betweene the ordeyners/ and him that is to be ordeined. And off
well ordered cities/ there is no man admitted to set vpp in any mans
stede/ onlesse he haue offered to the Maisters off the companie/
15. some worke for a masterpeece/ and declaration that he hathe still/
in that he will open his shop for/ how much more in the ministe-
rie off God/ ought it to be prouided/ that before he be allowed
to worke/ in the great misteries off our saluation/ and laye hand to
the seruyng of the siluer vessels of the church off God: the maiste-
20 rs off the companie especially (whiche are the Elders off the
church) being best able to iudge/ ought to haue triall/ how he
handleth the goulden hammer off the word off God.

But if M. D. which at other times loseth the cothe off Flem-
full vocation/ will here to pinche me vnto all/ giue it to him.
25 I answere/ that neither he which is so to be admitted/ doth it with-
oute vocation/ being thereunto called by those whiche haue to doo
in the election: neither doo they admit him/ without warrant of the
word of God. For the lord in commaunding to take a sufficient triall
of his abilitie/ and that precisely before he be admitted: doth in that 1. Tim. 3.
30 commaundement include/ all thinges that pertaine thereto. For 2. 10.
as when any peace off grownd is giuen vnto one/ ther is also a
waye to come vnto it/ graunted withall/ although the same be
not mentioned: so the lord in giuing to his church/ power to trie
his ministers/ can not by any meanes be thought/ to haue hed-
35 ged vp the way/ which leadeth neerest vnto that triall. And beside
the reason hereoff owt off the word off God/ ioyned with the pra-
ctise off diuerse churches. We haue plaine examples in the scripture p. 4. 26.

as do J dare shewe in my former booke. And how dothe not the A. here condemne manifestly: the exercise of common place vsed in the vniuersities / wherin younge men (that they might be better prepared for the ministerie) do interprete in there course the scriptures / which have no admittance or ordination vnto the ministerie: J will let yow passe heere / with this contrarietie with yower selffe / that yow graunt to euery minister the rule off his flock / whiche deni it so stoutlie in other places / where yow gi ue it to the Bis hops / and Archbis hops. Jf yow had found suche a one in me: yow would have made suche hue and crie / sufficient to have raised a whole countrey. But J will not presse your contrarieties / but wher they be pregnant. And so J leaue it to the iudgemente off the indifferent reader / how well the answerer hathe maunteined the wantes off the booke / which were by me in this behalffe assigned.

Their wordes are to be seene / my replie / and your answer: let the world iudge what forehead there is in him / which sauh / they condemne all as euill, and as vnlearned: lest J spend moe wordes in prouinge / that it is light at noone daies. There is more likelihoode / that for want of iust triall / they might be thought to denie a lawfull callinge / to those which are admitted by the common order. But it followeth not therof / that they saie / there are none lawfullie admitted / for the cause before alledged. And it is vnreasonable / yow should charge them vnto that which J write / or with that the second admonition writeth. Touching the nombre off sufficient ministers in Fraunce / J wrote that which J receiued: wether it be trew or no / it may easely be knowen of those / which will enquire off it.

Take yow good leaue / to speake all good off the vniuersitie: it shalbe my recreation / after your importunate barkinges. yt is my dailie praier it may goo well with her / and although J be from her: yet J caried some of her bowelles with me: so that whether there be in her / either iust cause of ioye / or sorowe: J haue them in comon with her. J can take no exception vnto yowr 4to. vniuersitie preachers / not hauing the register of the vniuersitie. but yow did warely saie / knowē preachers, and not godly preachers: for some of those / haue troubled the vniuersitie / and other places with popish he

leuen

Diuis 9. pa. 140.

1. sect. 38. pa.

lessen of purgatorie/ free will/ to Abrahame be some our owt by a larger measure/ then ever our sauiour Christ taught. But to let the corruption off some/ and the inhabilitie off other some/ with the so rare preachinge off certeine (that as at the appearinge off a
5. comete/ or blasinge starr/ or some other notable change in the heauens: so at their preaching/ there may be feare off some calamitie to come) to let all those goe/ to helpe to make vp this garlond off 4to. yaw owght not haue forgotten to subducte/ those which are taken awaie by death/ those which are thrust owt off the ministe-
10. rie/ and musled by the bishops/ those which are mued in cloisters/ those which beside the necessarie vse off the vniuersitie/ remaine there/ and those which hauing charges in the countrey/ lurke there. These being subducted/ except the accomptes doo rise better then yow shew: I feare me/ that I may cut of from the numbre of
15. 1000. hable ministers in the whole church of Englād/ which I assigned before: as many as yow take from that nombre/ which I reported to be in Fraunce. And alas what are these fiue loues/ and 2. fishes to so many thowsand churches. So that if yow had not
20 doone it at vnwares/ and had not had an other ende/ then is falle owt: we should haue had to thāke yow for this lesse of ministers/ which the vniuersitie hathe bred/ as that which stregtheneth the fewnes off hable ministers/ which I assigned.

M.D. hand is still on his halfepennie/ and as Plautus Eu-
25 clio/ he suspecteth euery man for his treasure: and by putting his hand so often to the sore/ when he is not touched: he declareth plainely/ what is the greife. The feare off spoile off the churches goodes, is not without cause: But there was no cause to suspecte it in the Innes off court, which off their yearly exhibitions/ giuen to maine-
30 teine there studies/ haue erected vp three diuinitie lectures: more for any thing I know/ then all the bishops haue doone. Therfore yow euill requite this liberalitie/ with such sulpitions. Of the Centurion deserued praise/ for building a Synagoge/ and is cōmended by the holie Gost to all posteritie/ for his liberalitie in
35. prouidinge a place for the preachinge off the word: then they for there liberalitie/ in proudinge for the minister him selfe/ deserued a better gratulation then this. If they had throwen in somewhat

Luk. 7.

vnto the Corban/and horrible beggar/it ſhould haue bene coun-
ted to them for great liberalitie: But this aide which the church
geteth by encreaſe off godlie/and hable Miniſters/receiueth litle
thanck. But the hatred off this cauſe drawe yow headlonge vpon
them: as your aduertiſmentes vvhich followe doo declare. As the- 5.
re are ſome among them that ſauour this cawſe: ſo there are
ſome/ that like not off it. And yet ſeing they haue ioined togith-
er/ yea (vvhich is verie ſtraunge) made great ſute vnto the Bi-
ſhops/that they might of there owne chargeo prouide ſuche/as in
ſeruinge off them might diſcharge that/ vvhich the biſhop hath 10.
charged him ſelfe with: your ſuſpition off pulling the church, might
haue had a fitter lighting place/then vpon the liues off courte. Thus
muche againſt your diſordered ſuſpition/not altogether from my
purpoſe: for it ſhall ſerue to ſhew/wherupon I conceiued ſo good
hope of them/and off other the gentrie off the realme/vvhich haue 15.
in diuerſe places made the ſame contribution. If any haue forſa-
ken the miniſterie without iuſt cauſe/ they are giltie off a horrible
fault: but I ſee yow accounte them forſakers off the Miniſterie/
vvhich yow haue thruſt owt: ſuche is your equitie to vvhipp them
owt/and for going owt alſo. And if they hould any off your ten- 20.
thes/and would be counſailed by me/ they ſhould yelde them into
your handes: leaſt in beinge partaker off your non reſidencie/they
Diuiſ. 10. pag. 142. drink alſo off plages which belonge therto.

Wher yow ſaie/I haue not anſwered: in deede if your one ma be wiſe/
and godly/and the bldreth fooles/and wicked: I haue ſaid nothin- 25.
ge/nor meane not now to doo/ being worthier to be hiſſed owt/
Ier. 2. then to be anſwered. Now ſaie/that the 16. Acte. ſheweth how well Ti-
mothy was thowght off: a noble interpretation. This is allwaies your
faſhion/either to corrupte the places of the ſcripture: or els to tell
that which no man dowbteth of. But for what cauſe dothe S. 30.
Luke tell/that he was ſo well thowght of? doth he not ſhew in
the nexte ver. to be the ſame which I haue alledged: And therfore
Maſter Beza regardinge the meaninge of S. Luke/ addeth the
word (therfore) declaringe for what cauſe that teſtimonie was
giuen. This is your reaſon/ S. Luke ſheweth how well Timothy 35.
was thowght off: therefore yt is manifeſt that S. Paul to cut of all

occaſion

ctafion off euill speache, receiued him not, but vpon commen-
mendation off the brethren bothe in Listra, and Iconium. I doo
not saie that S. Paul would not haue receiued him / vnlesse that
euerie singuler person had giuē testimonie vnto him/ vvhich was
in those places. but I shewed how circunspecte S. Paul was/ in
takinge any into any part off the ministerie: and how it is not to
be thowght / that he would haue vppon the Testimonie off one/
proceeded vnto any election/ seing that in one which he him selfe
was not ignorant what he was / to auoid the euill speache off so
me/ he was carefull to haue the testimonie off the church.

As it cā not be proued, that he would not haue receiued him, if all had not consented therto: so may it easely be shewed / that if the most part had not liked of him/ he would not haue taken him. For besides that it was against S. Paules maner / to doo any thing off his owne priuate authoritie in the church off God: it had not bene aduisedly done/ to haue procured the testimonie off the church / for the admittīg off him into his companie / if the churche not consentinge/ he would haue taken him. for that would haue bred a great flame off displeasure/ betwene the church/ and S. Paul: and should haue bene alwaies shot in the mouthe off the aduersaries / against the authoritie of Timothes ministerie / yea off Paules also vnto whom he was ioyned / for that he had receiued one / disapproued of the Christians them selues. All which he might (by your iudgement) easely haue auoided / iff either he would haue rested in his owne knowledge off him: or els haue addressed him selfe to some one for his testimonie/ and not to haue hazarded the alienatiō of the church/ by cōmittinge the allowāce of Tim. vnto their testimonial.

But mine argument is nothinge worthe, because it is drawen off an acte off the Apostle. Yf this be trew/ S. Luke was euil aduised/ to intitle his booke the Act. or deedes of the apostles. For it is asmuch in the anſ. lāguage/ as a booke of deedes/ which christiā mē are not bownd to followe. and yet it was not withowt cause/ that whē there are cōteined in that booke/ bothe the doctrine/ and deedes of the Apost. S. Lu. as off the greater parte/ intituled his booke/ the deedes or actes of the apostles. wherfore do he in the begīning of that booke/ repeating the sume of his gospell/ by that transition/ or passage

Act. 1. ve. 1, 2, 3.

ſage make one bodie of them bothe/and bind them as it were in o
ne volume: was it not to give the ſame authoritie vnto the one/ as
to the other: to ſhew that the church had wanted ſo muche/ of a
perfecte direccio/as it wanted of that ſtorie. Wherfore dothe he in
the begiñinge/ ſhew that our Sau. Christ inſtructed the/ with the
cõmaundementes thowchinge his kingdome: was it not to tea-
che vs/ that whatſoever they did in buildige of the church: they did
it not of there owne heades/ but by his authoritie. And if a cõma-
ndemẽt vnto them/ be not a commaundemẽt vnto vs: then haue
we no word in the Scripture/ to warrant baptiſme with. For the
commaundement of baptiſinge/ was ſpoken to the Apoſtles one-
ly/ without any further lymytation. Fynally/ wherfore dothe
Act. 2. S. Luke ſet owt the Apoſtles/ fylled with the holye Goſte: Was
ye onely to gyue credyte vnto there doctryne/ that ye ſhould be be-
lieued: and not vnto there Actes/ that they ſhould be followed: yes
aſſuredlie/ vnto there actes/ that they ſhould of eurrie one/ accor-
ding to his vocation (where they maye) be followed.

For the further confirmation wherof/ yt ys to be conſydered
2 Epiſt. 3. 10. verſ. what S. Paul wrote vnto Tymothe. Whom he inſtructynge/
how he ſhould behawe hym ſelfe/ towardes the troublers off the
church: dothe not onely call him to the regard off his doctrine/
but alſo his condwite/ or maner off doing. Wherby he meant to
note/ his order/ and maner off doyng in the church off God/ and
publykly: for yt could be ſmally otherwiſe to the purpoſe/ off that
wherfore yt ys alledged. S anct Paules pryuate doynges/ could
gyue Tymothy lytle inſtruction how he ſhould behawe hym
ſelfe/ towardes the troublers off the Church. To the Phi-
4. Phil. 9. lippians alſo he callethe the Biſhoppes/ Deacons/ and whole
church/ both to doing off that which they heard/ and which
they had ſene in hym. Yf therfore S. Paul/ will have the chur-
ches followe that which he did amongeſt them: yt ys manifeſt/
that the Actes off the Apoſtles/ are rules for vs to followe. And
vnleſſe this be admitted: I would gladly learne off M. D. Where
in all the ſcripture he can prove/ the impoſition of handes which
I thinke he will not denie to be neceſſarie. And this is that/ which
4. li. inſti. M. Calvin doth flatly affyrme/ that the example off the Apoſtles
2. cap. 16. ſect. in layinge on of handes/ vpon hym which ys to be ordeined/ coun-

terwaye

dertaketh a commaundement/and ought to be followed. And
where I have said/the doinges of the Apostles ought to be follo-
wed in the governmens of the churches/he aske how: I answere/
that that they did in especiall cases/then is to followed/when
5 suche cases fall:those which they did ordinarily/and generally/to
be ordinarily/and generally followed. Those thinges which they
did in founding off churches/and before they were establisshed/to
be in like maner vsed:those which they did/when the churches we-
re establisshed/to be in the same maner ordered.

10 And(to enter yet further into this matter)Where he saithe/
that the argument is nothing worth,which is drawen of the facte of the Apo-
stle,by the same reason he also condemneth/argumentes browght
of the factes of our Saviour Christ/and muche more/of all other
holie men/and Propheta. Wherof the scripture is full/as when
15 our Sau. Christ/proveth that it was lawfull in some case to bre- Marc.2.
ake the corporall reste of the Sabothe/by the example off Davids 26.
eating of the shew bread. As when he excused him selfe/that he 4. Luk.
did not worke his miracles in Nazareth/where he was nouri-shed 25.26.27.
vp/rather then in Capernaum and other places:by the examples
20 off Elias/and Elizeus/by which he taught that a man may at-
tempte nothing without a vocation. all these argumentes if Mr.
D. had had the answeringe of them:he would as it semeth/have
said vnto our saviour Christ/that they are nothing worth.

I graunt/there be some actes of our Saviour Christ/and o-
25 ther godlie men in the scripture/which being commendable in
them/would not be so in vs:they having some either extraordi-
narie spirite/or commaundement which we have not. Off which
sort/I doubte not but Maister Zuinglius meante this sentence/
which yow alleadge:As would have bene easely seene/yf yow had
30 quoted the place. I think he hathe bene alledged/&d quoted a-bout
fortie times before/and never a sentence that maketh either whot/
or coulde to the matters in controversie/or which might once pro-
voke me to look whether they were so/or noo:this onely place was
somewhat materiall/and here it is not quoted. But to come a-gai-
35 ne to those extraordinarie factes: I saie/that as the spoilinge off
the Egyptians by the Israelites at the commaundemet off God/
and the killinge of Cosby/and Zamry by Phinehas/threwghe the

Inspiration off the spirite off God / can not let vs from teachinge
generally that theft is vnlawfull / that the Magistrate only owght
to punishe publike malefactors: so those fewe Actes vvhich doon
of our Sau. Christ / the Apostles / and other godlie men / are not to
be followed off vs / : can not let vs to teache generally / that there 5
Godly deedes which lie in vs to doo / owght to be followed. And
as I may reason notwithstanding those exãples / that he is a thef
fe / because he hath taken that vvhich an other hath labored for a-
gainst his will / and he is a murtherer / because he hathe slaine a
malefactor / being no magistrate for that purpose: so I may saie he 10
dothe well / for so our Sau. Christ did / so did the patriarches: and
he dothe euill / for our Saviour Christ / the Apostles / the patriar-
ches did otherwise in that case. And he that shall denie this argu-
ment / vvithowt shewinge some speciall / and manifest reason /
Wherfore it was lawfull for the one to doo that / vvhich was not 15
for the other: he is vnworthie to be a scholer in the diuinitie scoo-
le much lesse Doctor. Wherfore the Anſ. would haue by any
Good order / put me from the possession of this place: he should
haue shewed / that S. Paul of some speciall occasion / which falleth
not into our ministerie / vsed this circumspection in taking suche 20
a clowde off witnesses / for the assurance off Timothies good be-
hauior: or that there is some generall rule / and commaundement
to the contrarie. But that as he hathe not done: so he can not doo /
there being no one stepp / of any such either particular cause / or ge-
nerall rule / either mentioned / or to be gathered of that place / or 25
any other scripture. It must therfore be estemed that S. Paul did
that / of a generall equitie / and common conuticence / which owght
to be vsed in such graue / and weightie matters off the church.

Yea if M. D. Would haue a litle laid a syde / his inordinate
desyre off mainteining that which he hath once written: he should 30
haue founde / iuster cause of this circumspection in our elections /
then in this. For if S. Paul an Apostel / endewed vvith such a gift
of discretion of spirites / would not take Timothy / vvhich had bene
browght vpp from his cradell in the knowledge of the Scriptu-
res / and had liued in all commendation from his infancie / Timo- 35
the I say / whom he had now knowen (as it may be verie probably
shewed) of some reasonable time / into companye of his minis-

rie

vpe/without suche diligent circumspection: how muche lesse may a B. shop/ in authoritie inferior vnto him / in giste of discerninge spirites/not to be compared/receyue into the myntistery/vpon the Testymonie off one onelie/a man whom he hathe not knowen before/and whatsoever he be/ in knowledge of the word of God far behinde/Timothy? And yt is not to be let passe(for further answere to that which ye alleadged owt of Zwinglius/ Of a deede, or an example to make a lawe) that yt hath bene shewed/to haue bene the practise of all the Apostles at other tymes/in there elections:and therfore this is not of one facte to make a rule/but off the continuall practise of the Apostles.

Moreouer by defense of receiuing at the testimony of one onely/ what doth he elo / then make an easie an entraūce into the highest place off the church off God: as a man off any calling/ and wisdome ioyned with yt/would make into one of the least offices of his howse: for surely if he haue any regarde vnto the good order of his howse / and consider that the misbehauiour off his seruāte/whom he will put in any truste/reacheth vnto the dishonour of him selfe/and his whole howshold: he will neuer admit him whom he knoweth not / without some one mans commendation/off whom he is well assured.

But the law of God in this behalfe/ is most clere: which to the deciding of a weighty matter in dowbt / requireth two witnesses/and if it can be thre:and namely where the iudgement is of bloude/yt expresly forbiddeth/that iudgement should passe vpon the Testimonye of one. But in the iudgement of a minister/where the question is of a great numbre/of destruction of bodie/and soule/and that for euer: shall it being dowbtfull/begin vpō one mās testimonie/how sufficient so euer he be: Especially/seing that there ought to be greater triall / and more plentifull witnes in the churche matters/thē in ciuil causes. which may appeare further/by that which S. Paul writeth vnto Tymothie: Where he willeth/ that he should not receyue an accusaciō against an elder/ but vpō two/or there witnesses. For where in ciuill causes/ euen off bloude/the iudge may proceede vnto the sentence off condemnation/ vppon two or thre witnesses: S. Paul will not haue Tymothie/ not so muche as to receyue an accusation/against an elder/ without

Numbr. 35. Deut. 17. 1. Tim. 5.

owt

ewil so many. Ye ctuill causes a mayme may be deuysed to his pur-
gation of bloude/and to his answere/vpon the accusation off one/
although he can not be so condemned / vvithowte his owne
confession / or other triall / that sallethe owt after the accusation
commenced: but the elder shall not be driuen to answere vppon
one mans Testimonie.

There remaineth to answere that / vvhich is alledged off
Paules receiuynge into the companie off the Apostles / by Testy-
monie of one. which if I should answere as M. S. doithe / I would
aske him how he proueth / that vvhich he saith ys manifest: for yt
ys not expressed there / that they receiued him vppon Barnabas reporte.
If I had laid so / he would haue charged me with arrogancie / that
I dare set downe that / which the holie goste hath not reueled. For
it is said he was receiued / but that he was owt off hand receiued, or at
Barnabas report, it is not expressed. And if I would walke his way /
I could answere / that it might be / that they fyrst enquired off the
erewith off those thinges / which Barnabas testified / before they
receyued hym. But I leaue this answere / to those which thinke
there ys no light in the worlde / to discouer suche follies: and thin-
ke / that S. Lukes meaning was / to shew that he was receiued vp-
pon Barnabas witnesse.

For answere therfore I saye: fyrst / that he vseth weight / and
vveight / measure and measure / which being abhominable before
God / in biyng and selling suche base thinges: yt ys seuenfolde mo-
re / in this holie traffyke off the glorious word off God. For when
we gyue M. S. for prose off triall in the ministers election / that
vvhich vvas vsed in the Deacons / which ys like / and comprehen-
ded vnder one heade: he laieth in so heauie a vveight / wherby he
would make vs beliue / that the prose ys to light / saynge / *that it is
of the election of deacons, and maketh nothinge for vs.* Now vvhen he de-
liuereth vs a prose / that an election may passe by one witnes / he
putteth in a lighter weight / for he bringeth in an example off S.
Paul / one not then to be chosen / but alreadie chosen: Which came
not to receiue any authoritie / wherby he might be enhabled / to
doo that afterward which he could not doo before: but to confer-
re of that / which he had done before: Which came not to submit
him selfe to any triall / but which had as good right to trie / as to be
tried

ſwich/to enquyre/as ye be enquyred vpon. And that I take no
aduantage off this/that it will be hard at any tyme to find a wit-
neſſe/ſo without all exception as Barnabas/which knew Saint
Paul ſo well off whom he witneſſed/and was knowen ſo well
5. vnto the Apoſtels/to whom he cõmended him: I think there is
no glew ſo ſtronge/as can ioyne thes togither/A man which is
dowbted off may be receiued to talke/and conferre with an other
at teſtymonie of one: therfore he maye be receiued to the myniſte-
rie/of the lyke Teſtymonie. Againe/three Apoſtles may receyue one
10. to there conference/vpon one mannes witneſſe: therfore one Biſ-
ſhopp/may receyue one to teache others/vppon a ſyngle witneſ-
ſe. Laſt off all (which is moſt abſurd) three Apoſtles may at the
witneſſe off one man/receyne one that is dowbted off for a diſ-
ciple/or one off the church: therfore one Biſhop may likewiſe re-
15. ceiue one dowbted of/to be a myniſter of the church. for it is cleere
by S. Luke which ſaith/that S. Paul firſt aſſaied to ioyne him Act. 9. 26
ſelfe vnto the church: that their conſultation was not/whether
they ſhould receyne him as an Apoſtle: but they feared that he
was a wolfe/and went about vnder the colour off profeſſing
20 the Religion of Chriſt/to betray the whole churche off Ieruſalem.
So that yf they had bene perſuaded off him/as off a Chriſtian:
they would haue admitted him into the church/without the Te-
ſtymonie of Barnabas.

Touching the place of the kinges 1, 12, 30. The holie Goſte
25 dotly there/laye to Ieroboams charge/bothe that he made them Duiſ. 11.
off the baſeſt off the people/which was a great prophanation of 12 pa. 143
the Myniſterie: and that he toke them not owt off the tribe off
Leuie/which was an other faulte. For if he had taken off the wi-
ſeſt/and honeſteſt families of other tribes/he would not haue ſaid
30 that he toke thē of the baſeſt of the people. And therfore that pla
ce was fitly alledged in that ſenſe which I ſet downe: and yow
that can ſee no other cauſe, why yt ſhould be quoted, vnleſſe yt were to proo
ue that the miniſterie ſhould be tied to one degree, or calling: doo your ſelfe
more iniurie/then a modeſt aduerſarie would. For the light off the
35. place is ſuche/that it will ſuffer no man to be ignorãt/which hath
but halfe an eye to ſee. And yet yow bluſhe not to require in your
next ſection/an other anſwere vnto it. I could haue repeated my

answere as yow haue there twise hard togither/obiected the same thing: but if I be not able to intertaine my reader/with that varietie which I would: yet would I be lothe to deceiue him/and make him beleue/that mutton rosted/and rosted mutton be two seuerall dishes. For let the reader iudge/whether ther be any other difference/betwene that which yow confesse my answere vnto/and that first section in the page followinge/vnderunto yow require answere: and with those colewortes twise sodden/yow see I was content to let yow goo/as I haue done with a numbre off other your faultes. To the rest I answer not.

What is the necessitie off Iudiciall/I haue declared. Touchinge the *circumcision off the heart*, and *flesh* into the *sanctuarie of the lord*, which the Ans. alledgeth to prowe/*that the law touching the reiectinge off idolatrous priestes, is abolished*: change the sanctuarie into church/which it betokeneth/and incircumcision into the want off baptisme/which was the same vnder the law/which this is vnder the gospell: and then it is the worall/and euerlastinge law off God/that none which is heathenish in minde/and with all professeth the same/by the not receiuinge off the holie Sacrament off baptisme/should be admitted to the church off God. And if he save/that it is not perpetuall/for that incircumcision of the flesh/is now no fault: he owght to vnderstand/that the estate off the church in the gospell/is shadowed owt by those thinges/which were vsed vnder the law: As when it is said/there shalbe an aulter built vp vnto the lord in the middest off Aegypte, that their shalbe no Canamite in all the mountaine off God. And therfore as the remouinge off aulters owt off the church/which then were in vse/and receiuing in one off the nation off Canaan into the church/which was then vnlawfull/derogateth nothing from the stablenes of these lawes: so the admittinge off one which is incircumcised in flesh/doth nothinge diminish the vnchaungeablenes off that law/which the Prophete there mentioneth. I am well content therfore that these two be matched/and that they die/and liue togither.

Ca. 2. Di. 2. pa. 144 Eze. 44.

Isa. 19 19 Zach. 14.

The other place/*of entringe in clothed with linnen*, compared with this: hath no couloure off argumente. For it doth not folowe/that

because

because the ceremoniall law is abrogated/therfore the iudiciall is
also. Are these your circūstances/ that declare the meaning off the
place: let it be admitted that both these lawes/the one which goe
eth before/the other which followeth after/are abrogated: doth it
5. follow therefore that this is also/of reiecting idolatrous preists
From the ministerie? That which is alleadged by the admoniti-
on/is the 10. verse. of 44. chapter/and although one of the places
alledged by yow/ be the verse next going before/ yet the second is
the seuenth verse/ after the place of the admonition. Now if it be
10. sound reason which yow alledge/all those lawes in the Testament
which are so placed/that they haue either a ceremoniall/ or iudici-
all law next going before them/ and another following within
the compasse off 7. verses: are either quite abrogated/ or els not
perpetuall. Which if it be trew: fare well Moses/ fare well the
15 Prophetes/ fare well the morall lawes off God: they may all de-
part with the D. good leaue/ nay for that they will not serue him/
he thrusteth them owt. Before he picked them here/and there: but
this is an engine/to ouerthrowe them all at once. For I appea-
le to all your knowledges/ which haue euer reade the law/ if there
20 be any one off the perpetuall lawes off God: which may not be
found in some place off the law/ and Prophetes so placed as this
is: and against the which this exceptiō which the D. doth so bould-
ly auouche/ may not be made. I could I am well assured/ runne
throwgh all the cōmaundementes/ and by this reason hurle them
25 euerie one owt of the church/ yf yt were not follie to labour in con
futinge of suche phrasies as these are: ād the thing also were not so
plaine/ as none of any reading in the onlde Testamēt/ can be ignor
rāte. so that his penie is a penknife to cut a sonder al the scriptures.

Touchinge the interpretation off the wordes of the Apostle/
30 that the ministers being tied, should execute their functions,
as longe as they continue vnblameable: I toke the sense which
was fyt for my cause/ and neither against the scope off the Apo-
stle/ nor any grammer construction. Now saye the greke is/ if in tri- ἀνεγκλήτους
all they be found blameleese. Because yow tie me so fast vnto the nom- ὄντας.
35 bre of wordes/ where haue yow this translation: or in the greeke
wordes yow alledge/ what haue yow to bear these wordes (in tri-
all: or shew me whie I may not/ as well resolue the participle into

the coniunctiue mode/by the coniunction (so longe as) as by the coniunction (if): as longe as I doo it/neither against the trewth/ nor against the purpose off the Apostle. I graunt that sense trew/ but why may not this also be ioyned: seing bothe the wordes/and scope off the Apostle / will beare bothe? yow should therfore have shewed/that these wordes will not beare this sense/ and yf yow shew me that / yet can yow not put me from houlde of that place. For as muche as yt is most iustlie concluded / that if the ministers must be blameles se/before they come to the ministerie, they owght muche more so to be/ in the execution off it: considering that falles in execution off the ministerie/are more daungerous to the church/ then those before.

Althowgh triall be made before admission / and off thinges past: yet is it done in respecte off the ministerie that shall followe. Therfore yt agreeth well with the triall / That S. Paul should giue warninge/ that they should no longer be suffred to Ministre: then they remaine suche / as by triall they were supposed to be. And where yow saye/that it is spoken in that place off deacons: yt so muche more off Bishops. And yff a Deacon fallinge awaie from the trewth / owght to be put from the charge / or honor which he had in the church: muche more a bishop. But I nothing dowbt/ but that the Apostel referred this sentence / vnto bothe a bishop/ and deacon. For having before spoken/ off them bothe aparte: he dothe here ioyne them together/in that which is comon to them: yea belonging rather to the bishop/ then to the deacon. And it is as muche as yff the Apostle should saie: I have set before thine eies/ what be the qualities / bothe off the bishopp / and deacon: looke now none be permitted to come vnto these offices / which have not bene tried before. And that this is soo / it may appeare/ for that the next verse / which is touching the qualities off wives/ is not onely a description / what wives the deacons / but what wives also the Bishops / should have. Vnlesse we will saie/ that S. Paul trauailed in describing off the deacons wives / and lefte the bishoppes wives vntouched: which how yt soundeth in other mens eares/ I can not tell/in mine it is absurde. Againe if the 10. and 11. verses had bene to be vnderstanded off the Deacons triall/

Paule

and their wiues onlie: S. Paule would not haue begonne his re-
verse as he did/by a repetion of the name off Deacons. For yt had
bene enoughe to haue said/let them be the husbandes of one wi-
fe: now when he saith (let the deacons, &c.) he declareth / that
he had discontinued his proper treatise of deacons/ which he re-sti-
meth againe/ by that maner off expressinge the name off a deacon.

The sense which I haue alledged / soundeth no whit that
way/that the vertue off the word, &c. should depend off the good life off the
minister. What likelihood is there betweene these/ a minister vvh-
ich hathe fallen into idolatrie, ovvght not to be receiued, al-
thovvghe he repent, and be neuer so holie: and this/that yow
surmise off me/ that the vertue off the word, &c. dependeth vpon the
holines off the minister? Was the spirite off God Anabaptisticall/ whi
che ordeined this first: did he therfore forbidd the Lewites appro
che vnto the table off the Lord / be cause he woulde teache men/
that the vertue off the Sacramentes, depended off the holines off the ministers?
did the churches which vsed and established this order/the fathers
which taughe it/therby establishe Anabaptistrie? I did not take
vppon me to translate the place/ neither doo I vse for euerie pla-
ce vvhich I alledge/to goo to the translatione: I toke (as I said)
that which was for my purpose / and whiche I thowght war-
ranted/bothe by the wordes / and intent of the Apostle. And yf I
shoulde consulte/ and conferre all translations: could yow helpe
me to a greeke text that doth translate the newe Testament. Either
yow be a great straunger in Greece: or yow haue trauelled further
into it/then any man that I haue heard off. I haue heard off a
greke paraphrase / vvhich is vvith some moo vvordes to bringe
light to the texte/as off the Scoliast: and off Metaphrase / which
is to chaunge the prose into metre/as Nonnus did S. John: but
off a greke translation off the newe Testament / I neuer heard.
But this vvas not off euill will / and therfore I easelie forgiue
yt yow.

The rules which S. Paul giueth in that chapter / are not o-
nelie to teache that he that is endued withe those qualities there 1. Tim. 3.
described / ought to be chosen to the Ministerie: but also teache/
that those which haue them not / should not be admitted: and yf

τὸ αὐτὸ γίνωσκειν τῶν ἐναντίων ἐστὶ καὶ τῆς αὐτῆς τέχνης.

yf they be/ should be deposed. And this yow might easely haue learned by common reason / vvhich saith/ that there is the same knovvledge off contraries.

S. Peters, and S. Paules admissions vnto the Apostleshipp, was to be handled in the next section/ where I prevent these obiections/ and giue no occasion to speake off them here: yet they are plucked in before the time/ and barely affirmed/ without any confutation off the reasons/ which I alledge. What confusion is this/ and how lothsome repetitions are these? 5 10

I saye that one that hathe bene an adulterer/ should not be receiued into the ministerie: I proue it/ for that S. Paule will not admit one to the ministerie / that hath had two vvives at once. And that it owght to be extended / not onely to the tyme off his choise / but also to the rest off his life: I proue by that vvhich is 15
1. Tim. 5. said/ of the choise of the widowe/ where S. Paul maketh this one condition / that she should be suche a one / as hathe had but one husband at once / and which had not bene maried vnto another/ after an insufficient diuorce. For that that is the meaning off the Apostle (although Master Caluin folowed an other sense) is verie plentifully/ and substantially shewed by M. Beza. Wherupon 20 I concluded/ if S. Paule would not admitte her to the lowest office in the church/ which at any tyme had two husbandes: much lesse his meaning was/ to admit to the cheiffest office in the churche/ one which at any tyme had had two wiues at once. This 25 the Answerer / as thowghe he had neuer seene or hard off yt/ passeth by: for what answereth he? Forsoothe that he dowbteth not, *but the whoremonger if he repent, &c. may be admitted vnto the ministerie.* And if I should haue answered/ I doubt not the contrarie: What then? what answereth he further? *that S. Paules minde is not, to seclude him that had two wiues, or hathe bene a whoremonger, &c.* I haue denied it/ and haue shewed the reason off the contrarie: he hathe answered nothig. For wher he afterward speaketh of the widowe/ which *he denieth can be said, to haue ledd all her liffe in good workes:* he answereth not to that/ vvherin the point off the reason liethe/ which is/ that she ovvght not to be admitted, vvhich hathe had more husbandes at once, then one: yff that be graunted vnto me: it is 30 35

sufficient

sufficient for the purpose/ I alledged that place for.

Neither was it enoughe for yow to passe by my reason/ but yow must most shamefullie move suspition vnto the reader/ off my favoring off the popishe bigamie. What likelihoode is there betweene whoredome/ or having two wiues at once: with having two wiues one after the deathe off an other/ or marying a vvidowe/ vvhich the Papistes call bigamie? yff yow have no feare of God before your eies: yo there no reuerence off men?

The first off your reasons/ to prove that a knowen adulterer may be received into the ministerie: is that S. Paule by forbidding to receive vnto the ministerie, one which had bene a whoremonger, or which had two wiues at once: should deale otherwise withe them, then he was dealt withe all himselfe. I gave the reason off this in the section folowinge/ that our Sau. Christ (having the law in his owne hande/ and making no law to himselffe/ but for vs) might doo that which is not lawfull for the churche to doo: whiche reason being neither answered here/ nor elsewhere/ owght to have staied yow frō this answer. I gave ewis weapō/ but I turned the edge off it/ and made it flat: yt was not therfore to warre vvithe all/ vnlesse yow had set a new edge.

This solution/ that it is not lavvfull for the churche, nor for all the churches in there elections, to doo that vvhiche vvas lavvfull for our Sauiour Christ: yf it doo not plainlie enowghe appeare/ in the examples off these two Apostles/ it may be seene in the election off them all. For it is not lawfull for any Apostle/ or for all the Apostles/ or for all the churches ioyned together/ to appointe any to the mynisterie/ vvhich is not fit for the mynisterie/ at the tyme when he is chosen vnto yt: But our Sauiour Christ chose/ and apointed eleuen Apostles/ to preache throwghe owt the vvhole worlde/ when as they had but one onely tonge/ off the contrey where they were borne/ the charge wherunto they were appointed/ requiring the knowledge off many tongues. And in this example off S. Paules calling vnto the mynisterie/ yt is clere/ that our Sau. Christ dealt otherwise/ then S. Paule dealethe withe other. For he was called to the Apostles hipp/ as sone as ever he was called to the churche: whiche he forbiddethe by expresse wordes/ when he warneth/ that he be no nevv plante, that is to saye/ lattlie

Math. 28. 19.

1. Tim. 3. 6.

latelie come to the knowledge off the trewth/ vvhich is to be taken to the ministerie. So that yow see S. Paule dealethe otherwise withe other ministers, then he was dealt withall him selfe.

The next reason is/ that we reade off none deposed from their ministerie in the new testament, although they were founde in manie thinges gilti. is it not lawfull for vs/ to reason against the vnlawfullnes off a thing/ for that yt is not in none off bothe the testamentes/ neither directly/ not indirectlie/ neither expressedly/ nor conteinedly: and shall yow conclude negatiuely/ vppon the examples onelie off the new Testament? The new Testament makethe mention off notable Harlots/ and those also whiche were off the churche/ and yet yt makethe no mention that either they receiued any ciuill/ or ecclesiasticall correction: therfore (by your reason) notable Harlots/ are not to be punished/ either with ciuill/ or ecclesiasticall correction.

4. Ioh. 8. Ioh.

But Christ knewe Iudas to be a traytor, and yet he did not depose him: so he knewe him to be a traitor/ when he chose him. Therfore if this be a good reason/ that a traitor to God and the gospell should not be deposed: it hathe the same force to proue/ that a traitor may be chosen to the ministerie. Moreouer/ Iudas was admitted to the lordes supper/ therfore if this reason will serue to proue/ that a traitor should not be deposed: yt is good to proue/ that he may be also receiued to the lordes table. Iudas treason was as yet hidden/ there were no witnesses off it/ and therfore by no law off God/ either ciuill/ or ecclesiasticall/ could be proceaded against. For the law off God in all ecclesiasticall/ and ciuill punishmentes/ requireth either confession by the partie/ off the faulte vvhiche is committed/ or els prose by witnesse.

He proceedeth saying that the Scribes, and Pharises crimineus &c. are commaunded to be hard in the chaire, &c. Good lord be mercifull vnto vs/ whether vvill this man goo? vvill he haue traitors vnto Christ/ sworne/ open/ and professed enemies vnto the gospel/ to haue charge in the church off God/ and not to be deposed? for whether can these examples tend els? our Sauiour Christ commaunded the people that they should be heard/ in that they said trewly owt off the law/ and that their faultes should not hinder the/ to embrace that which they taught well. What is that to our

question:

queſtion: this dothe aptely proue / that the vertue off the worde
dothe not depende vpon the worthynes off the miniſter: and ther
therto it is referred. But to proue that they owght not haue bene
deposed from theire miniſterie / there is not a word. But why did
5. our Sauiour Christ not depose them? And vvhy did he vvill there
doctrine agreable to the law to be receiued? He deposed them not
for that as he was the Miniſter off circumciſion / he coulde not
hauing not to doo that wayes / but vvithe thoſe that vvoulde ſub-
mit themſelues to his doctrine. And if he ſhould haue giuen ſen-
10. tence off there depoſition / they vvould not haue obeied yt: and he
had not the ſvvorde to compell them. This therfore remained for
hym to doo / that vvhen neither the people could ſhake off their
yoke / nor he diſplace them: that as he had often giuen warning /
off their falſe doctrine: ſo he ſhould will them to take heede / that
15. neither the hatred off there euill liffe / nor off their falſe doctrine
drive them to miſlike off that / vvhich vvas well taught. And iff
this be a good reaſon to proue / that thoſe that be criminouſe
ſhould not be deposed / because *our Sauiour Christ willed the people to* Ioh. 10.
20 *heare, &c.*: Then ſpirituall theues / and murtherers / corrupters off Matth. 7.
the law / teachers off iuſtification by workes / owght not to be put Luk. 16.
owt off the miniſterie. For thoſe off vvhom our Sauiour Christ Luk. 10.
ſpake theſe thinges / were ſuche. 25.

And as for the *wicked preachers in the church off Philippos*: fyrſt
25 yow are greatlie abuſed. For althowghe he vvrite vnto the Phils
pians / yet theſe preachers he there ſpeaketh off / were in the church
of Rome / and not in the church of Philip. And the / iff I ſhould aſke
yow how yow know / *that he did not will their miniſterie to be taken from*
them your owne mouth condemneth yow. For by your rule it is pre-
30 ſumption / to ſpeake any thinge that the holie goſt hathe not expreſ
ſed. And it is not onelie not expreſſed / but it can not be gathered.
For if yow thinke / that therfore he willed them not to be deposed /
because he was gladd / that Christ was preached by them: yow de-
ceiue your ſelfe. For he ſaith if he vvere offered vp and ſhould die 2. cap.
35. for confirmatiō of his miniſterie: yet he vvould reioice in it, and phil. 17.
requireth the vvhole church to reioyce vvithe him for yt. Would 18.
not therfore S. Paule haue eſcaped the Tirātes hand / if he might

lawfully? or owght not the church of Philippos/to have forbidde the puttinge to death off the Apostell/yff they could have done yet So that yow see/a man maye reioyce at the fruite off an action/ that an other doeth: which if it laie in him to let/he owght not suffer to be done. For when as of euill doinge/maye come good/as we owght to be sorie at the euill which is done: so it is lawfull for vs to reioice of the good/vvhich hathe followed that euill. And this distinction off reioycinge/ S. Paul dothe include in these wordes in this, vvhich he setteth downe to be/ in that Christ is preached. As yff he would saye/ yt greueth me that the word is preached by suche men/but yet I am glad that yt is preached.

Philip. 1. cap. 18. v. Ig ποιῶ.

And althowghe it be hard to knowe/how they sought to adde to S. Paules bandes/yet if be trew that the greke Scoliast vvriteth/that they did it to this ende/that the persecutors seing the numbre off the professors of Christ/might (beinge more inflamed against S. Paul/as one vvhich had sowen the first seed) the rather hasten his death: vvho seeth not that it had bene the churches parte at Rome/to have to the vttermost off their power/endeuored to have stopped the mouth off those preachers? therfore I am well assured/that yf the godlie off the church vvhich vvas at Rome/could have restreyned those preachers: they vvould not have suffred them/ to have abused the gospell to his streighter imprisonment/much lesse to the taking away off his life. And therfore that they were not restreined/proueth nothinge that they owght not by any meanes/so to have bene: but rather argueth the fewnes of the church/which fauoured sinceritie off the gospell/ that S. Paule preached/which fewnes also appeareth in an other place.

2. Tim. 4. 16.

The next reason is verie straunge/that everie one which is a membre off the invisible church, should be a minister off the visible. For by this meanes/may be taken not onelie the most vnhablest in the church: but those also/which are not yet called to the church. But your meaning is/if he be off the church/ and other thinges correspondent. yet one off those conditions is no where expressed/and the other is almost thirtie lines before in an order sectiō/and in an other case: so that it is daungerously spoken/ and may gyue very great occasion

occasion off offense. And I leave it to the consideracõ of the reader/how often yow have quarreled/ vvhere there is nothing the like occasion/as yow give by this loseness.

I will also let goo/ your vnproper/ and vnwonted speach/ wherby yow make one/and the same/at one/and the same tyme/ a membre off the visible/and invisible church. For seinge the invisible church vppon earth/ is off those onely/ which either are not called/or lie hid/ād vngathered vnto any knowē felowshipp where the word of God is preached/and the sacramētes administred: he which by repentaunce ioineth him selffe to the visible church off God/ can not be said to be a membre off the invisible church. For as when the triumphant church is opposed vnto the militante/one man/at one time/can not be said to be a membre off bother so here where yow oppose the visible/ and invisible church/ it can not be that he that is said/to be a membre off the one/ should be also a membre off the other. But for answere I sate/that if there were here any comparison at all/ yet it halteth downe right: although we owght charytably to thinke/that he that hath given good tokens off repentance/ hath trewlie repented/and therfore is of the electe church of God: yet that foundation alwaies remaineth/ that when the question is of an others mans election/God knowveth vvho are his. So that yow can draw no argumēt from his election/which is vncertaine vnto vs: to conclude a certeine election/vnto the ministerie. 2. Tim. 2. 19.

Againe why doo yow sate/*he that is a membre off the invisible, maye be a minister in the visible*: as thowghe the invisible church/ were off some higher nature/then the visible: or as thowghe the trew membres off the visible church/ did not make one misticall bodie off Christ with the invisible.

Therfore when all commeth to all/the reason is nothing elo/ but he is a membre off the church/ergo he is fit to be a minister off the church/which is very absurd. For by this meanes all good order off discipline is troubled/ in howse/and in common wealthe. The maister which hath bene deceiued off his servant/ which he moste put in trust (as for example in the office off stewardshipp) if he give good tokens off repentance/ must off necessitie restore him to his place. For will he seclude him from his stewardshipp/

whom Christ dothe receiue into his kingdome? and shall not we
thinke him/to be a meete officer in his maisters howse/albeit he ha
ue committed adulterie with his mistres: which is a membre off
the electe churche off Christ? And this reason standing/common
wealthes must goo vpside downe. for besides that all those lawes
are condemned/which debarre men from certeine freedomes/and
honours/which haue bene stained with especiall vices: as he that
is once convinced off periurie/from bearing witnesse at any ty-
me/&c. there maie none either traitor/or murtherer/be put to dea
th/if he be repentante. For his pardon is easelie pleaded by the
Answ. rule/that if he be meete to dwell in heauen/he is meete to
remaine vppon earth/and if the lord giue him everlasting liffe/
should we denie vnto him this trãsitorie liffe? And not that ones
ly/but if he had had an office before/it is meete he shoulde be re-
stored to it againe. If this be an absurde/and anabaptisticall kind
off reasoninge/in the discipline off the howse/and gouernment
off the common wealth: how is it not the same/in the discipline of
the church?

And iff yow sticke so hard to the example off God: it is not
hard to shew/how that the lord remitting the faulte vnto his
children vppon their repentance/hathe notwithstandinge kept
them in sharpe discipline for their faultes/all the daies off their li-
fe/bothe in there owne persons/and sometimes in there childrẽ/
2. Sam. 12. and in all that belonged vnto them. so that yf yow will needes tie
10. the church/to the example off goddes mercie/and forginence: that
dothe not onelie not hinder these chastismentes/and church disci-
pline: but also extendeth it further/then the church/or the cõmon
wealth may doo.

18. Exod. The holie goste by Iethro/prescribinge what officers should
be chosen/dothe not onelie require/that they should feare God
(which is to saie/be of good religiõ) be wise/and valiãt: but also re-
quireth that they be trustie, which (as appeareth by other places
7. Neh. 2. off the Scripture/where this here commaunded/was put in exe-
cution) signifieth suche as were faithfull/and trustie to the com-
mon wealth/and which had of their former life/giuen good argu-
mentes off there fastnes that way. Therfore if in choise to the gre-
ate/and weightie charges off the cõmon wealth it is not enoughe
that

that they be of good Religion / able also for their wysdome / and courage off minde to execute: vnlesse they haue bene founde faithfull in that estate / wherin they haue lined before: how muche more owght that to be obserued / in committing the greatest charge / that is vnder the sonne / which is the Ministerie off the worde? And if in common wealthes / men will committe no greate trust vnto him / which hathe deceiued the trust / which was put vppon him: how much more owght that to be obserued in the churche? Where as the losse / and daunger is greater: so owght the trust to be slower / and the parties to whom it shoulde be committed / more vnsuspected. And yet for further confirmation he must vnderstand / that for as muche as our Sauiour Christ / and S. Paule require / that a minister off the word off God should be faithfull in his office: as those to whom the choise belongeth / owght to haue regard to his former sobrietie / continencie in liffe / and other vertues / to induce them selues to a good persuasiō off him / to which those vertues: so owght they vppon his former life / to gather sure argumentes of his faithfulnes / and trust: as therby they may be able to meintaine a stronge / and mightie presumption off the faithfulnes which is to come. which thinge when they can not doo in one / whose vntrustines is fresh before their eies: they can not haue sufficient testimonie / to perswade their conscience / that he is of that trust / to whō they may comit the church of God. For if they looke vpon repentance which he professeth: it cōmeth alwaies to minde / that countenāce / the eies do lie oftentimes / and mouth ofteneste off all. And albeit vppon good / and likelie tokens / the church owght to thinke it a trew repentaunce: yet it can not be so sure thereoff / as it is off the vnfaithfulnes. So that in veighing the repentaunce / which is vncertaine / with the counterpoise of his vnfaithfulnes / that is certaine: it will be harde to conceiue that strenght of opinion / off his faithfulnes / wherupon they may aduenture / to put him againe in trust with the church. At the leste / if there be one fit for the Ministerie / which never was stained with that fault: all men must needes graunt / that he is meeter / to satisfie the consciences off the chusers / then the other which the Anſ. denieth.

And as before I haue shewed / that the exāple of our Sau. Christ /

as putting S. Paule/and S. Peter into the ministerie/is not to be
Ioh. 21 folowed off vs: So vppon the matter I haue here alledged/it may
Psal. 139. easelie appeare vvhy. That is to say/for as muche as he knew the
harte off man/and saw the[ir] cogitations longe before they were
conceiued: he needed not any time to trie/ how they vvould behaue them selues in their ministerie/ nor any other Testimonies/ or
argumentes off former liffe/ to helpe his persuasion off their fitnes thereunto. Therfore he knowing/ both by the fulnes off the
spirite off discretion/ gyuen hym vvithowt measure/ and by his diuine knowledge/how faithfullie they vvould employe themselues
in that myni[st]rye: might well open the dore vnto those/ against
whom the churche owghte to kepe yt shutte.

If any man vvoulde here excepte against this answer/ vvith
the example of Iudas/ vvhich did so traiterously behaue hym selfe in his office: yt is not vvorthe the answer. For vvho knoweth
not/ that that was doone/ that the Scripture might be fulfilled:
Ioh. 13. and that for that cawse our Sauiour Christe/ forseinge the treas-
Act. 1. son to come/ did notwithstandinge gyue him a place in that myniste[r]ie: So that yf they vvoulde conclude any thinge off that example: they muste conclude/ that the churche maie chuse one/ which yt thincketh vvill deceyue the truste/ that ys laide vppon him.
I coulde here dispute/ vvhether althowghe he repented trewlie/
yet forsomuche as he is subiecte to another suche fall/ as well as any other: yt vvere boothe lesse daunger for hym/ and les hurte
for the churche/ to receiue suche an ouerthrowe vnder an other capitayne neuer foiled/ then vnder him/ vnder who yt hathe already
bene put to flighte. But forsomuche as yt is not so cleare/ and requireth a longer discourse: I am contente to let that passe.

Yet that maye not be omitted/ that as in the refusall off a mi-
nister/ which hathe defyled hym selfe withe Idolatrie/ prouision
is made for the safety/ and securitie of the churche: so an eye ys had to a more plentifull fruicte/ which maie redounde vnto it/ by hym
that is placed in the ministrie. And forasmuche as no smale portion off that/ should be by greate likelihoode turned a waie/ by
restoring suche one/ as hathe fallen so grieuously: amongest other
1. Tim. 3. reasons that also hathe force/ to hinder his restitucion. For vvhen S. Paule requireth auctoritie in a deacon/ purchased by contin-

myll tenor/and as yt weere by an euen threed/of a holye/ and in
nocente liffe/ that he myght vvithe greater libertie/ and boldnes
execute his office: he ſufficiently declare the/ that ſuche a fall/ eſpe
cially in the biſhoppe/ and myniſter/ taken in the race off his mi
niſterie/ maketh a deepe wounde into that authoritie/ and freedo
me off rebukinge others/ which is neceſſary for hym/ for furthe
rance off hy myniſtry/ to retaine. And as yt taketh awaie from his
freedome in reprehending: ſo that which he reprehendethe/ hathe
ſo muche leſſe authoritye withe the hearer: as yt is not onlye not
confyrmed/ but contraried by his example. And yf Tymothe/ beinge endewed with ſuche rare gyftes off knowledge/ and holyneſſe off lyffe/ had muche a doo to mainteine his authoritie in the churche/ againſte the contempte of his yowthe/ which was no faulte: he had neede have very extraordinarie gyftes/ which can deliuer hys myniſterie from contempte/ ten folde more occaſioned by ſuche a fall/ then by wante/ of a fewe yeares. Seinge therfore the vvounde beinge healed by repentance/ the ſcarr dothe yet remaine in the eyes of the churche/ to the blemiſhinge of his myniſtrie: yt ys good he be taken downe/ and ſet in ſome les lighteſome place/ off the churche off God. 1. Tim. 4. 12.

There was yet a thirde reaſon/ vvhiche no doubte moued the churches to keepe this order: that this harre off hym from the myniſtrie/ vvhiche had ſo fallen/ might ſerue for example vnto other myniſters/ to take heede. For they conſydered well/ that as comon wealthes/ ſo the churches of God/ are preſerued by rewarde/ and puniſhement: and that as in the rewarde off ſome/ other are prouoked to make after thoſe thinges/ vvhich are by that rewarde crowned: ſo by the puniſhement off ſome/ other are terrified from doinge that/ for whiche they ſee them diſhonored. Therfore they thowghte yt vnmeet/ that he which had faulted in the qualytie off a myniſter/ ſhoulde no other wiſe be diſciplined/ then a pryuate perſon: but rather as his faulte exceded/ ſo his correction ſhoulde encreaſe. Whiche thinge beinge ſo muche commended/ in comon wealthes well gouerned: I ſee no cauſe/ why yt ſhoulde not be as conueniente in the churche off God: ſo farre/ and in ſuche kinde off corrections/ as are in the churches power. And therfore yt appeareth/ that the commaundemente which is gruen in Ezechiell/

chell/and in the boocke off the kinges/ for the separatinge off the Leuytes from their Ministerie/ which had fallen to Idolatrye: was not a lawe for a tyme/ but drawne from the springe off the equytie/ which can not be changed.

And so farr is yt/ that the gospell hath made this lawe void: that yt hathe also confyrmed yt. for yf the ministerie off the lawe/ were so glorious/ that yt vvoulde not be handled off those/ which had once fallen from yt by Idolatrie/ although they did repente: howe muche more/ owghte the mynystrie off the gospell (which so surmounteth the mynisterie off the lawe/ as the gospell dothe the lawe) be vntowched off suche/ as forsaking yt/ haue defyled them selues with that synne? And if for a lesse faulte/ they were kepte from a lower place in the church: for a greater faulte/ shoulde not they muche more be kepte from a higher dignitie? for wheras nowe the seconde tyme he saithe/ *that vnder the lawe, there were certeine corporall pollutions, which made a man vncleane for a tyme:* yt proceadethe of too great ignorance off the Scripture/ either in not knowing/ in what shorte tyme those polutions mighte be purgedt: or els assigning anie cawse off the Leuytes putting forthe off their ministrie for euer/ for the polutions which were in so fewe dayes clensed.

2. Cor. 3.

Yowr allegation owte off maister Caluin towching the widowes/ is nothing for yow/ nothing to the cause. For what if he saye/ that the Apostell requireth that they shoulde be beneficiall: doothe yt therfore followe/ that respecte shoulde not be had into their vvhole life. Yt may be easely vnderstanded/ that the apostel hauing drawne the office off a wydowe/ throwghe diuers sortes of good workes/ becawse yt had bene to longe/ to recyte all: shutteth vp vvith that clause/ as yf he shoulde saie/ that I stande not in reherfall off all/ I will haue her suche/ as hathe exercised her selfe in euery good worke.

But I desire the reader to obserue the vnfaithfullnes/ and open corruption that he vseth/ in cyting off maister Calu. For his iudgement bring not called for/ but answere required to the wordes of S. Paule/ he hath taken that which serueth not to the purpose/ and hathe lefte owte that in the exposition of the same verse/ which is directly againste that he alledgeth maister Caluin for.

Whose

Whose workes are these? There is no doubte, but there were worshipfull, and very reuerent colledges, or companies off widdowes: therfore Paule will haue none chosen thether, but such as be commended by a notable testimonie, off their whole former lyfe. vppon 1. Tim. 5.

And whereas he asketh, howe coulde that be, when they had but one parte off their lyfe knowen Christe: not to speake off the Iewes whe dowes, which might haue led their whole life in good and holy workes in deede: he muste learne, that S. Paule dothe not there speake onely off good workes, which are the fruictes of fayth: but calleth those good workes, whiche are cyuilly, and in owtewarde shewe, and estimacion off men good. So that he requireth, that those onely be chosen emongest the weomen, which were neuer detected off any notable cryme: but haue alwaies ledded in an honeste, cyuill behauiour amongest their neighbours. And thus S. Luke calleth those weomen religious, and honeste, which were moued to persequte S. Paul. There was nether true Religion, nor honestie in them, but so he calleth them, because they were so estemed. S. Paul also saithe off him selffe, when he was the enemy off Christe, that he was before his conuersion, as touching the iustice of the lawe, vnblamable: Which muste nedes be vnderstanded, off a cyuill, and owtward kinde off iustice, and not off any good workes, which were trewe fruictes off the spirite off God. Hereoff he requireth, that he that is to be chosen bishope, shoulde haue the Testymonie off straungers from the churche: that is to saye, which liued with owt breache off that cyuill honestie, which the very heathen haue in recommendation. Which Testimonye he could neuer haue, yf he were knowen, to be either a drunckard, or an adulterer, &c. the knowledge off which crymes, God hathe written, so deeply in the harte off man, that no ignorance off God, or sauagenes off liffe, coulde euer rase yt owte. So yow see S. Paule, might erequite a Testimonie of good behauior off the whole liffe of those, which had led put a parte of yt in Christianitie. 1. Tim. 3. 7. Phil. 3. 6.

Who goeth about to excuse S. Peters denyall: doothe he that saithe yt is a greate and a haynous cryme, excuse it? I saide, I thought Diuis. 3. pag. 146.

ghte I shoulde trouble yow, if I put yow to prove his faulte to be as greate as his that flydeth frō the gospel, to Idolatrie, and therein abydethe some years: And I perceive I have troubled yow/for yow can not answer vnto that poore reason/whiche I in passing interlaced. To helpe to maintein your vntruth/yow have here set S. Peters faulte of the laste/sayinge/he did yt wittingly, and willingly. for yt beinge doone off infyrmitie/and to save his life/ althowghe yt is was not doone withowte his will: yet I reporte me to the vse off our speache/whether this wittinge, and willing doinge be not spoken of those onely/whiche doo yt withowte any maner off compulsion/ or drifte off feare.

But therein yow doo hym open iniurie/when yow saye/that his faulte was as greate as *any kinde of idolatrie*. For I beseche yow to note the denyall off the gospell/as greate a faulte/as the denyall of Christe: so farre therfore the faultes are equall. In denyinge twise/he is matched withe a greate number off Idolaters/ whiche at one clapp have renounced hym withe mouthe/ and subscribed againste hym with their handes. and where he forsware hym once/ they have forsworne hym oft/ according to the number off dioceses/where they have had their lyninges/and diuersytie off tymes wherin suche thinges have bene required. That warning S. Peter had a lyde before/by the mouthe off our Saviour Christe, they had by the voice off the ministers/ whiche bathe the authoritie off Christe. That he did almoste in the presence off his master, yt semeth by that whiche he hathe folowed in some/they wolde have done/yf he had stode/and loked on.

But let that encrease his faulte/yet this circumstance makes yt not so greate/ that where Peter denied Christe cast downe/ or in time off his humilitie: they have denied hym risen from the deade/ ascended vpp into heaven/ sytting on the rigdte hande off God the father in glorie. I leave to be considered/ whether hetherto the faulte off Saincte Peter/ be not onely matched/ but also ouerweighed. Now for a surcrease/ and ouerrunninge measure/ S. Peter did yt to save his skin/they to save their honor: he for his liffe/they for their lyninge. I speake favorablie/for otherwise I mighte saye of some/that they did it not onely to save that

which

whiche they had/hurt to gett more vnto yt. S. Peter did it gētlye/
ly/and in a corner; they in set/and open iudgemēt. He onely de-
nied that he knew hym / or that he was one off his disciples / but
spake no euill off him/ nor of his doctrine: they affirmed that they
knewe the gospel to be newghte/and so spake euill bothe of Christ
and yt. He did yt sodēly/and at a pusshe: they deliberately/and wyth
tyme giuen to consulte. he although he forsoke his master Chris-
ste/yet he neuer serued the scribes / and Pharisees / whiche were
the enemies off Christe: they did not onely forsake Christe/but serue
ued in the courtes off his sworne enemie Antechriste.

Now if their faultes were in the very kinde / so manye waies
greater then his: it muste needes followe / that the longer they
spunne the thread off their sinne/then he did off his: so muche more
re growethe vnto theirs/then vnto his: and therfore what differ-
rence betwene howres/and yeares: so muche betwene theirs/and
his. I leue to speake how S. Peter/ was wakened at the voice of a
locke/whiche they were not at manie voices off the sounde of gode
he was checked at a looke off our Saniour Christe: they not at his
frowne/and chidinge voice.

I haue spoken this / neither to excuse Saint Peter / whom
I knowe to haue sinned heinously/ nor to throwe downe the sa-
ctes off mercie agayinste those / which haue thus sinned/ whiche
standeth sure vppon the brasen pillers off the promisses off God/
to all which doo repente: but to this ende / that I mighte shewe/
howe vntrewe it is/that is here so auouched off the Anſ. that S.
Peters *faulte was more greuous, then any kinde off idolatrie.* and that suche
as haue so sinned/vnderstanding their sinne to be of a longer la-
ste/the S. Peters/ mighte not deceiue them selues in the measure.

Yt make the nothing to the purpose that is heere alledged/ of
the vnchaungeablenes of the mercye of god: or that owte off S. Paule to
Timothie. As if the question were/whether they vvhiche had fal-
len from the ministerye of the gospell to Idolatrie/ shoulde be re-
ceiued to mercie: or that the mercie off God were denied vnto
him/to whom the ministrie is denied: or as if merey/and correc-
ction coulde not stande to gether: or as if the Lewtes receiued not
mercie / bothe of God / and off the churche / whiche receiued not
their ministerie: or as thowghe Ciprian/and other fathers / whi-

the ſhutte the doore of the miniſterie againſte ſuche/were not enemies vnto thoſe that denied repentance vnto the fallen / when Cyprian callethe Nouatus (author off that error) the murtherer off repentaunce. I mervaile therfore what he meaneth / thus to goo a bowte to abuſe his reader/in ſeemynge to ſaie ſomethyng / when he ſaith nothing. 5.

In the ende he ſaithe/that theſe examples off our Sauiour Chriſte, are not to be followed in all poinctes. In what poinctes to be followed: and in what to be avoided: this was neceſſary to have beene ſhewed. And have yow forgotten/what yow aſked off me: how I knewe certeine thinges to be followed, and other not? and howe either all muſte be followed, or none? and what reuelation I had receiued to knowe what thinges in the election off Matthias pertained to others, and what not? howe pernicious a voice it is//bothe to the churche/and common weale the/ that no man what cryme ſoeuer he hathe committed, is to be ſecluded from anye lawfull vocation yff he repent: howe licentious / howe nere approching to Anabaptiſme/if I had ſaide nothing at all/ yet haſe the it plentifull confutation/bothe off reaſon/ and off all good policed churches/ or common wealtheſ that euer were. I have ſhewed generall commaundementes to the contrarie: therfore vnles yow can ſhewe them repealed / by a contrarie acte: they are ſtill in force. For the examples off S. Peter and S. Paule/here tediouſly repeated: I have anſwerrd before at lardge. Pag. 133. 10. 15. 20.

Towching the wyping awaie off Ambroſe example, I did it firſte in place: which yowr gloſſe denieth. For proving that no newe converte / ſhould be choſen to the miniſterie / allthowgh our Sauiour Chriſte did choſe S. Paule / Ambroſe example ſtoode in the waie: and therfore I gaue him in deede the wipe/ but it was with the ſworde off God. His choiſe was alſo / againſte the allowed practiſe off the churche / if yow knowe whoſe voice this is: yeſter daie cathechiſed, to daie a biſhop. Where be merueilethe / that ſo plaine a preecepte off S. Paule is not kepte / and callethe them ſodaine, and momentany miniſters, whiche are ſo made. And albeit that ſome differred their baptiſme, longe after their converſion, and indeede to the time off deathe: yet yow doo not ſhewe/that Ambroſe was in that number. If he were/ yow ſaſten thereby greater ignorance Vid. 4. p. 146. Mea. ad Quæſt. 25. 30. 35.

haue vppon him/then I haue done: who(yow saie) speake more
scruptuously off hym. Besydes it is one thing not to be baptized, and
another thinge to be catechumenus. For those whiche were
not baptized/beinge sufficiently instructed/ were admitted to the
supper off the lorde: but in that yt is saide/Ambrose vvas Cathe- Socrat. 4.
cumenus, is declared/that he was not yet sufficiently instructed/ lib. 30.
in the principles of religion. Whatsoeuer yt is/I saie yt coulde not
be withowte great disorder/that a man shoulde be chosen gouer
nour off the cytie/whiche had neuer tasted off the water theroff.
I knowe Ambrose was a notable man/ and learned in humaine
knowledge: yet I mighte withowte either greate disgrace/or any
contempte/saie that whiche I saide. And yf this were the place
for it: I coulde easely shewe vppon howe good grownde I saide/
that it had bene safer for the churche, he had bene better in-
structed in the scriptures, before he occupied the place off Do- 1. lib. offi.
ctor. Whereunto I coulde vse his owne testimonie/whiche saithe/
that he was constrained to teache/ that whiche he himselfe had
not learned.

Albeit he is constrained / to agree to that whiche is affir- Dini. 5. pa.
med: yet for the great desire he hathe/to strike at me/he woulde we- 147.
reste this epistle owte of my handes/then the whiche there can be Cyp. 1. li.
nothinge more plaine. For Cyprian / reasonethe against Fortu- Epist. 7.
natus chalenge off his bishoppricke / after that he had fallen to
Idolatrie: by the generall rule / that none owghte to be admitted
vnto the ministrie/whiche had so fallen. And therfore almoste in
the beginninge off the Epistle/ he chargeth him that he dare cha-
lenge vnto him the ministerie, vvhiche he hathe betraied: as
thovvgh yt vvere lavvfull after having bene at the alter off the
deuil, to come vnto the alter of god. And after he had shewed the
horrible punishementes/that the lorde God willed they should be
punished with/ that faulted that waies: he addeth/Seing therfore
the lorde threateneth suche tormentes, and punishementes in
the daie off his vvrathe, to suche as obey the diuel, and sacrifice
to idoles: howe can he thinke, that he maie doo the office off
the minister off God, vvhiche hathe obeied, and serued the prie

ſhe off the diuel? or howe dothe he thinke, that his hande can
be translated to the ſacrifice, and praier off the lorde: vvhiche
vvas captiue to ſacriledge, and to ſuche a crime? Off thes woo-
des and diuers other in that epiſtle/ yt is euydente/ that he dothe not
therfore ſeclude Fortunat. onely/ becauſe he did not repente: but
becauſe yt was not lawfull/ for thoſe that had ſacrificed/ &c. to be
reſtored vnto their myniſteria. And therfore he purgethe hym ſel-
4.l.2.ep. fe/ and his followers in an other place/ off that he was ſuppoſed to
haue receiued Trophimus to the miniſtrie/ and otherwiſe then a
laye man: although he yt be there declared/ that Trophimus did
ſubmytte him ſelfe in all humilitie/ vnto the churche.

Wherfore hathe he browghte in here/ that there was certaine
tyme off repentance appointed in Cyprians time, &c. doothe anye bodie
denie yt? or maketh yt any thinge to his purpoſe? That whiche he
he ſhoulde haue proued/ he towcheth not. For againſte that he
ſaide/ Off the examples off the primatiue churche, in reſtoringe off thoſe vnto
their myniſteria, whiche had fallen vnto Idolatrie: I haue ſhewed the vſe
off the moſte ancienteſt tymes/ and he bringeth nothinge at all/
but onely affirmeth thoſe thinges/ which no man denieth/ and
make nothing to the purpoſe.

The councell off Carthage (whiche ordeined that none might
be receiued againe to the miniſterie/ which had defyled hym ſel-
fe with Idolatrie) is here reiected: the reaſon whereoff is alſo
added/ for that the ſame Concell decreed, rebaptizing off thoſe whiche we-
re baptized by Heretikes: The Anſ. maye throwe awaye the authoritie
off a councell/ becauſe of an errour in yt/ withowte either ſcripture/
Doctor/ or councell: when I doo yt/ not withowte either all thes
authorities/ or at the leſte/ off the ſcripture: yt is cried owte aga-
inſte/ as an vnlearned ſhifte, and I can not tell what. But I am con-
tented yow ſhall throwe a waie the councell off Carthage/ which
eſtabliſhed that errour: yet yow ſhall not throwe awaie that/ whe-
rein it was agreed/ againſte reſtoring off miniſters/ fallen into Id-
olatrie. How ſo? Becauſe they were decreed in ſeuerall councels.
For profe theroff/ I alledge the wordes off Cyprian. And when
1.li.E.4. there be other boothe many/ and greuous faultes/ where withe
Baſildes/ and Marſhal are inwrapped: ſuch doo in vaine goo ab-
bowte/

bowte/to occupie the place off a biſſhoppe. Seinge yt ſo manyfeſte/ that ſuche men may not governe the churche off Chriſte/ nor offre vp ſacrifices vnto God. Eſpecially when off late/ boothe withe yo/and with all the biſſhoppes in the worlde/even Cornelius alſo/ our fellow in miniſterie peacable/ and iuſte/ and whom the lorde vouchſafed the honor off a Martyr/ decreed/that ſuche men mighte be admitted to repentance/but ſhoulde notwithſtanding be kepte frō the honor of the clergy/or miniſtrie. Of this place I conclude/that forſomuche as the Councell of Carthage/was prouincyall/as that whiche was gathered off the biſſhoppes off Affricke/ Mauritania/and Numidia/and this generall/as that whiche was aſſembled of all the biſſhops of the worlde: that the councell wherin this was determined/ is not the ſame whiche determined rebaptization. Againe at this councell Cornelius was/and gaue his conſente: at the other he was not/ neither wolde euer giue his cōſente. And ſo alſo is anſwered/that whiche yow cite owte of the ſeconde booke off Cyprian/and firſte epiſtle/ that for ſo muche as/ the councell that there is ſpoken off/ was in Stephanus time/the biſſhoppe off Rome: it can be by no meane vnderſtanded off this councel/ that decreed againſte the reſtitution of the miniſters whiche had fallen/vvhiche vvas holden before his time. Therfore the councell there ſpoken of/was but a conference of biſſhops/ or miniſters whiche were neve vnto that place/where Cyprian remained. For if it had bene anye ſolēne councell/Cypr. woulde not firſte haue holden that/ and then after they had decreed off matters in conſultation (as yt appeareth in that epiſtle they had) conferred withe him by letters. And if he ſhoulde: yet yt doothe manifeſtly appeare/by that whiche I haue alledged/ that this was decreed lōge before. I will therfore waite/ what aduiſe yow will take/ to anſwer to this Councell: which was bothe catholike/ and generall/ and more auncient then that off Nice: puttinge yow alſo in remembrāce/what a greate exploller off councels yow be/when they make any thinge for yow.

None of the places vvhiche they alledged/ declare any ſuche meaninge: and the place quoted owte of Eze. manifeſtly declareth/ that they were of thoſe vvhiche had fallen from the trewthe. Beſides that al men maie ſe/that yow browghte theis exāples of M. Luther/ Dist. 6. f. 148.

Lothe &c, to proue that ministers vvhich had fallen into Idolatrie/ might be restored vnto the ministerie. And where they speake off kinge Henries preistes/kinge Edwardes/ &c. It is apparente/ that they mente not to seclude them / for that they were kinge Henries preistes: but because they were kinge Henries/and Quene vvMaries preistes bothe/seing they also shutte forthe/kinge Edwardes preistes / which by no meanes they can be suspected to haue doone/vnles they had mente off those / which beinge ministers then/were preistes also in Quene Maries tymes. If They had saide thus simplie / all indifferente iudgemente muste nedes so haue expounded them: but vvhen they expounde them selues so plainly / in these wordes/ment for all seasons: I might well saie/ as I haue saide/vvhat hathe so blynded youre eyes, &c.

For his iudgemente off certeine preachers nowe, massmongers in Queen Maries times, comparable with any in the lande: I leue to speake of it. For seinge he hathe a generall diuinitie from others / he muste be suffred also to frame his iudgemente therafter. The sclanderous vntrwthes/that are here vttered/ I will not defile my penne wi the. Off the places off Deuter. and Ezechiel I haue spoken. Howe the iudiciall lawe/is in the powre off the magistrate / is declared/and here was no place to speake off it. Forasmuche as the question is here/off the discipline off the churche/and not off ciuill punishmentes: and whether the churche owghte to admit a minister/ that hathe fallen vnto Idolatrie. The nexte section / I leue to the iudgemente off the reader. The nexte vnto that/is answered before in the first tract. and 6. chap.

Diuis. 9. pa. 151.

Plutar. in his liffe.

It was a greate parte off Alexanders commendation / that he was fearce in fight/and gētle in victorie. The D. is cleane cōtrary. For a lam is not so meek/and so tame as he is in his disputation/and reasoning: but in his triumphes/although they false/ and imagined/there is nothing more fearce. To beare oute all this storme off wordes/prophane Philosopher, and druncken poete, &c. There is not so muche as one Philosopher/prophane/or diuine/one Poete / sober/or druncken/to improue that the gentils, did neuer take oxen, serpentes, fire, vvater, &c, to be godes: or, that they toke the Images before vvhiche they fell, for vvood, stone, &c. If I

shoulde

ſhoulde alledge all the places owte off them / wbich might be browghte to the confirmacion off that / whiche I ſet downe: yt were muche more easier to fynde a begynninge / then an ende. Howbeit / because off the ſhamefull / and forebradles dealinge off the D. off an infinite number / I will alledge one/or two: Wherby it maie appeare / what opinion was off theſe thinges / amongeſte the gentils.

And to beginne withe Philoſophers/it can not be vnknowen to thoſe vvhiche are learned / that amongeſte others / Plato / and his ſecte/approched neereſte/to the trew knowledge off god. And albeit he cõfeſſethe in diuers places one God/by whome the vvorld vvas ruled/yea and makethe mention / off the father/ and off the ſonne/vvhiche he calleth the moſte diuine worde / and hathe many other thinges /conſonante vnto that whiche Moſes vvritethe/in ſuche ſorte/that he was called off ſome/ Moſes ſpeakinge in the moſte pureſte manner off the Grecians: Albeit I ſaie/this Philoſopher did well knowe / that there vvas but one God whiche made heauen/and earthe: yet he taught / that diuers ſpirites / and men alſo whiche had bene famous vppon earthe/ ſhoulde be worſhipped.

Epiſt. ad Herm. In Epin. λόγον τὸν πάντων θεὸν πατέρα.

Viues ex Numen. Philoſo. τί ἐστι πλάτων ἢ μωσῆς ἀττικίζων.

For the Poetes/the ſaying of Virgill/all are full off Iupiter: maie declare / that the honour/ and ſeruice which the Gentills did to the Jmages/beſtes / and other creatures whiche they worſhipped / vvas for an opinion that they had / off the preſence off Jupiter in thoſe thinges / and not for the thinges them ſelues. and there wanted not diuers amongeſte them/whiche ſaide/there was but one God/vvhiche they called Jupiter/and that Appollo/ Venus/Diana/&c. Were but vertues/or partes of Jupiter/ſo that in thoſe they worſhipped Jupiter. And althowghe the Egyptians/vvere comparable in groſſnes off Jdolatrie / withe any nation: Yet Jſocrates thus writeth off their manner off vvorſhipp. He appointed off all ſortes off diuine vvorſhip, or exerciſe vnto them, and made a lavve for the vvorſhippinge off beaſtes, deſpiſed amongeſte vs: not that he was ignorante off their powre/but because he vvoulde accuſtome the people / to the obedience off thoſe thinges vvhiche vvere commanded by their prin-

De leg & rep Iouis omnia plena

In Bouſiris. " " "

ces: and vvithall/meaninge thereby to take a prõfe/how they vvere affected towardes the inuisible thinge/by thinges visible. Here now heare the Philosophers/ the Poetes/ the Orators (vvhiche vvere the Prophetes off the gentiles): yet none ascribethe vnto the suche a dotage/as to thincke a peece off vvood/&c. to be God.

And iff this knowledge vvere in the grosseste Idolatres: how we can suche ignorance haue been in the Israelites/ as he imagi nether But I had forgotten the *boye off the grammer scoole*, whom he appointethe for my scoolemaister in this matter: vvher as if euer he toke heede vnto the firste verse off Cato/ he muste needes gine vvitnesse of our side/that the gentiles toke God for a spirite/ and not for a peece off wood/&c.

Si Deus est animus, &c.

And this that is here spoken/ off sondrie off the Idolatrous Gentiles/ S. Paule pronouncethe off them all/ vvhere he goinge abowte to proue/that all the nations vvere shut vnder condemnation: saithe/that they knevve God by his creatures, but did not glorifie him as God. This opinion the Gentile had of one God/ Justine martyr prouethe/ by that vvhensoeuer they entred into any earneste consyderation off God/ they vvere vvonte so name one God onely. And that they imagined their Goddes to be in heauen/besides that yt is easie to gather off their gestures/in holdinge vp their handes/&d castinge vp their eyes vnto heauen/as oft as they felte the selues in any daunger: may like wise appeare/ vvhere the Idolatres of Listra/and Derbe conceiuing off Barnabas/ and Paule as off Goddes: to mainteine that error off theirs/ are driuen to saie/that they were cum dovvne from heauen: declaringe getherby/ that the receiued opinion off them vvas: that the ordinarie Goddes/ were in heauē. For yt is not to be dowted/ but they had the images of Jupiter/ and Mercurie whiche they worshipped in that place: and yet they did not take them for their Goddes/ but Jmagined that the Goddes whereof those vvere the Images/ were in heauen.

Rom. 1.

De Monarc.

Act. 14.

Now yf this that *euery dronken poete, and boy, &c.* can tell to be otherwise, let vs see whether graue/learned/sober/&d ancient diuines/ doo not plainely confirme. Augustine (vvhich is here alledged/to proue that the gentiles did take the verie images them selues to be their goddes) If he meethe that the verie vulgare/and grosseste sort of

Vpon the 113. Psal. 2 part.

Ido.

Idolatres/coulde answere vvhen they vvere vpbraided of their Idolatry/ and heathenisshe vvorshyp: that they vvorshipped not the visible image, but that vvhich dvvelt inuisibly in it. and thus they off the finer sort answered/ that they neither vvorshipped the image, nor any spirite in the image, but by that bodelie image did beholde the signe off that thinge vvhich they ovvghte to vvorship. M. Caluin (answeringe vnto the Papistes obiection/ that their images are not call for goddes) saith thus. Nether vvere the Iewes (saith he) so vnvvise, that they did not remember that it vvas God, by vvhose hande they vvere brovvght ovvte off Aegypte, before thye made the calfe: yea vnto Aaron sainge, that those vvere their goddes vvhich brovvghte them ovvte of Aegypte, they did vvithovvte staggeringe consente, gyuinge therby to vnderstande assuredly, that they vvoulde kepe still the same God for their deliuerer, so that they mighte see him goo before them in the calfe. Nether is it to be thovvghte that the Gentils vvere so blockish, that they did not vnderstande that God vvas some other thinge, then vvood or stone. For they changed their images oftetimes, and yet kept the same goddes still in there mynde: and their vvere many Images set vpp to one God, neither did they therfore accordig to that multitude, imagine many Goddes. Besydes that daily they consecrated nevve Images. and yet they thovvghte not therfore that they made nevve Goddes And towardes the ende off that section he vvritethe thus: Notvvithstandinge boothe the Iewes vvere Persvvaded, that vnder suche Images they vvorshipped the eternall god, the one, trevve lorde off heauen and earthe: and the Gentils also that by them they vvorshipped their goddes althovvghe false, yet vvhiche they imagined to haue their abode in heauen. And in the beginninge off the tenth section: Those vvhiche denie, that this vvas doone in tymes paste, and is doon in our age, lye impudentlie. And towardes the latter ende off that section / vnto the Papistes obiecting that they doo not call the images their goddes

1. Inst. li. c. 9.

he answerethe Neither did either the Iewes, or Gentils so in times paste, and yet the Prophetes in euery place did not cease to caste in theyr teathe fornicatiō vvith vvood, and stone: onely for the things, vvhiche are dayly doone of those, vvhich vvil be counted Christians, that is to saie, for that they vvorshipped God carnally in vvood, and stone. Nowe take awaie that vvhich yow haue partly in your glose/and partly in your texte/moste vntrevvly surmised: and shevv me one vvorde in all it: to section/vvhiche yow haue made such horrible owtecries off/ that Maister Calvin doe othe not speake more fullie/then I.

For where in your glosse/vpon my vvordes/And vvho knovveth not that they thovvghte that by them, and in them, they vvorshipped the God vvhiche made heauen, and earthe, yow note in the margense a *grosse error*, making me to *affirme that all the Gentills beleued, that God made heauen, and earthe*: yow change not your skin/stil yow seeke aduātage by falshoode. For tell me are thee all one/they thovvghte they vvorshipped God, vvhiche made heauen, and earthe, and they/ *they thovvghte that God made heauen and earthe*? When it is saide/ that the Papistes thinke they svvallowe Christe/ vvhiche onelie sitterthe at the righte hande off God: doth one affirme/that the Papistes thinke/that Christe sitterthe onelie at the righte hande off God: For when there are two propositions there: Wherof the one is/ that the Gentills thovvght they vvorshipped God/the other/ that that God made heauen/ and earthe: the Answ. vvoulde make them as one. But vvhat a vexation off spirite is it/to haue to doo vvithe one/vvhich either knovveth not vvhat the valevve off a proposition is: or els knovvinge/ doothe so shamfully vvreste yt?

Fallac: compos:

Yet the other vvhich he ascribethe vnto me in his texte/ is yet farther from honest dealinge. For he asketh me/ *whether Iupiter, Apollo &c. were goddes whiche created heauen, and earthe*: as if I had giuen any occasion of that question. He addethe/and asketh/ *whether they were thovvght to haue made heauen, and earthe*? To vvhom I haue answered before/that the vvordes importe no suche thinge: neither had I either in that proposition/or in any before/ made mention

cion off Jupiter/or Appollo/&c. And if J shoulde answere/that Jupiter was thowghte off some/abused by fables of the Poetes/ to have made heaven/and earthe: What woulde folowe therof? J saie therfore againe/that take awaye your vntrew additions: and there is nothinge set downe off me / which Maister Caluin dothe not precisely affurme. And that which J haue set downe owte off Maister Caluin / J coulde recite as fully / and as plainly owte off Maister Musculus/which J omitte. Expos. 2. comma- und. tit. Against. the vvor- shipp off dead saun ctes.

For your places which yow haue heaped togerher here / J knowe them wel and had the before me when J wrote. Now gyue me them in grosse/ withowte applyinge: yow either coulde frame no argumente of them/or feared the answer. J can not examin all those chapit. which yow giue me / oncles J woulde write a whole booke off that matter onelie. Now take vp the Adm. becawse they applie not their scriptures/and frame not their argumētes: yet they let not yow wander in the vvhole chapiter / but gaue one verse to speake vnto. J muste also admonish the yow to beare more reuerence vnto the scripture, then to confounde yt vvith Baruche, and especially vvith the storie off Bell and the Dracon: if yow vvill not be admonished/ J vvill desyre the reader to take heede off suche confusion: there being as much differēce betwene the one and the other/ as betwene heauen and earthe/God and man.

Why? is this the profe yow promise in your glose / wherby yow saide/yt shoulde appeare to be vntrewe that I alledged? Those greate vvordes made me hope after some stronge reasons/ yff we will folowe hym here/he vvill leade vs the ready waie to the popishe transubstantiation. For he sticketh in the very vvorde/ and vvill admit no sacramental speache/and therfore vvhere the arke is called the lorde off hostes, the kinge off glorie: in his diuinitie/yt muste needes be taken so in deede / that the arke made off vvoode is very God. For in the wordes off the texte it is expressly signified. And euen as that is/so is this a sacramentall speache: wherby they hauing the goulden calfe for a token/ād signe of the presence of god/ called yt by the name off God. now hauing no reason but off the papistes onely/to vvarante this opinion: off his accustomed lyberalitie/in giuing that vvhiche he can not holde/he admitteth for soothe that yt is metonimically spoken yet after that by force off the trewe

1 Cor. 10. Psal. 24. Exod. 32.

the/yt is vvritten from him:he reacheth owte his hande after yt/ saying/that yt is but a coniecture.yt is a certeine trewthe M. W. and no coniecture:standinge not vppon the iudgemente off men/whiche I coulde alledge of diuers lerned/that haue writte of that place: but vpon vnfallible reasons/wherof that is one which I haue alledged/off the vsuall phrase off the scripture/in speaking of signes. And iff it had beene lawfull for them/to haue likened the maiestie off God vnto a calfe/or to haue had suche a token off the presence off God:it had not bene vnlawfull/to haue called yt Sacramentally/by the name off God.

Moreouer forasmuche as the knowledge off God/is a habyte whiche god gyuethe by lytle and lytle/throwghe teachinge/ yt is impossible/that the Israelites so well instructed/and hauing gyuen also good experience before/that they knewe the trewe God: shoulde so sodenly/at one instante/so many/leese all that knowledge off God/and take a calfe to be that/whiche browghte them owte off the lande of Aegypte: but as yt cam by litell and litle/so it muste of necessitie haue a tyme/wherby it might by litle/ and litle be loste. And hetherto is referred that which Maister Calvine alledgeth/off the consente off the people to that/whiche Aaron saide off kepinge holy daie vnto the lorde: wherby they declared that they helde that for good/whiche Aaron saide.

Further if the Israelites had taken the calfe for their God: Moses in gyuing them yt to drinke after he had bett it to powder/ should haue driuen them to a greate synne/and haue killed their consciences/in compellinge them to drincke that/whiche they were perswaded to be a peece of the true God/which browghte them owte of Aegypte. Whiche thinge when no man of any knowledge can saie: yt is certeine that Moses did thinke/that the Israelites did knowe that the calfe was not the true God. Beside that albeit Aaron faulted grevously/yet it is great iniurie doone vnto him/ to thinck that euer he woulde haue either cawsed/or consented/a calfe to be made: if he thowghte that the Israelites woulde haue taken that/for the true God. yea after they had vttered that voice/Thes are they Gods,&c: Yt is saide that Aaron seinge that/ made an altar before the calfe: Whiche he woulde neuer haue doone/if he had vnderstanded the Israelites as the D. doothe.

I had

I had not the texte before me / when I wrote / but I touche
the sense which I was well assured off. Seinge they bothe con-
sented to Aaron saying / ye shall kepe holy day to the Lorde, Exod. 32.
and did so. Therfore although it be subiecte to the reprehensi- 6.
on off a cauiller: yet I altered nothinge off the meaninge off the
place / in that I set downe / that the Israelites saide, they would
kepe holy day to the Lord.

I put yow ouer to the learned writers, and now I haue touche
yow off twoo / which doo in plaine wordes / whet their stiles dis
rectly againste yowr distinction. Now mislike off the distinction, but
yow are drink to vse yt: yow excuse not the papistes, but yow lessen the
yr cryme / and therfore yow may well be called their Patron. For
yr is a precepte amongest the Rethoricians / that iff the clients
fault be apparante: the aduocate shoulde confesse it / and then ende
playe the strenghte off his witte / to cawse it seme as lytle as maie
be. And where in the distinctiō of degrees off Idolatrie / yow saie /
that the Iewes did oftentimes offende in the laste, and the worste, and the Papis
stes not yow in deede saie it / ād saie it againe / but yow bringe nothin
ge to prowe yt once. I coulde replie / that the Papistes vsed more
detestable Idolatrie / then euer did the Iewes. For shewe me by a-
ny good authoritie / or reason / that the Iewes did euer thinke / or
teache / that a deade Image off wood / and stone shoulde be wor- L. Coun.
shipped with the honor off the holy trinitie: and this notwithstan Nic.
dinge is rawghte off the Papistes. Or shewe me where euer
the Iewes did worshippe / so vile a thinge / as a peece off breade:
which receiued into the stomacke / is after caste into the priue.
And as yt can not be denied / but they take that breade for the ma
rie God / which made heauen / and earthe: So I am perswaded
that yt can neuer be shewed / that the Iewes were euer so grosse
to beleue / that anie symple creature seen with their eies / was the
liuinge God.

The Ans. binde the well in the ende / withe his therfore yf they
repente, &c. Wherfore: because their Idolatrie is not so greate as that off
the Iewes / as if their mercie / which they receiue vppon repentan-
ce / depended vppon the smalnes / or greatnes off their Idolatries
or as if the Iewes / which repented off their Idolatrie / receiued

not

not mercie likewise. Verily I can see no bande/to tie this therfore, with that whiche wente before, yt is a weffe/ not worthe the takinge vpp. For what needed this nowe thryse at the leste/that they are not to be reiected owte off the churche? as iff any denied that. but where yow add/nor owte off the ministerie: if yow mean off suche/ as haue fallen from the gospell/and myniſterie especially/ to Idolatrie: I can not beare yow/it is to heauy a cōclusiō for so weake premisses: for Maister S. is to muche abused/ if he thincke that the same kaie/ openeth the doore off the Ministerie/ and the churche doore. 5. 10

Where he snatcheth at the exāple of Aaron/who after that he fell/ was receiued into the preisthood againe/which he did before in the example off S. Paule that I browghte forthe: he declareth what a hongrie cause he hathe/ whiche is gladd to pull the meate oute off the fire/that yt fedethe on. But alas this helpethe not: for it is a singular example/ and maie not be drawne into imitation. At which answer my thinke I see the S. buskell/ and prepare him selfe to crowe/ saying/ that so all maie be wiped whatsoeuer is browghte. I will not doo therfore as yow/to whom yt is enowghe to saie vvithowte proofe: but vvill shewe the reason/ whiche onles yow reste in/yowe shal haue the cōtrouersie vvithe yowr selfe. yowr self affirme that the lawe in Exech. and in the boohe of the kinges, towchinge the not admittinge of the Leuites to the ministerie, is a iudiciall lawe of Moses, and gyuē to the Israelites onely: whiche if yt be trewe/yt being generall/muste needes comprehend the faulte off Aaron. And therfore yt followeth/that the admittance off Aaron to his ministerie againe/beinge directly contrarie to the lawe/ was by an especiall dispensation. 15 20 25

Moreouer/Aaron beinge appointed to the ministerie immediatlie/and by the expresse mouthe off God: I see not what man coulde put him owte off yt withowte the same authoritie whiche put him in. Laste off all/it is verie probable/that vvhere yt is saide in an other place/ that Moses stood vp/ and praied for Aaron: then Moses receiued answere/ what shoulde be doone withe Aaron/towchinge his continuance in the ministerie. Where yowe glosse in the ende supposeth contrarietie, seinge yt settethe downe none. I haue not to answere. yt may be the A. lawghed vvhen he vvrote 30 35

Deut. 9. 20.

vvrote that/vvherby he requireth *sincere dealing in the scriptures*. For if this besitting in his mouthe/ vvhich corrupteth in a manner all he toucheth: vvhy should not also a light housevviffe/talke of the chastitie off a graue matrone. The nexte divis. belonging vnto
5. the 6. Tract. off vnpreaching ministers/ shall there God vvilling be answered.

Off election off Ministers/ by voices/ or other consente off the people

Chap. 4. pag. 155.

IF Chrysostome had had anie thinge to saie towching the election off Deacons: he shoulde haue spoke vvhen tyme was/ and when that place was handled. Yet for answere/ the reader maye
15. vnderstand/ that Chrysost. in that place maketh the comparison/ betwen the election in the firste off the Actes/ and this: and sheweth howe the Apostels did otherwise there/ then here. For there they chose two/ vvhiche they set vpp before the churche. So that vvhen Chrysost. saithe/ the Apostels myght haue chosen the de-
20 acons: yt may be he meaneth they might haue chosen them/ as they did the two/ Mathias/ and Barsabas: In whiche choise I haue shewed/ the consente off the people was required. Vpō Act. 1
Iff there were but this place/ whiche the D. citeth/ I woulde stande vpon this answer: but considering that Chrys. in another place/
25 affirmeth that Peter might haue chosen him selfe (which I would not kepe from the knowledge off the reader) I will not denie but that Chrysost. might haue beene the meaning the D. supposeth. Wherto as I can by no meanes agree/ vpon the reasons both before/ and after alledged: so the D. is not helped. For when Chryso.
30 commendeth Peter that he did all thinges by the aduise off the churche, nothing off his owne autoritie, nothing with dominion: Wher he adderh also that the same was to auoide contention, and that nether he nor the reste off the Apostles should be vp. Act. 1. vp. Act. 6
35. thovvght to chuse off fauour: he declareth sufficiently that there is no bishop of that ether autoritie/ or holines off life/ vvhich in making the election without consente of the church/ dooth not be-

he laie him selfe/ and his ministery open to suspicio of partialitie: and giue occasion off pernicious debates in the churche.

He shoulde also vnderstande/ that this proportion is vnseuen/and that if yt were granted whiche he desyre the: yet he is nos where he woulde be. For iff it were lawfull / for the Apostels indued with extraordinarie gifres off discretion off spirites / to chuse: yt soloweth not therfore that one Bishopp may doo so. And because yt was lawfull for the 12. Apostels / to chuse them withe whome they were dailie conversante: therfore it is lawfull for one bishoppe to chuse those/ whiche he neuer see/ nor knewe before?

a.Diu. p. 156.

Before I goo any further/yt is to be observed/ that al howsoeuer the Ans. holde owte in the defense off this cawse / off election by the Bishope/certeine wordes of learned me/ racked from their meaninge/and contrarie to the continual practise off the authores: yet the trwthe is/that as this assertion is the Papistes/ and Papistes against the Protestantes: so all his principall bothe argumentes/and solutions haue bene worde for worde / ministred vnto him owte off the bokes/off the ranckeste enemyes off the trwthe. Iff the reader will see this question diducted at large / betwene the catholikes / and the papistes: let hym reade Hosius/and Phigius/in thes bokes which I haue noted. I will onely note the places whēce the Ans. argumētes are fetched/ with his startinge holes vvherwithe he vvoulde abuse the worlde. And firste off all Marsilius a Catholike/whome the lorde had stirred vpp to maintein the trwthe off the Gospell/ Aboute the time off Pope John the 22. disputinge against the sole election off the bishope: vsethe this reason whiche wee haue heere in hande/ namelie / that forasmuche as the churche chose here Deacons/as it appeareth in the Actes: therfore yt owghte muche more chuse her myniſtero. This reason Phigius (as the S) derideth: no more hable to answer yt then he.

Phigius li.2.Hier. c.2.9.
Phigius 5 li.Hierar.
Phigius countro. 16.
Hosius de legit.iud rerum Eccles.
Phigius l. 5. Hierar. Eccleſiaſ. cap. 9.
Diu. 2. p. 156.

The manifeste wordes off the texte are/that Paule/and Barnabas ordeined elders by voces / neither is there any learned and godlie man browghte / or as I am perswaded can be browghte/ that ever denied that the churches were in election off their ministers/ioyned with Paul/ and Barn. That Zuingl. saithe/some were

called

called to the ministerie off the worde, by the Apostels onely: what is yt to proue / that Paule / and Barnabas did here in this place ordeine myniſters / withowte the voices off the churche? yt is well there fore M Zuing. hath expressed / whiche the D. hathe vnfaithfully holden backe: who translatinge whole pages to no purpose / coulde not here aforde vs one poore sentence / off the lengthe off two lines. The other halfe off the sentence is this: As (saithe he) vvhen by the decree off the Apostels, Peter and Iohn vvere sente vnto Samaria. Act.8.14.

Marcke I beseche yow / what manner of election this was. The Apostels chose two / but suche as were approued myniſters before: what is this to proue / that the byshope maie chuse those / whiche were neuer approued / or chosen vnto the ministrie? The Apostels chose them to goe an embassage / whiche shoulde be ended in a fewe daies: and what is that to proue / that a bishoppe maie chuse to a perpetuall function? The Apostels did yt withowte the consente off that churche / vnto whiche that matter did not belonge: what is that to proue / that the bishope maie chuse a minister / withowte the consente off that churche / whiche that election dothe concerne: for that electiō belonged not / vnto the churche of Ieruſalem where they were: if yt had there is no doubte but the Apostels woulde not haue doon yt / withowte the cōsente therof.

I leue here to speake of the difference of bishop / and Apostel / off twelue / and one: whiche beinge obserued in the former section / needeth no rehersall. And as this maketh nothinge for the election off the bishope: so yt maketh against that / for the whiche this place is browghte. For iff maister Zuing. had bene off that iudgemente / that Paule / and Barnabas did by them selues chuse / withowte the churche: he woulde likely haue browghte that example / cōsideringe that this can not be properly called any electiō to the Myniſtrie / whiche was off those which were myniſters before.

But that yow may yet better knowe the D. vnfaithfull dealinge / ioined with shameles bouldnes off alledging authorities: I will set downe Maister Zwinglius iudgemente in this cause / which he vttereth in diuers places off that booke / owte off vvhiche

biche the D. hathe alledged this: but most manifestly / within les then a dowsen lines of the place / from whence he rente this. Hauinge inueighed againste the Papist he election / bothe for that in yt one bis hoppe hathe all the powre / and for the vnworthines off thoose which were choosen: he addethe / yt semethe therfore, that there ys nothinge so agreable to the ordinance off god, and to the oulde institution, as that all the vvhole church off the faithfull amongeste a people, togethervvithe certaine learned, and godlie bis hopes, ād other faithful mē hauinge skill in thinges, shoulde chooose a pastor. and a lytle after / Let therfore thes provvde bis hops, and folish Abbats goo shake their eares, for yt is conueniente that the righte off the election, shoulde be in the povvre off the churche off the faithfull, instructed by the counsels off learned men. for as that matter ovvghte not to be in the povvre of one: so ovvghte not the rude, and vnlearned multitude, chalenge vnto yt selfe alone, so great vveighte off the election, &c.

Zuingl. in Eccle.

Let vs nowe see whether the Ans. be anie faithfuller in alledginge Maister Bullinger. Firste who denieth / that Paule / and Barnabas did chuse elders / and ministers there? When we gyue vnto them the gouernmente / and direction off the action / there is no reasonable man can Imagin / that we shut them ovvte off the election. But iff yow thinke / that because maister Bullinger sathe / they chose, therfore he affirmethe / that they chose alone / and withowte the churche: thes wordes can by no meane proue yt / his iudgemente in other places quite ouerthroweth yt, heare therfore what M. Bull. writeth: Those vvhiche thincke (meaninge the papistes) that the bis hops, and Archbis hop haue povvre to make ministers vse thes places of the scripture, Therfore I lefte the at Crete, that thovv mighteste appointe elders tovvne by tovvne: and againe, take heede thovv laye not thy handes rashely of any: but vve answer, that the Apostels did not vse anie tyrannic in the churches, nor to haue them selues alone, doonne these thinges vvhiche pertained ether to the election, or ordination, other men in the churche shut ovvte. For the Apostels, and

In the 4. Serm. off off the 5. decade, Tit. 1, 3, Tim. 5.

elders

elders did create bishops, and elders in the church: but communicatinge their counsaile vvithe the churches, yea and vvithe the consente and approuing off the people: vvhiche dothe appeare plainly, by the election, and ordination off Mathias, &c. And there citinge howe Moses did cõmunicate the choise off the magistrates withe the people: he addeth/ And so no dovvbte did blessed Titus, althovvghe he had hearde thovv shalte appoincte elders in Creta: yet vnderstood, that nothinge vvas permitted hym to doo priuatly, vvithovvte the aduise off the church.

And because this place is cited also / to proue that Maister Bullinger shoulde thinke / that the Election 14. Actes / shoulde be made by Barnabas / and Paule: let the Doctor heare what maister Bullinger writethe in the page before / sayinge / That the lorde from the beginninge gaue authoritie to the churche, to chuse, and ordeine fit ministers, hathe been shevved before in the second sermone off this decade, by the example off the moste eldeste churches in the vvorlde Ierusalem, and Antioche: vvheroff the one did not onely ordeine seuen Deacons, but also Mathias the Apostle, the other did set aparte to the ministrie, the tvvoo notable Apostels off Christe Paule and Barnabas: vvherunto is added, that the churches off the gentills beinge instructed, or directed off Paule, and Barnabas, did chuse by voices elders, or gouernours off the churche. Where also he quoteth the same place off the Actes / vvhiche is here in question. Thes was I constrained good reader to set downe / that thow mightest vnderstande / that the weapons wherwithe the D. fighte the againste this cawse / are not (as he falsly pretendeth) drawne from the godly writers / but ministred vnto him by some owte off the armorie off the papistes / whose they onely be. The places whiche I alledged / proue firste that yt is vsuall in the scripture / to ascribe that to the principall in an action / whiche is commen to them with the other: then that althowghe S. Luke / had made no mention off the election off the churche / but onely saide / that Barnabas / and

Iosu. 5. 3. Deut. 1. 15 Act 15. 22 & 16. 4.

Paule chose: yet therby coulde not be concluded / that the churche had no intereste in the election / but onely this / that Paule / and Barnabas were the cheife in that action. Yff that be ascribed vnto Josue / whiche he procured onely / and layed no hand vnto: how we much more mate yt be ascribed vnto Paul / and Barn. whiche they bothe procured / ād had some doinge in: and therfore that example of al is moste apte / for that wherfore it is alleadged. I perceiue there is nothinge so cleare / whiche the D. will not essaie to darcken: seing he saith / that yt rather appeareth, that the people permitted the election off those gouernours, to Moses. The contrarie wherof manifestly appeareth. for after that in the 9. verse / Moses had bydd them chuse gouernours: in the nexte verse he saithe / that the people accepted that commaundmente / and thowght off yt as a thinge equall. Therfore it is moste vntrwe / that they retourned yt into Moyses handes againe: for then they woulde haue answered / that yt was not meete for hym / to committe the election vnto them / but rather for the wisdome wherin he excelled / to doo yt him selfe.

And where the D. reasoneth off the 15. verse / vpon the wordes I toke, &c. that phrase dothe rather ouerthrowe his purpose / then cōfirme yt: for it semethe to haue a relation / to the gyuinge / ād presentinge of those whiche they they had chosen. And the very same Phrase is vsed afterwardes in the 23. vers. of the spies whiche were sente to spie the lande: which notwithstandinge were not onely sente off Moyses / but off the people also / as appeareth in the 13. Num. vers. 3. 22. verse / and in the booke off numbers: where the lorde doothe not onely attribute / this sendinge off spies / vnto Moises: but vnto the people. Moyses gaue no further authoritie vnto them: then they whiche in ecclesiasticall elections / ordeine those whiche were chosen before / and confirme the elections whiche are made. Therfore as those ordinationes exclude not the authoritie off election: so this confirmation off Moyses / did not deuoure that powre off election / whiche he had gyued them: but theyr elections / and his confirmation / made vp a full creation of those gouernours. Towchinge the false accusation off pushing at the magistrate / I haue answered.

Those verses off the 22. and 23. off the 15. Actes whiche yow alleds

alledge/ſhewe who bore the ſwaye/ in the makinge of that decree? But yet in that the letters were written in the churches/ and not onely in the Apoſtels/and Elders names: and for that the decree is aſcribed vnto them/ by whome the letters are ſubſcribed: yt is manifeſte/ that that conſente/and ſubſcription off the people/ occupied ſome rowme in that decree. Whether is that alledged owte of M. Calu. any thinge againſte that I ſaied/that the people had to doo in yt/and gaue conſent: but gineth aſmuch to the church as I/ in ſaying/the churche committed the matter vnto the decision of the Apoſtels,and Doctors: as thowghe it belõged vnto the churche/and the churche/had put yt ouer vnto them. Yt is enoughe for me/that the churches ſubſcription was there/ and that not for a cyphre. Therfore althowghe S. Luke/ for ſhortnes ſake did call yt the decree off the Apoſtels/ and Elders: yet S. Paule whiche gaue them to the churches/ and whiche in other places ſtandeth ſo muche vppon the authoritie off the churches/to ſtoppe the mowthe off the contentions: did not (by all likelihood) omyt the authoritie off the churche/to gyue them the more grace wither the churches/ vnto the whiche he deliuered them.

ver. 23.
ver. 25.

The Anſ. whiche will proue nothinge him ſelfe/but off whome wee muſte take all moſte althinges at his bare worde/hathe notwithſtandinge a greate grace in ſettinge me to proue all thinges/be they neuer ſo manifeſte. Let him then vnderſtande/ that this whiche he requirethe proſe off/is confirmed by the authoritie off maiſter Cal. and maiſter Bulling. The manner off ſpeache alſo is in Liuy: where the conſul is ſayed to ſet vp an other conſul/ into the place off him whiche was dead: when he did yt not by his owne authoritie onely/but by voices off the Senate/ and people.

Inſtitut. li. 4. ca. 3. ſ. 15. The former decade. Liuy 2. lib. ab vrbe. Liu. 3. li. ab vrbe.

Yf the Anſw. coulde haue firſte gyuen his reader a drinke off the riuer off forgetfulnes, to haue made him forgette what he owghte to proue/ peraduenture this talke off his mighte haue ſome ende: but iff he carie in minde that he hathe to proue/ that almoſte al eccleſiaſticall writers doo affirme, the word lifting vp of handes, to be vſed in the ſcriptures, for the ſolemne manner off ordeining miniſters by impoſition off handes, and not for the election by voices: I ſay iff he cary this in minde/ he ſhall perceiue eaſely/ howe idle for the moſte

Diui. 3. p. 158.

χειροτονία.

moste parte/this talke is. And verily all thes authorities here brow-
ghte/ are either vaine: or directly againste him selfe: or in suffi-
cient to proue that/ whiche he vndertaketh. For to what pourpose
are here alledged/ two places owte off maister Calvin / two Ca-
nons gyuē to the Apostels/ and the Testimonie off Jerome: They
Xaperuia. proue that lyfting vp off handes, is taken in ecclesiasticall wri-
ters for imposition off handes/ whiche is confessed by me in plaine
wordes: But to the performance off your promise/ that almoste
all the ecclesiasticall writers affirme, that this worde is so taken in scripture:
yet there is not one syllable. In this rancke also off idle testimoni-
es / is that whole section off maister Gualter. For I confessed
him to thincke / that the word was so taken: but yet so that wi-
thall / he toyneth the election off the people by voices: Whiche
the Answ. woulde by that signification off the worde / ouerthro-
we. So that all thes browght in off the D. looke another waie/
then he woulde haue them.

That the Canons attributed vnto the Apostels / make not to
proue the sole election off a bishoppe/ shallbe discussed after: here
it is onely sufficiente to haue shewed/ that they make not to proue
that whiche the Ans. alledged them for. Wherin I meruaile also
what he meaneth/ to as he leaue of me that yt may be as lawfull for him to
vse them, as it is for me: as if I had vsed them otherwise/ the I owght.
I neuer vsed them as the naturall canons of the Apostels/ I have
shewed that they are not/ nor can not be theirs: but as the Canōs
off other Councels where amongest the bad/ there are sounde so-
me good. And I neuer vsed them/ but where I confirmed by Te-
stimonie off the worde off God/ that vvhich I bringe them wit-
nesse for. Therfore this phrase beinge vsed thrise/ or fowre times/
withowte all occasion: argueth hym to be a vaine trifler/ whiche
becawse he hathe nothing to answere/ gyueth hym selfe the bridle
to forge/ and surmise all maner off vntrwthes. And where by this
preface/ yt semeth the man woulde haue stricken this matter/ as
dead as a dore naile: yet having leave to vse them / he hathe not
so muche as once come neere vnto the matter/ onely he hathe gai-
ned some fewe lines/ to encrease his confused heape.

The next rancke is of those/ whiche are not onely not profy-
table/ but directly hurtefull vnto his cause. In whiche number is
the

the witnes off Maister Bull. that worde which signifieth lifting vp of handes, is so placed that we may vnderstande, either that they were chosen by voice off the people, or ordeined by laying on off handes: especially if he had added the fowre next wordes / I thinke bothe were doone Wherby appeareth that Maister Bullingers opinion is/that bothe the churches chose by voices/ and the Apostels laied on their handes/ which directly ouerthroweth the Answ. For his answer is suche/ that onles the worde doo onely signifie there the ceremonie off imposition off handes/and not the election by voices: yt goeth to the grownd. therfore Maister Bulling. sayinge / that boothe were doone in this place: there coulde be no flatter testimonie againste hym/ then yt.

And where he cyteth Maister Bullinger/that he is elected by common suffrages off the People, which is chosen by the testimonie off the beste: I knowe good reader how meruelleste/ not/ that it cometh owte off tyme / for that is his ordenarie: but doest thow not meruaile/what misticall rethoricke hathe seperated so farr a sonder/this sentence from the other whiche he before alledged: Leue to meruaile/there is no greate arte in it/but there is some crafte. For if thow gyue heed vnto him/ yt may appeare yt was onely to couer the trechery whiche he vsed/ in takinge bothe that whiche goeth before/and that whiche cometh after: leuing quite owte those wordes by me alledged / whiche stande in the myddest off those two sentences / marringe his whole marcket. And because yt would have to palpably appeared/if he had doone yt in one/and the same place: he maketh the the to come as it were strangers owte off two seuerall countries / that dwell harde together. In 5. sect. 159. pag. In the same diuis. 2. se. p. 158 I thinck both we re doon.

For the sentence it selfe/what would he trowe yow conclude: That the bishope muste have the election: yf it be not that / I knowe not wherfore yt is browghte. If he meane to vse yt therunto: then muste off necessitie Maister Bullinger speake thus / that he is elected by the commō suffrages off the people/whiche is approued by the testimonie off the beste bishops. Doe yow lawghe at thes thinges/when the D. is in so good earneste: Seinge he

seeth that both the testimonie off the Scripture/ād writers ould & newe (Papistes onely excepted) gyue interesse off election vnto the people: yet rather then yt shoulde fall from the bisshoppe/ he maketh a metamorphosis/ and chaunge off the Bisshoppes into the people. The meaninge off Maister Bullinger (if any coulde be so ignorāte as not to vnderstand) is/ that the faithfull onely haue interesse in the election off the churche: and that the Papistes haue not/ nor owghte not to haue to doo in it/ nether any other heretickes/ and schismatickes from the churche. Whatsoeuer yt be/ yt can be by no meanes drawne to preiudice the churches interest/ whiche he dothe so plainly bothe here/ and els where affirme.

And where yt is supposed/ that the churche hathe leue to oppose againste him that is to be elected: I haue shewed howe manifeste mockerie yt is/ off the churche off God. As for that whiche is saied off maister Bulling. and Maister Calvin iointly/ that they *haue affirmed off the signification off the worde as muche as he:* yt is a manifeste vntruthe. *For maister Calvin neuer affirmed/ that the scripture euer vsed that worde, to note the ceremonie off leyinge on off handes.* Off M. Bullinger yt hathe bene before spoken.

There followeth in this seconde rancke Oecumenius/ whose testimonie is so flat againste the Anſ. signification off the worde lifting vp off handes, and therfore also againste the sole election off the bisshoppe: as a clearer coulde not be required. His wordes be theis/ yt is to be noted, that the disciples vvithe fastinge, and praiers did make elections by voices. Nowe seinge by the wordes disciples Saint Luke/ and the Scoliast followinge him/ continually throwghe the storie of the Actes/ note the people whiche believed: it is manifeste that the Scoliaste dothe both cōclude vpon this place/ that the people did chuse: and cōcludethe yt also of the worde/ lifting vp off handes. Whether in attributinge the same worde vnto Paule/ and Barnab. he meane therby the ceremonie off imposition off handes: I will not (as in a thinge not worthe the trauaile) stande. yt is enowghe for me to haue shewed/ how this testimonie maketh directly againste that/ whiche the Doctor affirmeth: that is to saie/ that the worde lifting vpp off handes signifieth in this place off the Actes/ onely the ceremonie

Ὅτι μετὰ νηστειῶν καὶ εὐχῶν αἱρέσεις ἐποιοῦντο διδάσκει τὰς χειροτονίας.

off

offlayinge on offhandes. For if it signifie bothe the election by voices/and the ceremonie offlayinge on offhandes then our cawse standeth as sure/as if it onely signified the election by voices.

And to this testimonie offthe Scoliaste agreeth the same Ignatius/that the Anſ. in his former boke maketh so greate accompte off: who writeth thus/yt is meet that yovv as thoſe vvhiche be the church off god, ſhould chuſe by voices yovvr biſhopp. Wherby not onely appeareth/that that author wil haue the churche chuſe her miniſter: but alſo how this worde is vſed offhim in the proper ſignification/to note the election whiche is made by voices. Chryſoſtome remaineth/ which taking the worde for the impoſition offhandes/doothe not exclude the naturall ſignification. Erentius tranſlating Chryſoſt. had folowed that ſenſe I ſet downe: yf the D. can confute him by the greeke example/ he is worthy offcredite. 5. 10. 15

Ad Philadelph. πάντες ὑμᾶς δεῖ τοὺς ἐκ θεοῦ καὶ Χριστοῦ ὄντας τὸν ἐπίσκοπον αἱρεῖσθαι.

Let vs now ſee what the Anſ. hath to ſay againſt thoſe reaſons/wherby I ſhew that S. Luke by lifting vp offhandes, ment properly the election by voices. I may not (ſaithe he) teache the holie goſte to ſpeake: God forbid I ſhould goe abowte yt. But ſhall not he whiche made the mouthe ſpeake/and he whiche teacheth all other to ſpeake properly/ſpeake properly him ſelfe? I doo not therefore teache the holy goſte to ſpeake, whiche applie his words to make them agree withe the thinges they ſignifie: but yowr opinion ſuppoſeth wante offknowledge offthe tonge in the holy goſte/ whiche wonlde haue hym ſignify layinge downe/ by liftinge vp. And where yow ſaie I trifle, becawſe he that laieth on his handes, muſte firſte lifte them vpp, or ever he can laie them on: who trifleth in this poincte let all iudge. For who dothe not vnderſtande/ that the name is vſually giuen offthe principall/ and neareſt action wherwithe it is doon: and not offthoſe actions whiche are farr off/accidentall/or forthe cauſe/ and ſake offthe principall. And yt is all on/ as if a man ſhould call the takinge off a knife into his hande/ cuttinge off breade: becauſe he that cutteth breade/muſte before take the knife into his hande. 20 25 30 35

How be it/ if there were the ſame manner offlayinge on offhãdes in the primitiue churche/whiche is in poperie/and withe vs/

where he that is chosen kneeleth on his knees / to receiue the
bishoppes layinge on off handes: yt is so farre from any nerde to
lifte vp his hand/ or euer he can laie yt on: that onles he carie his
handes verie vnmanerly/like a paire off hanging sleeues: he mu-
ste let them downe / or euer he can can laie them on the heade off
him whiche is chosen. Therfore although an other mighte vse
this poore shifte: yet yow which haue vndertaken to defende w-
hat soeuer the bishops generallie doo in their elections/haue(if I
shoulde deale hardly with yow) loste this aduantage.

Yt is nothinge with the A. that the 70. interpreters off the ould
Testament/nor that S Paule/and Luke him selffe/vtter the layin-
ge on off handes by other wordes. Thes are *bare coniectures* beinge
alledged againste him: but ye shall heare by and by / where he ha-
the not halfe suche a reason / the greate bell goe with *certeinly*, and
manifestly. Howbeit although thes seem *bare coniectures* to him: yt
muste needes haue weighte with those/that haue their senses well
acquainted with the holy scripture. For they knowe that the wri-
ters off the newe testament / frame them selues vnto the manner
off speache off the oulde / when they speake off the same thinges:
and for the gentils sake whiche had knowledge off the translati-
on of the seuentie interpreters/they kepe them so carefully to that:
that sometimes they vse it/although yt be not in euery poincte so
iuste/and so answerable vnto the trewthe of the Hebrew/as mighte
haue beene. Which thinge doone off all those especially / whiche
laboured in the tillage off the gentills/ amongeste whom S. Luke
(S. Paules Companion) was: whosoeuer considereth muste ne-
des confesse/that this coniecture is not so bare as he maketh yt.

I aske yff any man can reasonably thinke/that in one and the
same ceremonie / commen aswell vnto vs off the Newe Testa-
ment/as those off the oulde / Saint Luke woulde leaue bothe the
maner of speache of the Hebrewes/ and the wordes off the 70 in-
terpreters: to take a straunge phrase from the one / and diuers
wordes from the other: or whether he woulde leaue the phrase/
and wordes which the Iewes / and gentils were acquainted wi-
the: to vse a phrase whiche the Iewes neuer harde of / and a wor-
de whiche was in that signification/vnknowen vnto the Gentiles:
off all whiche when there is no one / which hath not force to per-

swade

ſwade this ſentence: ſo the laſte is ſuche/ that yt lefte the no place vnto any reſiſtance. For when the holy goſte ſpeaketh with the tonges off men/ and to their vnderſtandinge: if by this worde lifting vp off handes, he had ſignified a layinge on of handes: he coulde not haue beene vnderſtanded/ ſeinge that worde was of no ſuche ſignification in that tonge.

And where he ſaithe/ *I oppoſe my bare coniectures, to improue ſo many learned mennes iudgements:* I haue ſhewed howe he hath ouer toulde. I haue no where reaſoned againſte yow/ as if yow ſhoulde affirme that by that worde, *the laying of on hãdes, ſhoulde be mẽte.* Therfore if yow had ſpared that cauil/ yow mighte haue bene cleare of two moe errors which yow are fallen into/ by affirminge partly/ that S. Luke *by the worde* lifting vp off handes, *ſignifieth the whole ſolemnitie of creatinge miniſters* (which can not be true/ ſeinge he expreſſeth two other parts off yt/ whiche are praier/ and faſtinge) partly in affirminge/ that he dothe *in the wordes off laying on off handes all waies vnderſtande, the bare layinge on off handes onely:* when as in two off thoſe places whiche I haue alledged/ it maie appeare/ that by thoſe wordes is noted/ not onely the puttinge on off hãdes: but alſo the praiers whiche were made/ for the receiuinge off the gifres off the holie goſte. Which thinge expreſſed in an other place to haue bene done by Peter/ and John/ we muſt eſteme obſerued/ at other tymes.

If I had not browghte the place off the Actes/ the A. had had nothinge to ſaie/ to that I alledged of Saint Lukes borowinge this phraſe/ not off thoſe which came many yeares after: but of thoſe which were before. But ſeinge deſtitute off yowr owne/ yow are entred vppon my poſſeſſion/ againſte my will/ and ſo alſo that yow will thruſte me owte: let yt be ſufficient/ that yow haue eaſed yowr ſelfe heere a vvhile. I ſaie therfore/ that this place maketh againſte yow/ in that this vvorde in that place/ ſignifieth not a layinge on off handes vppon the heades off the chooſen: but a chuſinge by voices/ conſideringe that wee reade plainly/ that he choſe his Apoſtels by voice.

Let vs heare now how it maketh againſt vs. *Firſte becawſe the word is not there taken for liftinge vpp off handes: but for appoinſtinge and ordeining.* As who ſhoulde ſaie yt is not vſuall vnto the ſcripture/ and to all ſpeaches/ by figure in one parte to note the whole: ãd

ἐπίθεσιν τῶν χειρῶν.
9. Act. 17.
19 Act. 6.
8. Act. 15.
10. Act. 41.
Luk. 6. 13.
Math. 28. 19.

 thers

therfore S. Luke by that one forme off election/passed by the ce-
remonie off liftinge vp off handes/ notethe this election whiche
was made by voce/off our Sauiour Christe. yt maye be also ap-
plied vnto other electiõe/ wherin by goinge from one syde to ano-
ther/or by writinge his voice in a table/ the consente off the chu-
2. Tim. 1. ser is vttered. So dothe the scripture by bondes/ and chaine/
16. Act. vvhiche are particular kindes off restrainte: note all manner off re-
28. 16. & straincte off libertie/ althowghe a man haue nether bondes/ nor
30. chaines a bowte him. So that that which is so ofren saide in the
gospel simply/ off our Sauiour Christes chusing his Apostels: S.
Luke did here in figure/not without greate grace vtter.

Where yow sate/that by this meanes yt significth not to ordeine by suf-
frages: in deede in this place yt can not/ consideringe that our Sa-
Act. 14. uiour Christe was but one. But vvhere yow vvoulde conclude
therof/that Paule, and Barnabas by their voices onely chose the ministers, and
elders: Yt is further a sunder/then euer yow can sett together. heere
yow muste be admonished/ that where the moste off yowr wit-
nesses did forsake yow before: yow be heere forsaken off them all.
For there is neuer a one off the newe vvriters especially/named of
vs bothe: but vppon that place off the Acts/ hathe in plaine wor-
des approued the election by the churche.

Secondly the person off our Sauiour Christe whiche chose/
with whome none mighte be ioined in commission/ and the per-
son off the Apostels/ whiche coulde not be chosen of any but off
God: did sufficientlie off them selues/ with owee further addition/
argue the sole election off our Sauiour Christe. But in the 14.
Actes/seinge nether the Apostels vvhiche did chuse/ vvere suche as
mighte not be accompanied off the churche/ nor the Mynisters
that were chosen off suche degree/ as mighte not likewise fall into
the choise off the churche: and consideringe also that all the electi-
ones off the ministerie spoken off before/ in whiche the Apostels
had to doo/ vvere by consente of the churche: yt is cleare that if S.
Lukes meaninge had beene/ to tye this election as streighte vnto
Pau. and Barn. as the other to our Sau. Christe: he woulde haue
put in vvordes vvhich mighte as clearly haue declared that mea-
ninge in this/ as the circũstances of the persons doo in the other.

Thirdly if this worde whiche notethe the choise by voices/

shoulde

shoulde be restreined vnto Paule/ and Barnabas: then also the vvorde vvhich declareth that they praied shoulde onelye be restreined vnto them: for as that is gyue vnto them/so to this. Nowe if it be absurde to saie/that in those publike praiers Paule/and Barnabas onely praied: yt is as absurde to saie/that they onely chose: and the same may be saide off fasting. For that which followe we the vvith faskinges, is all one as if he had saide/fasting, sauinge onely that S. Luke for eleganey sake/ and to avoide the multitude of participles commynge so thicke/ turned the verbe into the nowne. so that for so much as Paule/and Barnabas did not onely faste/ but the churche also: yt muste followe that they chose not onely/ but the churche vvith them. Therfore as S. Luke in saying that Paule/ and Barnabas praied, and fasted, meaneth not that they praied and fasted onely/ but that they wente before the reste/ in governing those Ecclesiasticall actions: euen so in sayinge that they chose by voices, he meaneth not that they chose alone without the churche/ but that they guyded/ and directed the iudgementes off the churche. Lasse off all/ seinge that all the twelue together/ woulde not enterprise to doo any thinge off their private auctoritie/ vvithowte consente of the churche: muche lesse can yt be thowghte/ that Paule/and Barnab. woulde attempt yt.

Hereto make an end of this disputc/ I will answer that vvhich is brought off this vvorde p. 163. And first I deny that euer I saide/ that this word by it selfe, vvithowte ioininge any thinge vnto yt, signifieth election off many by voices. for yt can not signifie any thinge/ vnles yt be ioyned with somethinge. These vvordes (off the churches) although they declare of vvhome the election vvas made: yet they are not added to note the manner of the election/ as the vvorde Act. 14. but to gyue credite vnto the embassadors/ vvith the churches vnto vvhich they wente/ that they might safely committe their monie vnto them/ for the behouse of the churche off Jerusalem. Therfore it is nothinge yow alledge/ that this addicio off the churches had bene needles, if the word liftinge vp off handes, had signified off it selfe an election by voices. For Sainte Paule shoulde not haue to the full/ advanced their credite vvith the churches: if he had given onely to vnderstande/ that they were chosen by voices of many:

Act. 11
Act. 6.
2. Cor. 8. 19.

many: considering that they were chosen/not only by the voices of many men: but by the voices off many churches. Wheruppon I conclude/ that S. Luke Act. 14. vsed that word as the Grecians before him/for electiō by suffrages: and withal put him in minde/ that his certein and manifest thinges, haue neither grownd to stand on/ nor light to shew them by. 5.

Dimis. 4, pag. 161, There are but two communities / one Anabaptisticall which maketh equalitie off all thinges/ which is/ and euer was vnlawfull: the other Christiā/ vvhich prouideth for neede of those/ vvhiche haue not vvherwith to finde them selues / vvhich is/ and owghte to be perpetuall/ amongeste all Christians. Therfore yow can not escape vvith this circuit of vvordes/ for either that communitie in the Actes/ vvas such as owghte to be amongeste vs / vvhiche yow denie/ and propounde as an absurde thinge: or els it vvas Anabaptisticall / vvhich is blasphemous againste the spirite off God. 10 15

Althowghe men maie be good Christians withowte sellinge their landes, and distributings of the price off them vnto those whiche haue neede: yet they can not be good Christiās/ if for necessarie releefe of the poore of the churche wheroff they are/ they be not contente to sell (the neede so requiring) euen their landes. And suche was the estate of the churche off Ierusalē/ vvhere there were so manie poore/ and so fewe riche/ that the vvante of those vvhiche had not/ vvithmuche adoo vvas supplied by sale off landes/ and howses off them/ that had suche possessions. Which extreme powertie maie easely be seene in other places / vvhere not able to be fournished of the riche of that churche/ yt vvas faine to be supplied by diuers other. Vnto the reasons alledged owte off S. Paule / to proue that the same communitie is commaunded of him to all Christians: yowe answere not one worde. Vnto the vvhiche I will ad this/ that I do, ubte not but that vvhiche vvas doone there / vvas so farre from extraordinarie doinge: that yt vvas doone by the cōmaundemente of God in the lawe/ vvhere the lorde chargeth the Israelites/ that there shoulde be no beggers amongeste them. For Saincte Luke seemeth to haue alluded to that place/ whē he saithe/ there vvas no needy amongeste them: vvhich expresseth moste aptely / the Hebrew 20 25 30 35

Act. 11 19
Rom. 15. 25.
2. Cor. 8.
Deutr. 15. 4.
אביון

Hebrew worde vvhich Moises vsethe.

That vvhich I brought off Ananias, and Saphira, was to proue there was no suche communitie amongeste them as yowr answer supposed/and to glase vp the the windowes of Anabaptistry/vvhich yow had opened. And surely if the anabaptistes had (as they neither haue/nor can haue) warrant of their communitie/by this example off the moste pureste/ and ancienteste church/ and in deede then the onely church in the worlde/ approued by all the Apostels replenished vvith the spirite off God: they shoulde haue stronger houlde then M. D. shoulde euer be hable to pull from them. I doo not thincke yow fauour the Anabaptistes communitie, but partly seduced off others/and partely ouercaried vvith the violence off yowr affections: yow are vnawars fallen into that error/ vvherby the Anabaptistes grownde it.

Where I saide/that all off the churche did not sell their possessions: I confesse the worde possession/ was not so aduisedly put/seinge therby is properly signified howse/and lande/ and those which vvee call vnmouable goodes: vvhiche Saint Luke saithe vvere solde off as many as had them. But yet nothinge falleth of that for vvhich I did alledged yt: and it is rather therby confirmed. For shewinge that all owners off howse/and land did sell them/ and not that euery one vvhich had other goods did the like: therby is gyuen to vnderstande/that not euery one which had monay/or other mouables/brought them vnto the Apostels.

The Adm. reason yow are not able to stir. For yf S. Paul. *For auoiding suspicion in a monay matter, did communicate the election with the churches:* vvhy should he not to auoide suspicion off percialitie/ ambition/ and tyranny/ communicate with them the election off the ministers: Surely he was as far from suspition off this coueytous trechery with all men: as from suspition off these faultes. And so much farther/ as such excellent wittes/ and learninge as was in him/ are easelier ouercome off those other vices/ then off this pilferinge off monay: which the grosser/and vnlearned sorte for the moste parte offende in. Na vvhy shoulde not S. Paule be in feare off this monay suspicion/if he had taken vpon hym the election off the ministers/ shuttinge owte the churches? Doo yow

Diui. 5. p. 163. 2. Co. 8. 19.

thincke that those which woulde have doone hym that iniurie / to
Act. 20. 34. thinke that he woulde have turned the churche money vnto his owne vse (which often times with his owne hande erned bothe his owne lyuing / and others too / which refused the wages which he might iustly haue chalenged) woulde not also haue suspected hym off the same faulte / if he had chosen the ministers at his pleasure / withowte consente off the churche? Or doo yow not thincke that there are manie / which suspecte diuers off the Bishoppes that waie: which saie that for a dishe of fruicte of the gouldē guiffe / they lease owte / and make all manner off marchandise of the Lordes orchardes: that he which hathe no gifte in his harte / yet if he haue a gifte in his hande / neede no other kei to opē the church doore / and enter into a benefyce? Yf therfore for the auoidinge of suspicio of corruption by moneie / it was needeful for Sainct Paule / to communicate the election off such ministers with the churche: howe muche more was yt needefull / for the auoidinge off bothe the suspition off that vice / and diuers others / he shoulde doo the like in the ordinary ministers? And if that where needefull in S. Paule / for vpholdinge off his honeste estimation to the greater fruicte off the gospell: I saie as I saide / what Archebishop shall dare take vppon him the shakinge off a minister, withowte consente off the churche? For if Saint Paules innocencie of life / which (as the diamonte a peble stone) might shame all the Archebishoppes that liue this daie / had neede off this aide: they muste off necessitie runne into suspicion off all those vices / which contemninge the iudgemente off the churches / make suche electiones off their owne autoritie.

Where yow saie / *that Saint Paule might have chosen them himselfe if he woulde*: I saie that it is vntrue / and a manifeste beggings of that in controuersie. And to saie so is asmuche / as if yow had saide: he might haue hazarded his good estimacion if he woulde / and lefte it at the curteous sye off quarellers / which sowghte euery occasion of speakinge euil of his ministerie. Beside that yow muste vnderstande / that in the gouernmente of the churches / the Apostels were gouerned by the spirite of God: whose counsaile when this was / it was no more lawful for him to refuse yt / the to disobey the lorde.

lorde. Touchinge the vntrewth he chargeth me with/in that I saide/ the churche chose 1. Act. it is before answered. And it is a vaine quarell of the D. that there was no election off the church, because an Apostel maie not be chosen by men. Although I had not set downe
5. before/ when I spake off that election / that I meant not the choise/ which was made off one owte off those two: but the choise off those two owte of the whole church: not that choise which determined/ the Apostelli shipp/ but which determined / who they/ shoulde stande for the Apostelship. And if no election of the church
10. can be saide to haue beene in the fyrste off the Actes / because an Apostell can not be chosen off any/ but off God alone: then can not the Apostels (which the D. affirmeth) be saide to haue chosen Matthias and Barnabas/ owte of the reste off the churche.

In the 1.2.3. sections off this diuision / he hathe filled vp all
15. most a whole side/ wherin ther is nothinge at all / which either is not gone before/ or commeth not after/ and so grosly repeted / without owte ether newe coate/ or newe colour: that I meruaile he is not ashamed. For the places Act. 1.6.14. for that also Cor. 2.1. I haue replied before: to the other/ answere shall be made in their places.
20 Now then to begine with the false sayinge yow charge me with/ I saie that although I haue not gyuen yow the same wordes: yet I haue gyuē yow the same weighte/ and I acknowledge yow for no M. of the tonge/ by whose auctoritie I shoulde be bound/ to the same wordes which yow vse. I haue not taken yow / as yow doo
25 me at the worste: but I haue gyuen yowr wordes a fauorabler meaninge/ then they deserue/ because I perceiued that yow mente to comprehende Cyprians tymes / although yowr wordes extende to Cyprians time, woulde not so well beare it. yt is disputed whether this worde vntyll, or vnto, doothe shutte owte / or shut in the
30 tyme wherof it is spoken: but there was neuer I think anie / that doubted whether that sayinge in cōmon speach/ mighte be stretched owte/ beyonde that time whervnto it is particularly applied. Notwithstanding yowr wordes are yet more restreintiue. For yt restreineth more to saie/ euen to suche a time: then to saie simplie/ vntill suche a time. for that encrease off the worde euen, maketh the
35 wall off separation higher.

But nowe he seethe the vntrwthe off this sayinge, he castes

In his 3. Tr. 1. c. 4.

Din. 6. p. 164.

the yt vppon Maister Musc. and he must beare the weighte off yt. But suche moste grosse ignorance off the estate off the primitiue churche/ was farre from him. And Maister Musc. cleareth himselfe off it well. For when he saieth/ that the election of the minister by the voices off the churche, endured vnto Cyprians tyme: he meaneth not as the D. to put difference betwene the elections made by the people/ and the bisshopp: but shewethe onely a difference / betwene elections made by consente off the people/ withowte the magistrate: and betwene the elections made by the consente of the people/ withe the confirmation off the Magistrate. And that this is his meaninge/ yt maie easely appeare. For pursuinge the profe of that election by the churche without the magistrate/ alledging certein Canons thus he cõcludeth. After this sorte therfore vvere the Elders, bisshops, and deacons in times paste chosen: vvhiche fashion they still reteined, vntill the tyme off Christian magistrates, vvhose consente vnto the election off the bisshops, vvas required. Therfore this absurditie beinge the Answowne/ he muste be contente to beare yt.

Musicu. de elect. & ord. Min.

Yt make the no matter that this forme of election, was not in some fewe churches off the worlde in Cyprians time: nether is it mervaile. although in some places at that time / they had departed from the institution of the Apostolicall churche. If it be proued that Cyprian teachethe/ that it owghte to be so/ and that it is Gods ordinance: if all the churches had declined from yt/ as there were verie fewe: Cyprian muste needes by that sentence/ disalowe them. Although I muste also admonish he yow / that if those fewe examples in Cyprians tyme coulde preiudice the trwthe: yet yowr bisshops election is not confirmed therby. for it mighte be doone by the eldershipe of the churche/ by assemblie off manie bisshops. moste vnlikeste is yt off all other / that it vvas doone at the pleasure offone bisshope. Let vs therfore come to examine Cyprians indgemente/ and see vvhether I haue reported trwly of him.

Firste/ as a trewante lothe to goe to scoole / seeketh the surtheste vvaie: so the A. afraide off the lighte off Ciprians vvordes/ make the entrance into this sentence by halfe a score lines / vvhich mighte haue bene in one. Heere good reader as the A calleth yow for thy

thy diligence/so if thowe gyue a litle heede: thow shalte see suche open/and violente perwertinge/as coulde not be doone withowte cracke off conscience.

Firste therfore let vs holde that (vvhich I thincke is accowded off both partes) that Cyprians purpose is to withdrawe the people/from communicatinge with the ministrie off those/ which had fallen from the gospell vnto Idolatrie. To the confirmation vvheroff vvhen he had alltadged/the grenousnes off that crime: he addethe/ especially seinge the people haue povvre to chuse vvorthie,and to refuse vnvvorthie ministers. As if he shoulde saie/if it vvere not in yowr powre/ to refuse those vnworthie ministers/yow mighte haue some excuse: or if beinge in yowr powre to refuse the vnworthie/ yow had not also powre to chuse another worthy/yow mighte haue likwise somewhat for excuse. For yow mighte alledge peraduenture/that it vvere better to kepe him stil/ then to be vvith owte altogether/ or to haue a nother as evill/ or worse then he. but seinge yow haue bothe power to refuse the vnworthly/ and to a chuse a nother: there muste needes befaulte, That this is the meaninge off Cyprian/and his argumente where with he calleth them backe/from communicatinge vvith the ministrie off those vvhich had fallen:all vvhich can set the nominatiue case/and verbe together/muste needes vnderstande.

Nowe let vs ses vvhether the exposition off the Anſ. vvill maintaine this sayinge. To accorde him and Cyprian/vve muste firste expounde thes vvordes to haue povvre to chuse, and to haue povvre to refuse, to be *to stande by while they be chosen, or refused.* Whiche maister D. gatherethe belike/ becawse Cyprian saithe/ the election muste be had the people beinge presente. In deede it appearethe the maner was then/ that he that was to be chosen/ was before them: but is it a good reason/that Cyprian woulde haue the people presente at the election/ therfore he vvoulde not haue them to chuse: seinge he had sayde immediatly before/ that they had powre to chuse. Yt is well therfore/that he added/that yt owghte to be doone by their iudgementeso that if the churche iudged him not meet/he owghte not to be minister. And further addeth (vvhich the D. is afraid of/ and whiche he shamfully denies

lib. 1. Ep. 4.

the in plate wordes) by their voices.

Diui. 1. p. 133. The examples out off the Actes wherwith he bringethe light vnto that vvhich he thawghte/are touched before: and amongest others by the electiō off the Deacōs/whiche becawse the Dean not denie/ but it was by the churche: he hathe lefte yt clean forthe. andyet most plainly he sheweth this by exāple of an electiō/ which was lately made in the churche wherunto he vvritethe: sayinge/vvhiche vvee see to haue bene doone vvithe yovv, in the ordeininge off ourfellovve in office Sabinus: thar the bishoppricke shoulde be gyuen him, by the voice off the vvhole brotherhood and by the iudgemente off those bishopps vvhich vvere presente, and vvhich had vvritten vnto yovv off him, &c.

Thus therforey may be reasoned/that was the ordinance off God vvhiche Cyp. taught to haue bene practised by thoo examples (for he stil coupleth them together withe his doctrine gint before/and grounded owte of the booke of nūbers): But he taught that in theo examples the people were not onely presente at the choise / but also gaue their voices: therfore it was Gods ordinance/not onely that that the people shoulde be presente/ but also that they shoulde chuse.

And here yt is againe to be obserued/that this is another off the popishe shifts. for vnto Luther (whiche alledgeth that the people owghte to chuse there minister / leste the churche shoulde despise/or hathe him vvhich is thruste vpon it/ vvhilest it mighte not haue him whom yt desyred) Pighius answereth that the meaninge off those wordes be/that the people shoulde be presente/and beare witnes: and the same answer is made by other Papistes/to other testimonies which are browghte. This by the waie that it maie be knowen/from whence the Ans. prouision comethe.

Pig. hierarch. 2. lib 9. cap. 5 li. 10. c. 16. contr. Hos. 1. li. de legit. iudic.

Nowe to procede: Where he saithe/*that the people had no voices in Eleazars election*: I aske him howe he proue the that. If he answer becawse it is not mentioned in the scripture/ he hathe answered hym selfe more then twentie times/when he saieth/ *that it is an euill argumente to reason negatiuely off the scriptures*. Let him now take this answer/That there was no like necessitie off examininge Eleazaro ministrie by voices/as ther is off other ecclesiasticall electiō one:

one: forsomuche as he was chosen by the voice off God / whiche coulde not be deceiued. But Cyprian did well see, that if the lorde vvoulde not haue the iudgemente off the churche passed by in those / which he him selfe had chosen by his voice from heauen: muche les vvoulde he haue / any minister thruste vpon the churche against her will / in elections vvhich are made by men / without suche speciall direction.

Nowe as this interpretation off the A. is directly against the wordes off Cyprian / directly against his meaninge shewed forthe by practise / and examples: so dothe yt directly overthrowe the whole scope / vvhiche Cyprian alledgeth those wordes for: which is / that he mighte therby vvithdrawe the churches / from communicatinge with the ministerie of those vvhiche had fallen / seinge they mighte bothe put them owte / and chuse other in their places. For if he mente the churche shoulde stande by to see vvho vvere chosen / and to obiecte against him if neede required (albeit not thus muche was euer obserued of our bishops) tel me who are they Cyprian mente shoulde chuse? magistrats there was none / The elder shippe the D. dare not saie / for he tremblieth at the verie name of it: I dare saie his meaninge is / to gratifie the bishoppe with this morsell / but yt will choke him if he swallowe yt. It is the portion off a nomber / and therfore if it coulde be caried from the churche: It muste come vnto the bishops that dwell rounde aboute that churche / where the election is to be made. And if the election / and deprivation by Cypriane minde / be in their handes: howe hathe the people powre to chuse / and refuse? For if they woulde / they coulde neither deprive the presente incumbente / nor deprivinge him chuse another. Anye off thes thinges overthroweth Cypriane drifte / and armeth the people withe replies against his exhortation: namelie that they communicated withe their polured minister / because yt is not in them to depose him / but in the Bishoppes rounde aboute: yt is not in them to chuse another / but in the Bishopps. Therfore his reprehension / and exhortation shoulde haue beene directed against the bishoppes / and not against them. And so it is manifeste / both by the wordes / and whole drifte off Cyprian: that his iudgemente was / that by the ordinance off God in Ecclesiasticall elections / the consente / and iudgemente off

20. Nam: 25.

re off the churche is necessarie.

Diuis. 7. pa. 167. pa. 136. f. 3.4.& pa. 163 sec. 1. The Cuckoe is heere come againe: for looke the .D. booke/ and yow shal see ether the same wordes/or at leste the same matter withowte any addition/Which are heere in the 1. 2. 3. 4. sect. off this diuis. In the 164. and 161. pag. sect. 1. 2. Now haue yt set before yow almoste all againe. This is not Colewortes twise/ but thrise sodden. Yt behoueth that he magine a great famine of learned writinges/that dare thus abuse the eares/and leysure off his reader. 5.

Touching the variety of Electiõs/which he citeth out of M. Caluin/onles as vnnatural weomen doo their children conceiued in adultry/he purpose to make awaie withe his cause: I knowe not what he shulde meane/to offer yt thus into the handes off her enemies. For he writeth thus in that place alledged. In oulde tyme ther vvas none receiued, not so muche as in to the nomber off clerkes, vvithovvte the consente off the people: so that Cyprian doothe diligentlie excuse him selfe, that he had appointed Aurelius a reader vvithovvte aduise off the churche. And so rehersing Cypriane wordes/after he addethe: But becavvse in those smaller exercises, there vvas no greate danger, for that both they vvere in dailie tryall, and the function vvas not greate: the consente off the people ceased to be asked. And by those small exercises yt muste needes be/he meaneth the Acoluthes/the Exorcistes/ and the Readers: whiche maie appeare to haue beene in Cypriane tyme by his Epistles. And maie yet better appeare/ wheras Maister Caluin (shewinge the cause/ why the people was not so carefull in that behalfe off retaininge their right) saithe/For there vvas none made subdeacon, vvhich vnder that seueritie off discipline that vvas then, had not gyuen longe experience off him selffe in the clerkshipp: and after he vvas tried in the subdeaconshippe, he vvas made deacon. So that yt is manifeste/that by the order off Clerkes there he meaneth those/ whiche were vnder the degree off a subdeacon.

Inst. li. 4. ca. 4. f. 10

l. 1. Epi. 3. 3 li. 22. 4. li. 7.

Inst. 4. li. 4. c. 10. f.

He saith also/ that afterwardes the people did permitte the iudgemente, and choise off other orders likevvise vnto the bishop-

Hope/and elders/except the bisshoppes/as thoughe they were elders were appoincted. where fore ye make me merely against you/that in the scripture not so moche as a poore Lecturer/or reader was chosen/without the consente off the people. Secondly/that he sathe Cyprian bicause he was chosen of the people/ that he had chosen Aurelius: implyinge thereby that although he had some reason/to leade him to doo soo: yet he was in the peoples daunger. Thirdly/that ye was the peoples righte/in that they permitted this powre vnto others. Fourthly/that this righte was ginke to the elders/& not to the bisshop alone/as some wolde have yt. Laste of all/that bothe the office of the bisshoppe/and elder remained in the powre off the people. Wherefore your untruly reporte/when yow sate/that the people nominated the office vnto the bisshop, and elders: except ye were in the election of the bisshoppe. For although ye he sate so/immediatly after he addethe. Except peradventure nevve elders vvere appoincted to the parisshes: for then the multitude off the place, muste namely consente. And after he saith/Although he in the elders alvvaies the consente off the cytisens vvas required. Hytherto apperteyth/that all the elections were made by consente off the people/if otherwise/by their corruptions/or (as master Calvin in an other place notethe) negligence.

Inst. li. 4. cap. 5. se. 3.

Where the D. addeth/and some times euelle the minister did first choose, and then offer those whome he had chosen to the magistrate, who ratyfied the election if he liked it, if not chose other, &c: In deede here is an election vvithovve the consente off the people/but what is that & cetera, belike some straunger/which pertayneth not to this matter. Marke then againe good reader/that if this were his owne doinge: there vvas neuer suche a clypper off Scripture/as he of the vvritinges off Gods then. For yet followeth euen in the same sentence/wherin the whole weighte off the cause dooth consiste/Then the matter vvas browvghte to the multitude, vvhich although it vvere not bounde vnto those foreiudgements: yet therby vvas hable to make the les tumulte. or if the people did beginne, that vvas onelie to knowe vvhom they did moste desyre: And vvhen the peoples voices vvere hearde, then in the ende the

clergie chose. So that nether the clerkes coulde ser in the ministerie, vvhó they listed: nor it vvas not necessarie to obeie the soliche desires off the people. Coulde there be anie plainer wordes/ then that the people was not bounde by that bothe the elders/ and the magistrate had doone/ but were yet at their choise/ if they liked not the chosen? After Maister Calvin saithe/ that this manner off election by the ministers, magistrates, and people vvas in force in pope Gregories time: and like to have continued longe after.

Off yowr Canons heere alledged one onely excepted/ which maketh nothinge for yow: the reste make directly againste yow. For the canon attributed to the Apostels yt is there saide/ that if a bishop chosen vnto a churche, doo not receive yt: he shall bee seperated from the communion, vntill he take yt But yf it be throvvghe the naughtines off the people, vvhich vvill not receive him: then he shall remaine bishop still, and the clergie shall be seperated from the cómunion, because they tavvght their people no better to obeie. Where appeare the/ that the bishoppe coulde not enter/ onles the people were willinge. And where the canó woulde have him bishop still: yt meaneth that he should retein the name of a bishop/ because he was put by vvithowt his fault. Which thinge was graunted to Miletius/ to vvhó the Counce of Nice in the Synodall Epistle/ gave the naked name of a bishop.

Soer. l. 9. cap. Theodor. 4. lib. 9. c.

In the Ancyran Councell which yow alledge/ there is the same: savinge onely that yt is more directly againste yow. For there the Councell willeth the bishopp appointed vnto a churche/ yf it will not receive him to retourne vnto his olde place of elderships/ where he was before. The selfe same bothe the Canon Which yow alledge owte off the Councell of Antioche/ confirme. So that thes three Canons can tel the bishop/ apointed by other bishoppes off the province/ no other remedy if he be refused off the people: but to quiete him selfe and retourne to his ouide place off Elderships. And that yow maie knowe howe contrarie alwaies maister Calu. is/ vnto the Ans. observe that off the same Councell off Antioche/ and no dowbte of the same Canon/ vvhiche the D. gathereth

gatherethe/that the churche hathe nothinge to doo in the election: Maister Calvin gatherethe/that the Councell ordained/that none shoulde be thruste vpon the people againste their will. lib. 4. Instit. c. 4. sect. 11.

5. The 4. Canon off the Councell of Laodicea/ in sayinge that a bishop owghte not to be appointed to the gouernemente off the churche, beside the iudgement off the Metropolytan, and other bishopps hathe bygyuethe to vnderstande/ that as they had a stroke in ther election/ so ther were other that had to doo beside them. For otherwise ye wolde not haue spoken so boldly off yt: For it saithe not/ that the Metrapolitaine/ and other Bishoppes/ shoulde onely appointe a bishoppe: no not so much as that they should appoint/ but onely that the Bishoppe shoulde not be appointed/ vvithout them.

15. The 23. Canon/ which prouiderh that it shoulde not be permitted vnto the people, to make election off the ministers: agrees ethe well with the 16. Canon off the Councell off Antioche. Which as it vvoulde not haue a bishopp put vppon the churches otherwise frawarde/ without their consente (ae hathe bene shewed): so vvill it not/ that those which the churches had chosen without the iudgemen off the bishoppes rounde abowte/ shoulde stande in force. And if either Maister Calvin/ or Maister Beza haue any credite vvith yow/ yow haue their interpretatiō/ that the meaninge off the Councell was not/ to shutte owte the consente off the church: but onely to prouide/ that the ministers/ and elders shoulde haue direction/ as beste hable to iudge off the fitnes of him that shoulde be chosen. If they haue no credit with yow/ yet vvhether ye will or no ye may manifestly be shewed/ that the canons meaning was not to shutte owte the people/ by other Councels/ off Nice/ off Constantinople/ off Toled/ off Carrage/ alleadged in the former booke. Wherof some goinge before/ and some commynge harde after/ with suche cleare testimonie off the peoples consente in the electiō: decleare sufficiently/ that the Councell of Laodicea cannot be thowghte/ to haue had any suche meaninge/ as yow suppose. but that there be no cōtroversie/ I will add to the the testimony off suche/ wherby shall appeare/ not onelie what the iudgmente

Cal. Inst. 4. li. 4. c. sec. 12. & vpon the 14. Act. Beza confess. ca. 5. Art. 35.

off those Councels are: but what was bathe the custome off the churches/and the iudgement off other Councels from time/to time in this behalfe. In the Councell off Paris yt was thus decreed/And because in certeine thinges the oulde custome is neglected, and the decrees off the Canons are broken: yt is our decree that accordinge to the olde custome, the Canons off the decrees be obserued. Let none be ordeined bishop, againste the vvill off the cytisens: but he vvhom the election off the people, and off the clerkes vvith moste full consente hath required. Nether by the commaundement off the prince, nether by any other condition, let hym be thruste in againste the vvill off the Metrapolitane, and other the bishoppes of the same prouince. In an other Councel/ Let yt not be lavvfull to get any bishopricke by revvardes, or by other procurement: but by the vvill off the kinge, accordinge to the election off the clergie, and off the people, as it is conteined in the auncient canons, that the bishop shoulde be ordeined by consente of the clergie, and of the metrapolita, or him that he vvill appoincte, together vvith the bishops of the same prouince. And after/ Besides this accordinge as the olde canons haue decreed, no bishopp maie be gyuen vnto the people againste their vvill: nether by oppression of mighty men, vvhiche is detestable, let the cytisens, or clergie be dravven to gyue their consente. And thus muche for answer to yowr Councels.

2. Tom. Concil. can. 8.

Orleans canon 10. 11.

*To fetche a commaundemente out off the bookes off nimbers, is to fetche yt out off the highveste courte off heaven: And I was not constreined vnto it/ for off more then halfe a score reasons bevvghte/ whether one off them be once moued by yow/ I leave it to be iudged. This commaundement pinched yow so/ that albeit yow pretende lavvghter: yet I dovvbte not but yt is * Sardonslavvghter/ that is to saie/ from the terthe owtvvarde, where yow saie/ there is no vvorde which signifieth an election: yt is yowr olde boldnes/ off denying that which is so cleare/ as the none daies. Where also yow saie/ that it speakinge off layinge on off handes, can make nothinge for the election*

* Yt is an herbe vvhich he that eateth dieth, but yet maketh the countenance and shevv of one

ction off the church. I beseche yow syr how doo yow prove / that Timothe hathe the choise of ministers? yo is not by thes wordes / that he is bidden not to laie on his handes? and have yow not saide / that by the layinge on off handes / the whole solemnitie off creatinge ministers is understanded? this is faste and lose / and not otherly as Teronius said / that that vvee vvill is holie: but when wee vvill / and as longe as vvee vvill. Belike the laying on off handes signifieth nothinge / or if it doo / and not the consente off the people: Why doo he not the Answ. tell vs what?

vvhich harv gheth. Pa. 160.

Aug 2. li. cont. Lit. Pet. 13 c.

And where he goeth abowte to finde some differkce in this / and that vvhich I saie off the layinge on of handes by the Eldershippe / and heroff besides the peinteinge off his mergente / speaketh ones / twise / and the thirde tyme / accordinge to his olde maner of repeticion: He purposely as seemeth / passeth by my answer to that obiection / that not the people, but certeine that is to saie the elders in the name off the people, did laie on their handes: as it is to bee seene in other places / vvhere the governours in the name off all the people / laie on their handes vpon the sacrifice for synne. Where yow will nee to speake in good earneste: If I had onely to doo vvith such a trifler / I vvoulde either answer nothinge / or els as such a one is worthie: but because I have to doo with the church off God / for indgement off the iudiciall / and Ceremoniall law / and for proofe off your untrew dealing: I refer my selffe to that I have salde before.

Leuit. 4. 15.

In his 2. Tract. p. 120.

Off this I have alledged off layinge on off handes vpon the ordeined / bee a Ceremoniall lawe / which tooke ende by the comming off our Saviour Christe: then the Apostels vvere inwarded vnto his deathe / that translated that Ceremonie from the Jewes vnder the lawe / into the churche vnder the Gospell. Therfore in this poincte yow have to doo with the Apostles / and not with me. For as under the lawe the governoures / and the people consentinge into one action / testified the same by layinge on off handes off the governoures onely: so vnder the Gospell the elders / and people consentinge in the election off one / doo testifie it by layinge on off handes off the Elders onely.

Where yow vvoulde prove yt abrogated / because yt yt is ioi-

In 2.3 p. 144. and with other thinges, which are abrogated: I haue shewed howe that is an engyne/to wreste owte off the handes off the church/ all the morall lawes that euer were written. Where yow saie, there could be no election off the people in the lawes, for that God had chosen them: Yow might haue vnderstanded/that although the tribe of Leuy onely were vsed to the ministerie/ yet all that tribe/was not applied that vsaie: but as many as were thought enoughe to supplie that office/and those also not at all aduenture/but by choise accordinge to their habilitie. I feare not Maister W. the iudgemente off the greateste enemies I haue/and frendes yow haue/in this cause: but that their owne consciences shall witnes vnto mee/off my feithfull alledginge off the scriptures, and off yowr either notable ignorance/or very euill conscience.

And in thes iestes off yowres/ and accusations off my byndinge men vnto the Ceremoniall lawe/and bringinge them to iudaisme, and fetchinge off a *mandatum* owt off the ceremoniall lawe: Were yow not a fraide by my sides/to thrust thorowghe Cyprian? Who fetcheth his profe for the election off the ministerie by the voice off the people/owte off the booke off nombers/vwhere mention is made also off the preistes garmentes vwhich vwas ceremoniall. Or were yow not afraide thus to handle Maister Caluin? His profe is fetched owt off Leuiticus/vwhose speciall argumente is to handell ceremonies. and might not I seeche a commaundement out off nombers/which hath an other scope? He only vppō that it was cōmaunded/that Moses shoulde bringe the Leuites before the congregation, concluded that the peoples consente ought to be had, in the ministers choyse: and was yt not lawfull for me hauinge the same grounde/ and further also the comaundement that the people shoulde laie on their handes/ to conclude as muche? He toke his place from thence/ where neither in the chapiters before/nor in that owte of the which he fetcheth this there is any thinge but ceremonial. And was it not lawful for me to take this sentence/because other thinges in this chap. were ceremoniall/but that I muste needes be thus iested on/ and my discretion so greatly required/*in handlinge the scriptures*? Therfore I saie that I citing this place am no more Iewish/ then the Apostels/ then Cyprian/ then Caluin.

Nom.20. chap.

4.li.infli. 3.ca.f.15.

Where

Where I alledged for the establishing off that which he calleth a mandatum owte off the ceremoniall law, that the grovnd of childrens baptisme standeth vpon the ceremony off Circumcision: He answering that circumcision was a figure off baptisme, but that the Leuiticall priesthood was no figure off the Ministery off the Gospell, is deceiued. For certein thinges in the Ministrie off the lawe/ were figures off thinges in the Ministrie off the Gospell: as their anoyntinge/ signified that none maie bee admitted vnto the ministerie off the Gospell/ but those which haue giftes meete for that purpose/ as our Sauiour Christe him selffe owte off Esaie expounded yt. Luc. 4. Euen their sacrifices (vvhich off all other thinges are furthest from the ministrie of the gospell) shadowed out the moaste fyfyinge off synne/ by the sworde off the worde off God: that the mynisters mighte offer the people vnto God/ an acceptable sacrifice throwgh Jesus Christe/ as appeareth by Saincte Paule. Rom. 15. 16. And the lawes off the leuiticall priesthoode/ are not onely figures off our ministerie: but often times also/ rules to directe yt by. therfore as off that Aaron toke not vppon hym the preisthood/ before he vvas called off God/ the vvriter vnto the Hebrewes concluded/ the callinge off our Sauiour Christe to his preisthood/ so farre different from the preisthood off Aaron: so wee conclude/ that no man maie put his foote into the ministrie/ oneles he bee called. Heb. 5. 4. Thes argumentes if Maister W. answer be good/ are anoided vvith a floute/ that they be a mandatum owte off the bookes off Leuiticus, and Nombers: that they caste vs to Iudaisme, &c.

Yt is vvell the D. hath not to doo vvith the Anabaptistes. For he is like enowgh to betraie that cawse/ vvhich hauinge so sure groundes in the scriptures: is here by him laied open/ to their mockerie. For he saith/ that the 18. off S. Matthew is a generall grounde to proue the baptisme off Children: When our Sauiour Christe speaketh there onely off those vvhich vvere off discretion/ as appeareth by that he biddeth them baptise those/ whom they haue made scolers off Christe by their doctrine. And therfore for so much as the Apostels coulde not teache children/ nor coulde not make them disciples by teachinge before their baptisme: yt is manifeste that he speaketh not there off childrens baptisme. And this might he haue learned

learned for his vse/in the same booke off Zuinglius/ owte off which
De baptismo. 2. Tom. he hath taken so manie thinges to no pourpose. And it is not onely Maister Zuinglius answer / but other learned mennes vvhich haue had to doo vvith that secte. As for the promise alledged/ that god is our God, and the God of our seede, albeit that bee the grounde/ vvherupon the holy sacramente off Baptisme is ministred vnto infantes: yet yt is not sufficiente/ vvithout addinge the commaundement off God / touchinge the circumcision off yonge children. For iff the lorde hauinge gyuen that promise vnto Abraham/ had commaunded no circumcision at all / or had onely commaunded yt to be gyuen/ to those off discretion: yt had not bene lawfull for Abraham to haue circumcised his infantes/ yet they shoulde haue remained vnder the promes. So that vvhether Yow vvill/ or not wee muste come to reason from circumcision vnto baptisme. Vether is that yow alledge / of Circumcision to haue beene a figure off baptisme, sufficient to deliver yow oute off the nettes / vvherwith yow snare yowr selfe. For albeit yt bee a figure off baptisme: yet yt is aceremonie/ and a principall parte off the ceremoniall lawe: and yowr answer is generall againste all reasoninge from the ceremoniall lawe/ vnto that which is established vnder the gospell. Therfore I vpholde still/ that yovvr answveres here, and in other places/ tende to spoile vs off diuers pillers, and principall buttresses off our religion.

Diuis. 8. pag. 169. Where he saithe/ he condemnethe not other churches, which haue appointed other orders of electing pastors: I reporte me to the reader/ whether the wordes be generall/ and vvhether the reasons he alledgeth for that purpose/ be likwise. Vether can the D. shewe any reason why in Geneua/ vvhy in vvhole Dominions in Germanie/ Why in Scotlande / in Fraunce also in the tyme off their peace/ this order off election by the consente off the people/ shoulde bee good/ and pernitious in England. Which notwithstandinge owghte to haue bene shewed/ if there be anie.

Cap. 5. pag. 170. I expounded the worde ovvght, as reason vvhereoff the lawe is founded/ and experience vvhich is often times the interpreter off the lawe/ tawghte me/ to shewe that vvhere the consente off all

can

cuill not bee vsed there the thinge shoulde passe/by the moste parte of those which haue interesse. And where yow affirme/that lawyers doo saie, that that sentence is to bee vnderstanded of compartners, or ioynte tenauntes in fame howse, or possession, and not off the interest off bodies politicke. I am well contente they be interpreters of the lawe which they professe/and therfore iff that be shewed me/I will reste in that interpretation. But the reason assigned/that it seldome commith to pas that they will all consente/semethe not so stronge: consideringe that there is not so great violence doone vnto the wordes off the lawe/which may not be founde in other places/if by the worde all, the moste parte be vnderstanded. Especially when although they all doo not agree: yet all haue had free voice in that matter.

And where yow saie/that euen that lawe admitteth diuers exceptions: that is not materiall. For I laie not so muche weighte of this sentence/as thowghe the cause should rise/and fall vpith it. I mente that as much credite mighte growe vnto the cause by this/as by a prouerbe which is trewe for the moste part: off which kinde off reasons not onely oratores/but the scripture yt selfe diuers times vseth. And therfore if I gaine by this lawe/that the ordinarie choise off ministers/ought to be by the people: I haue that I loked for. But yt is to be obserued/that where the Answere faulte vpith me/for mitigatinge the necessitie off the worde ought, by this exception if it maie be: he notwithstandinge alledgeth fowre exceptions, wherby the necessitie which he saithe that worde importeth/is quite ouerthrowne. And if those condicions be trewe: then be like I did well vnderstande the worde ought, the vnderstandinge whereoff he can not aforde me. Yt is well you be no lawier. For yowe that are so liberall off a dinners talke/as to tell vs off many together, and many severally, with so many exceptions to so smale pourpose: if yow had beene studied that waies/woulde haue troubled vs all. for then yt is like vwee shoulde haue had alwaies Cesar/for Christe/and Paule the lawier/for Saint Paule the Apostell.

Pluribus vt vniuersis, pluribus vt singulis.

But marke vvhat a trymme waie he hathe founde/to prowe that the whole parishe chuseth when/the bishopp onely chuseth: that they are willinge to haue hym/whom they are compelled

whether they vvill or no/to receiue. Yea and not onely that/ but that euery minister is chosen by the whole realme, that is to saie by those which neuer saw him/nor heard off him. But hath he forgotten firste that it is our controuersie/whether the parliament haue doon well/in establishing off suche an order off makinge ministers. and whether this egge off the bishoppes election/ laied in popery/could by the sitting vppon off the Parliament(although neuer so godly)leese the poysoned nature it had before. If that bee not agreed/this deuise that the people chuse when the bishop, bee because yt was so ordeined by all estates) serueth not. This libertie as hathe bene shewed/is a peece off the libertie which Christ hath purchased vnto his churches/ by the sheddinge off his precious blood: wherin they ought to haue stood/ and which is no more lawfull for them to alienate/ or set ouer to others: then to giue awaie the inheritance of the kingdome of heauen/wherunto this is annexed.

Moreouer we speake off an election/wherin consente is to be gyuen/as ofte as the church is destitute off a minister: and he off consente onto gyuen for euer. We off an election which is passed/by all the howsholders off euery church: he off that vvhich vvas passed/by a fewe burgesses in the vvhole realme. We off a free election: and he off an election wherin yt is by yowr leaue/against yowr will. Now the Papistes may clap their handes/for against all the argumentes that Maister Caluin/ Beza/Bullinger/Zuinglius/and others bringe to proue/ that the church ought to haue right in the election off their minister/and that yt belongeth not to one bishopp to choose a minister: they may answer/that the bishop chuseth not but the church/ yea the whole realme. For the prince/ and the people/ and the vvhole lande haue giuen that powre vnto the Pope/ and the pope to him: so that what soeuer is doon in that election by the bishoppe/ is doon by the people. But see howe I forget my selfe/ which alledge this vnto him as a greate absurditie/ whose case in this question/ is all one with the Papistes: yet euen with him/it shall be sufficient to vntie the bande, which wee haue bounde our selues with, onles he will haue the election still continewe in the Popes handes.

And in deede he calleth vs heere/to the consideration off our

symnes:

ſtinces: wherby wee haue thus prodigally waſted/ and gyuē into the handes of ſtraungers/ the liberties which were bowght with ſo great a price. And wee haue better cawſe to thinke the contrarie off them/ for ſowche as the Anſw. lawgheth vs to ſcorne/ and woulde make vs beleue that wee conſente to elections when wee are aſleepe/ that we chuſe thoſe/ whom wee refuſe: and ſo o-ther eatinge the kernels/ he maketh vs not a dinner/ but a feaſte with the ſhels.

To all thes accuſations off the A. wherby he chargeth the ciuill elections off bodies politike/ if I ſhoulde anſwer that The diſorder off the biſhoppes election is ſuche, the peace with Sathan/ and ſynne/ and contention with all goodnes that hath/ and dothe doth iſſue by them into all the partes off the Realme/ ſo horrible/ the ambition of the perſon ſtandinge in election ſo ſhamles/ the corruption off ſome/ the partiall affection off others to their kinſfolke, their ſeruāts/ their ſeruāts freēde/ the careleſnes of others/ in ſome the wāte of ſufficient knowledge/ in other ſome of ſinceritie/ and pureneſ of doctrine/ to be ſhorte in all the wante of dewe conſyderatiō of weightynes of that miniſterie/ is ſo apparente: that as that manner off election for neceſſarie cawſes/ is altered in the beſt ordered churches in Europe/ ſo it is to deſired to be altered, in the churche of Englande/ by thoſe which be wiſe, godly, and learned, and by thoſe which loue the godlie quietnes, and proſperitie off the churche: and that experience trieth that thoſe are the worthieſt miniſters/ moſt apteſte to ſet forthe the glorie off God/ maſte profitableſte for the church/ which are choſen with the conſente of the people: I ſaie if I ſhoulde anſwer thus/ I dowte not but all the worlde will witnes with me/ that I haue inſter cauſe thus to ſpeake off the biſhoppes elections off miniſters: then the A. hathe to ſpeake ſo ſlaunderouſly/ off ciuill elections made by conſent in townes/ and cities. God be praiſed this cauſe off diſcipline wee mainteine/ hath bene/ and by Godes grace ſhalbe vpholden/ withoute towche off any lawfull eſtate/ or forme off gouernment off commen wealth: but yrappeareth that the Anſw. can not maintеine his cawſe/ without open oppugninge off one off them. And therfore to keepe the biſhoppe in his throne/ downe muſte goe all elections by manie/ and by the

Diuiſ. 2. pag. 112.

same reason all trialle off controuersies by warre / all determinacions/and iudgmentes by warre/and in a worde the whole estate almoste off our commen wealth/muste bee remoued. Now accuse vs off confoundinge the commen wealth / which yow are neuer hable to proue: here yow are taken in the verie acte doinge/ not by conclusion/or implication/but by a plaat/and directe affirmation. I do whte not that wise men doo see yowr folie / which beinge so vnskilfull of the gouernment of the churche/the knowledge whereof you doo professe: will take vpon yow as Phormio vnto Hanniball/to prescribe what forme of gouernemente / muste be vsed in the commen wealth. And if it were not besides my profession/I coulde shewe that it agreeth moste bothe with the definition of a cytisen/which those giue which handell this matter/and with the practise off the beste gouerned cities / that the cytisens should haue this interesse off choise off their Maiores/ and Bailifes: confirmed by experience off dawngerous seditions/ and seperatiõ from the cõmen wealth / which haue happened by abridginge the people off this/and suche liberties. But for somuche as yt belongeth be not vnto a diuine / to medle with those/ but to contente him selfe with what forme off gouernemente soeuer (so it be lawfull) thowght good to those/to whom the orderinge of that doothe perteine: I leave to speake of that matter. But a man maye smell the D. farre off. For this is put in for defence off that spoile/ which he / and others by vntrew surmises/moste vnnaturally made in the vniuersitie / when to thende the Idlenes/ couetousnes/ and ambition of certeine might be the more secure/ and without checke they by their longe/ and crooked talones / sesed vpon the authoritie off the Vniuersitie Senate.

But because he casteth so scornefully awaie / those reasons which are alledged by me: I would knowe what he will answer to Maister Martyr/ who vseth the same reason I haue here/ saying that it is no meruaile, that the church hath this righte to chuse her ministers: seinge the ciuil lawes doo giue this powre to incorporate townes, to chuse their Physicions, and Scolemaisters.

Vpon 1. Cor. 16.

Where he saith/ that the multitude is for the moste parte ignorant, earelesse

vnrules, and oftentimes euill disposed, and commonly led by affection, hatred, feare, &c. There is no vice which anie one off the churche is subiecte vnto/but the bisshopp is subiecte vnto the same. Whether is there any affection enemie vnto a good election/ wherоff the bisshoppe is not liker to be ouercomed: then either the whole churche/or the greateste parte theroff.

What neede this goinge abowte the bushe? I speake off the visible churche/ called by the preaching off the gospell: not off those whose callinge is yet hydden/and folded vp in Godes electiō. And of those I saie/ not as yow (for what can yow elo doo?) vntrew why reporte/ that they can not erre in chusing their pastor: but that they are not such: ignorant dotterels/as yow woulde make vs beleue/ād such as haue no taste to discerne betwene good and bad/ holie and vnholie. And this knowledge/ and discretion off good and euill/ is not onely in those whiche are effectually called: but in those also vvhich haue onely the outward callinge/ without the spirite off sanctification/ and adoption off the children off God. So that the pretence off suche ignorance as yow speake off/ can not fall into anie whiche are off the visible church off God. The D. coulde not hale in the corrupte interpretation off the pope in this place/to helpe to make vp his answer/ but he muste ascribe a notable vntrewthe vnto me/that I shoulde goe abowte to proue, that the churche can not erre in the election off the minister. Where haue I pretended any suche thinge? or what neede haue I to proue that? As if I coulde no otherwise driue the bisshopp from this sole election/ onles I coulde proue that the people can not erre in their electiō: Or as if bisshoppes elections were without danger off error/so that he whiche will change them/muste be driuen to seeke for suche electors/as no error can take holde off. And iff any barres were stronge enowghe/to kepe yowr tonge from this vntrew dealinge: my wordes which followe by and by after/ wherin I confesse the church maie erre, had beene sufficient to restraine yt.

Againste my reasons here be bare wordes/that the pastors are neuer the worse loued, that are thruste vppon them. I coulde haue as well as yow alledged the experience in other places/ if all men Diuis. 3. pa. 172.

coulde haue seen yt: and haue referred them to the manyfolde stri-
ues in lawe betwene the pastor/ and the people in our churches.
How often shall I tell him that the papistes are not the churche/
nor off the churche off Christe: and therfore not to be suffred / to
haue to doo with the election off the minister: this needed he not 5
to haue asked / if he had had his (to be shorte) which he repeteth
so often/ in any commendation. He asketh / whether men allwaies
continue in loue, off those whom they haue chosen. yt is easier to continew
loue/ where loue is: then bothe to fal into loue of him vvhom they
coulde not awaie with/ and also to continew the course off that 10
loue still. And if the not seruinge off their affections, breed hatered towar-
des him whom they loue: yt will muche more make yt flame againste
him/ againste whom yt was before kindled.
But still the A. imagineth off the churche as off dogges / and vv-
Mat. 7.6. hich receiuinge meate at the hand off their pastor / turne againe 15
vpon him/ and ret him: and not as sheepe vvhich heare the voice
10 Iohn. off their pastor. And althowghe there be some hypocrites vvhich
4. doo so: yet all the church doth not so. And therfore for their sakes/
and for the giuinge the deeper roote off loue in their hartes to-
wardes the pastor: yt is meete that this waie off free consente 20
shoulde be taken. As for the Hypocrites/ vvhen they shall ceasse
to loue their pastores/ for rebukinge their faultes: that shall be to
the encreasse of godes glorie. For somuch as they are by so muche
more inexcusable before God: as they haue refused his admoni-
tion/ whom they them selues chose for that purpose. And not 25
that onely/ but the hatred conceiued off that dewtie off the mini-
ster/ shall be bridled/ and holden in rather by the remembrance
off the iudgement/ vvhich he once in token off good will gaue off
him. For euen the earthely / and naturall man hath this in him/
that whom he hath once loued: hym if he hate afterwarde / on- 30
les yt be for some thinge apparantly worthy off hatred / he will
be lothe to vtter it. And althowghe for that his maners please
him not/ he can not loue him: yet leste he shoulde appeare incon-
stante / and deceiued in his choise: he will pretende to loue him
still. So that the consente off the churche in the election of the mi- 35
nisterie/ beinge profitable vnto the godlie / and those vvhich are
trewe sheepe/ that their loue maie abounde towardes their mi-

nister

nister/ and in respecte off the Hypocrites/ and goates/ that they maie be more inexcusable before God/ and lesse hurtefull to men: thes reasons stand still vntouched off the A.

Yt is an easye thinge for M. S. Which neither proueth/ nor improueth any thinge by scripture/ to aske *by what scripture I proue, that if the parishe choose an vnfit minister: the ministers, and elders of the churches should aduertise, &c.* The scripture I proue yt by yo/ that Saint Paule when he teacheth that all the faithfull are membere off one misticall body off Christe/ which owghte to haue a mutuall care one off an other: laide the foundations off this politie. for as in the bodie off one particular church/ euery faithfull man cõpared with an other in the same/ is a member one off a nother: so in a more generall bodie off a whole Realme/ euerie particular churche cõpared with other/ is likewise member of them. therfore as nature teacheth my hande to helpe the disorder which is in another parte of my bodie: so the spirite of God owte of his worde/ throwghe a fellow feelinge teacheth one churche to stretche owte her hande/ to put a waie as yt can/ the euill which yt seethe approche vnto another. And therfore when the scripture willeth that one shoulde admonishe another/ it is not onely a commaundement to euery singular man/ towardes his fellow: but also to one whole companie/ towardes another societie. Diuis. 4: pag 173. Rom. 12. 12.1. Cor. Rom. 15. 14. 1. Thes. 5. Heb 13.

And off this care extended so farr that one churche hath sente to admonish another/ wee haue example in the epistle to the Corinthes: where the Macedonian churches sente their embassadors with Saincte Paules Epistle/ bothe to moue the Corinthians to liberalitie towardes the poore/ and to receiue that which was giuen by the churche vnto their vse. And this maie serue to proue/ that one churche owght to admonish be a nother: and therfore also those which are nexte/ as those which are fittest for that pourpose. 1. Cori. 8. 23.

That from the admonitiõ off the churches, yf it meete to come to smoothes, if the iudgemẽt off the churches be contemned: maie be shewed by proportiõ/ from the place of our Saiour Christe in Saint Mathew. For as when one brother is not moued with the admonition of two/ or three/ the matter muste be referred vnto the churche/ to see whether the maiestie of it will mouche him/ whom Math. 18:

the

the authoritie off twoo or three wolde not: euen so it is meete that the church/that maketh lighte off the iudgement off twoo or three churches / ſhoulde be preſſed vvith the iudgementes off the dioceſe or prouince / as ſhall be in that behaliſſe aduiſed. And if I were in this poincte deſtitute off the worde off God: yet the naked examples off the reformed churches/ owght to weighe downe a popiſh cuſtome.

And that the magiſtrate owghte to laie to his hande, if the admonitions take not place: it is manifeſte by the reaſon which is alledged. I haue looked maiſter Zuinglius Eccleſiaſt. ouer, and ouer againe. The ſumme wheroff is/ that none ſhoulde take vpon hym any miniſterie/ wch is not called of ſome churche/ ad of the miniſters nare abowte / contrarie to the practiſe off the anabaptiſtes: which entred into all churches / and ſometime put the paſtor beſide the pulpet/ from vvhich vvhether yow/ or vve be ſnrther/ let the reader iudge.

Where yow ſaie/ that I forgett my ſelfe which ſuppoſe now the churche maie err, that ſaid before yt was ſpirituall, and iudgeth all thinges: if yow coulde forget this vntrue dealinge/ I remembred my ſelfe well enowghe. Thes cauilles which come ſo often / without any colour off trewth/ are viterly vnworthy off anſwer: but as I haue ſaide in another place/ requite rather a cenſor / then a diſputer. Howbeit becawſe there is nothinge ſo vnſaverie/ which ſome taſte maie not be abuſed by: I haue anſwered yt before.

There is nothinge ſo eaſie which is not harde/ to him that is vnwillinge. And therfore the Aſſ as Salomons ſluggard, ſaith that the Lion whoſe delighte is in the foreſte / and in the wildernes/ is in the highe ſtreat, or in the burſe: that is to ſaie / maketh difficultes wher none is. And as this partly cometh of his vnwillingnes: ſo diuers of thes queſtions (if he doo not diſſemble) come of wante off knowledge / not onely of the gouernemente of the churches nowe/ but off all auncient tymes. For he aſketh/ who ſhall complaine off the faulte committed in the election, to the churches byt if the elders to vvhom that care eſpecially appertaineth/ doo not: others owght who that diſorder offendeth. Ther needethe no calling together, and therfore no danger off tumulte, diſorder, confuſion, charge.

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prou 22. 13.

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charges, partes takinge, runninge vpp and downe, losse off time, off sute, quarels: yt is enowghe that yt be doone by the eldership off the churches and if were nedfull to haue the churches/ whole consente: it might be doone in ordinarie meetinge for the seruice of god/ wi-
5. thout anie of those thinges which the D. imagineth. The churches maie admonisshe by their seuerall/ or cõmen letters emõgeste thē. But aske me not who shall carie the letter/ what he shal haue for his paines/ whether he shal ride/ or goe a foote: whiche yow might as well/ as those fonde questiõs which you haue moued.

10. It is meete the prouinciall Synodes be certeine/ and standinge/ as often also as maie be conuenientlye: and it was ordeined as I thinke in one of the Africane Councels/ that their shoulde be at the leste/ twoo or three euery yeare. So there shall be as spedie prouision off a pastor for the churche/ in suche cases off
15. differences as now when they be without a pastor sir whole monethes. For the questions who shall summon the Synodes, and in what place they shall be holden: they perteine not to this questiõ/ onles the A. will haue no Synodes at all. for if he admitte them: the sumoner/ and the place which are meete for the assemble generally/ and
20. for the decidinge off all causes which fall into the consideracion off the Synod/ are meete also for this cause. And where he asketh what if the prince doo not his dutie: then yt is as if there were no godly magistrate/ then yt is with them as if suche a disorder shoulde happen vnder an vnchristian prince: and then the people
25. shall perish e in their sinnes/ but their bloud shall be required at his hand. But still the A. seethe not how bee reasoneth against hym selfe. For if none of the bishoppes off the foresaide parishes/ none off the elders/ neither those bishoppes and elders which emongeste the reste/ and in the name off all are chosen as the
30. flowres oute of the prouince/ and sente to the Synode/ nor the magistrate/ I saie if none off all thes/ nor all thes together doo their dutie: how shall we thinke that the bishopp will doo it. And iff hee doo yt in appoineringe a fitt bishopp for the parishe/ and the parishe will not admitt him/ but take one which is vnmeete off
35. their owne choise: what remedy hath he/ when he is forsaken off the magistrate. Thus as shortly as I coulde/ I haue answered this legion off questions: and if my answer in speakinge off thin-

ges so commen/be tedious: take thy selfe good reader vnto the
3. which meruelleth at them/as if they came oute off India.

Where he saithe/I thus appointe the Prince a good office: I haue
shewed that the scripture appointeth yt/ and not I: and it is the
moste honorable office which the Prince can haue/to see the chur-
ches be kepte in good order: nether taketh yt any thinge from
the royall estate that he muste obey/and serue the lorde. And w-
here he saithe/by this meanes the Prince muste stande, and loke on all this
while, and in the ende laie to his hande: I answer / that wheras thes
waies off admonition by the churches/and Synode are sente be-
fore his authoritie: yt serueth not onely for the ease off the magi-
strate/whilest that after this sorte ofte times/ the difference is
ended before it come to him: but also agreeth better with the ma-
ner off Phisicke/which owght to be vsed in such diseases. For
that which may be conueniently wonne with a worde/ shoulde
not be gotten by the sworde: and that which maye begotten to
bee doone with conscience/ shoulde not be essaied by compulsion.
Nowr slaunder (that wee gyue no more to the ciuill magistrate, then the
papistes) so often repeted/is already/and god willing shall be mo-
re/apparante. Yt is also a notable/ and an impudente slaunder/
that the Magistrate muste onely at the cõmaundemẽt of the seniors, execute su-
che lawes as they haue deuised: wher as wee holde/that if al the bis-
hopes/and elders in the realme/woulde decree vnlawfull thinges/
the Prince owght to make them voide: and that he may/and owght
to punish be all ecclesiasticall persons/which walke disorderly. Li-
kewise yt is a fond dreame/of surcharginge the Prince with thes mat-
ters: as thowgh the Princes authoritie / necessarily derined vnto
diuers in every shire/for other affaires off gouernment/maie not
likwise depart also this care vnto them.

Therfore if yow haue no better exceptiõs then these: I am not a-
fraied/stil to cõmit my reasons to the iudgement/ not onely of the
godly/vvhich rest in authoritie of the word/but euen off the wi-
se/and reasonable man/which maketh his account of likelihoodes.

Chap. 6. pa. 165. Thes highe wordes/that he remembreth no learned writer new nor
oulde, which denieth that there were fewe professors of the gospell in the
Apostels times, in respecte off those professe nowe: what haue they beside

a crab

& craft: And in respecte off the owlde writtres/ yt is absurdly saide. For howe coulde they compare the nomber of the professors of
our times, with those which were in the primitive churches/ onles
they shoulde prophecie: seinge they were dead long before. And
5. maketh yt for yow/ if the newe writers doo not denie this: Iff it
be no good reason from the scripture negatively, in those thinges which
yt professeth to speake off: is it good from other writers/ and frō
one parte off them/ in thinges which they make no profession off.
I looked therfore yow shoulde have browghte some/ which by
10. affirming that yow saie: might if not make it true/ yet at the leste
seeme true. I could off yowr chalenge take occasion/ to bringe all
the peregrination off Sainct Paul/ declared in the Act. Epistles/
and especially in the 15. Rom. drawen to my hand/ by which ap-
pearethe that he for his parte onely/ had caused the Gospell to so-
15. unde in more then halfe off the worlde. I coulde also fetche in
Euseb. and Ieroime/ which testifie what the other Apostels did Lib. 3. et
for their parte. I propounded that which I saide without proofe, Iero. ad
because the thinges are manifestly knowen/ and suche as can not Marcell.
be denied: yow affirme withowte all proofe that in controuersie/
20. and whereuppon yowr cause in yowr iudgement dependeth/ that
no one parte off the worlde, no one citie, no one the leaste towne, receiued the
gospell wholy in the Apostles time.

If I shoulde suffer yow to goe awaie with this greate/ and
vngrounded sainge: yet therby can not be concluded/ that there a-
25. re more Christians nowe in a parte off Europe, then was throwghoute the
worlde in the Apostles time. But I require proofe of that yow set dow-
ne so precisely/ not onelie because I thinke yow can not warrāt
yt by any: but also because I haue somewhat to excepte againste A&s.
30. yt. For yt maie appeare that Samaria did wholy receiue the go-
spell. For beside that yt is recited/ that vvith one accorde the mul
titudes gaue heede vnto that Philipp saide: S. Luke declaringe
in the 10. and 11. verses/ that all that vvere in Samaria from the
litle to the great/ vvere bewitched vvith the inchaunmentes off
35. Symon: addeth in the 12. verse/ that vvhen they beleued they
vvere baptised. This having relation vnto that vvhich goeth be-
fore/ vvhich is that all were abused by the magycian: yt followeth

9.Luk.53. 4.Ioh.9. that the whole cytie receyued the gospell. Wherunto maie be referred the emulation betwene Jerusalem/and Samaria: wherby yt came to passe that the gospell thruste ouste off Jerusalem/was both easelier/and more generally receiued in Samaria. Lykewise that yt is saide in the 13. verse/that euen Simon him selfe off al other moste vntoward/ beleeued: and that in the 14. ver. that Samaria had receiued the vvord off God, and not many in Samaria/as he speaketh off other places/ where the Gospell was but in parte receiued. Yf one excepte/that it is not like euery singular person turned/ at the preaching off Philip: I answere that in suche streighte signification of all/there shall be at this daie founde no kingdome/and almoste no citie which hath receiued the gospell. But if the whole profession off the gospell/ be estemed off that which is doone by the bodie/and state of the cytie: yt seemeth that the wordes off Saincte Luke will beare owte/ a whole/ and generall profession at the leaste off the moste parte/ which yow denie. And yf it be trewe that Euseb. vvriteth/we haue a manifeste testimonie off the whole receiuing off the gospell in the citie off the Edissens/which was wonne vnto the Gospell by the preachinge off Thaddeus / sente to kinge Agbarus by Thomas the Apostell: off vvhom yt is vvritten/ that he browght all to the knowledge of the gospell/and that the vvhole citie of the Edissens, hauing at that time giuē her name vnto the profession off Christe, so continued vnto the time wherin Eusebius vvrote.

Act.8. 51

Act.14.1. & 21.& 17 4.

10.

15.

2.li. 1. ca.

20

25

Where yow vvoulde seeme to saie some great matter / when yow add not at Ierusalem: yt is asmuche as if yow shoulde say / that no towne receiued the gospell/because Jerusalem the moste murderinge towne in the whole vvorlde/did not: vvhose rebellion/ and forit destruction/ beinge foretolde off our Sau. Christe/muste needes follow. For touchinge the Apostles abode there/it was not for the hope off any plentifull harvest to be reaped in that cytie: But partly for that the Jewes / vnto whom they were sente to preache first / had their concourse thether from all corners of the worlde: partly to fullfill the prophecye/ off the sounde of the gospell from Syon/ into all partes of the worlde: and thirdly to prepare a readier passage / for his heavy iudgementes to

30

35

Esa.23.

come

come vppon that cytie.

That also also which yow add/that the tenthe parte off the inhabitans off Ephesus, Antioche, and Rome, was not Christian in the Apostles times: is onely saide/and it is muche for yow to speake so largely off the tenthe/not hable to proue the fyueth/or thirde. And although we yt can not be certainly knowen/what nomber of beleuers were at thes places: yet it maie be by all likelyhood shewed/that it is vnitewe especially off the twoo first. Of Antioche wee reade/ that when they which were scattered by persecution moued in Ierusalem/preached there; the hande off the Lorde vvas vvith them, and a great nomber beleuinge turned vnto the lorde. And in the 24. verse yt is saide/that at the preachinge off Barnabas/there vvas a great multitude added vnto the lorde. And yet in the 26. verse yt is declared/that afterward Barnabas procuringe Saint Paules commynge thether/they bothe togethere abyding there by the space off one whole yeare/tavvght a great multitude. Here is mention off three great multitudes/which at seuerall times were turned vnto the lorde in that cytie: and how dare yow yet saie/that all thes were not the tenth parte? Of Ephesus also it is written/that the fruicte off S. Paules preaching there by the space of twoo yeares/was so greate/that the bookes off those which had exercised curiouse/and vnlawfull artes/vvere bourned in the sight off all men: which coulde not be doone without great daunger vnto the church/onles the greatest parte off the citie had beleued. Which maye yet more appeare/for so much as Demetrius the siluer smythe/affirmeth that the arte of makinge shrines, and Dianas temple, vvas in danger to be set at nothinge.

Act. 11. 20. 21.

Act. 19. 19. ibid. 27.

And as the A. is to narrow/in esteming the fruicte of the Apostles preaching/accompanied with suche powre off miracles/ and diuersities off giftes off the holy goste/wherby were gathered greater nombers off professors off the gospell/then nowe by the simple preaching off the worde: so in his accompte off the nomber off professors off the Gospell now/he is marueilously lauish be. For where are those whole contreis, nations, and kingdomes wa-

which professe Christe? If he take in the Papistes to make vp his reckninge/they will not be receiued. For wee speake off the churche off Christe / and off those which imbrace the gospell: and so himselfe had put yt in his answer to the admonition. The papistes therefore/which pretendinge the name of Christe/persequute the gospell/are the Synagogue off Sathan/and must in this accounte off Christians/ be shut owte: howsoeuer by changing off the professors off the gospell, into those which professe Christe, yow woulde seeme to winde them in The mixture which was in the Apostels tymes/off professors off the gospell/with those which were professed enemies vnto yt / beinge yet in those kingdomes yow speake of: yow are so farre from shewinge/that the multitude off professors off the gospell in Europe/ is greater now then yt was in then in all Asia/Africke/ and Europe: that yow doo not so muche as shewe/that the nomber off Christians in Europe yt selfe/ is nowe greater then in time off the Apostles.

When it is saide/that the whole church assembled for election: all men knowe that therby is ment, that particular compasse off professors off the gospell/ which dwellinge nighe together/make one assemblie: and therfore that yow write off the impossibilitie, off gathering all the church scattered throwgh out the whole worlde into one place, is but a meere dalliance. Now sate/ they might well meete withowte confusion in the Apostles times, which can not be nowe: the reason yow assigne/ in the fewnes in one place off the professors then, and multitude now. Althowghe yt be graunted that there are moe nowe in the cities / then were then: and that be geuen yow too/that the multitude owghte to chaunge the forme off electiones (neither wheroff yow are hable to shewe): yet yt still falleth owte against yow. For allbeit ther be moe professors in a citie then were: yt followeth not/ that there are moe belonginge vnto one assembly/then there were the. Wherin I wil goe no further/ the to the exãple of the church / which yow alledge to haue chosen the deacons: vvhere coulde hardly be lesse then sixe thowsande persons/seing that at the second sermon of Saincte Peter/there beinge fiue thowsande/it is affirmed afterward that multitudes off men/and weomen were added. Now where shall yow haue

4. Act. 4.
5. Act. 14.

lighly/

lightly in the cities vvhich profesſe the goſpell/ one onely churche of ſo many thowſand perſones: cõſidering that for the greater cõmoditie of meeting/and gouerning the whole maſſe off Chriſtians in one citie/yt is deuided into ſeuerall churches / as it were flockes into ſeuerall feedinges. And if yow vvoulde haue proued any thinge / yow ſhoulde not haue conſidered howe the nomber off Chriſtians are increaſed in their cities: but howe they are encreaſed in their churches. And ſo yow ſhoulde haue founde that by your owne reaſon/the elections in the time off perſequution/ owghte rather to haue bene made by one / and the electiõs now/ by many: ſeinge in perſequuted churches/for vvãte off the commoditie off diuiding them ſelues into proportionable aſſemblies: the nomber beinge more/the danger off tumulte/ and confuſion/ muſte by yowr owne ſayinge be greater.

Now ſaie yt is a verie good reaſon/ that becauſe the churche was vnder the croſſe, therfore yt was few in nomber in comperiſon: but yow anſwer not the auctoritie which I alledged / touchinge the encreaſe off the children of Iſraell/more vnder the croſſe/then in proſperitye. The reaſon yow add/off *many hypocrites in the peace of the churche*, hath ſmall force. For that there are in perſequuted churches manie hypocrites/ maie appeare by the Iſraelites/which bred in perſequution/made often rebelliones in the wilderneſs: likewiſe by the complaintes off S. Paul / that al ſoughte their owne not Chriſtes/ that al were turned from him. Exo: 1. 12. Phi. 2. 21. 2. Tim. 1. 15.

That *one example onely* / is hable to ouerthrowe that vvhich yow put ſo generally : yet yowr one *example off* Londõ. is not hable to confurme your pourpoſe yt ſerueth yow therfore for a pinche at the citie / and for no reaſon off yowr cawſe. And albeit the backſlyding from the Goſpell / was throwgh the realme verie horrible in Queene Maries daies: yet there is no cauſe to picke Londõ owte as the worſte/ſeinge there were great nombers there/ which vvith haſarde off all they had/ and of their lyues/ frequented aſſemblies vvhere the worde off God was truelypreached/ and the Sacramẽtes purely adminiſtred. the like meetinges beinge rarely founde in other places/no (to our owne ſhame be yt ſpoke) not in the vniuerſitie/where of moſte righte/they ſhould haue beene.

What

What gaine yow by that the churche was diminished in Ierusalem? seinge the decrease of one churche/ was the encrease off diuers o-ther/ wherunto those off Ierusalē adioined them selues. Therfore yow conclude not well/ in sainge that particular churches by persecu-tions are diminished, because one churche off Ierusalem was so: no more the yow can saie/ that a man hath a white head/ because he hathe o-ne white heare on his head. but I maie rather saie/ that by per-sequution the particular churches are encreased/ for somuche as Samaria/ and other churches were by that flighte of Ierusalem/ partly adorned with teachers / partly augmented in disciples. And therby is confirmed that I haue set downe / off the mervel-lous spawne off the churche vnder the crosse: bothe because e-verye one dryuen from Ierusalem / was as good seede which browght his hundreth/ or fifte folde: and for that after Ierusa-lem was delivered of that birthe/ she conceived a gaine/ and bro-wght forthe (as maie appeare) a greater nomber then before.

21. Act. 20

What are my wordes wherby I affirme/ that the churches in time off persecution meete often, and kepe together? yt is that I precisely denie. Verely this is too homelie rhetoricke/ to affirme I saie/ that which I manifestly denie. And althowghe it be more clearer then the sonne/ that a smaller nomber maie better knowe one a no-ther/ then a greater: those which dwell nere one to a nother/ then that dwell farre of/ and scattered: those which meete ofter/ then which meete seldomer: yet the A. dowbteth not to saie/ that the contrarie of this is a knowen trwthe. Wher he alledgeth for pro-fe/ the often conference, and triall off euery one before they be received: For the firste/ yt maie be easelie vnderstanded/ that seinge yt is daun-gerous for them to meet together/ godly politie doothe teache them/ to breake their companies as soone as they maie conueni-ently. And therfore the publicke action ended/ off preaching/ pra-yinge/ and receiuing the Sacramentes: the conference which may be/ and is commonly in the churches peace/ one with another/ throwghe feare off the daunger/ which maie come off being see-ne many together/ is cut off. As for the knowledge by triall off those which are receiued into the churche/ if he knewe that yt co-methe onely off the reporte off twoo/ or three/ which giue testi-mony off those which are to be receiued; and that yt extendeth not to any

to any vnderstanding gyuen to the churche / off his gyftes either
off teaching / or gouernment / but onely that here a faithfull man
I saie if he knewe thes thinges / or knowing the woulde acknow-
ledge them: there shoulde be no cause vppon confidence off that
5. triall / to fasten such knowleige one off a number, in a churche perfyted.

Before I further answer the D. reason / touching the chan-
ge of the manners of the Christians in times off peace / from that
they were vnder persequution vnderstand good reader / that this
is the very reason off the arch papist Hosius / against the electi-
10. on off the church: which affirmeth that there is greater grauitie /
and constantie in the Christians vnder persequution / and therfo-
re that this manner off election by the bishop / was brought in.
nowe to Hosius / and the D. I answer / that when wickednes
breaketh into open actions / then they are no more Hypocrites /
15. but openly wicked / and suche as ought not onely be taken heed
off: but without speedy amendement / remoued. I graunte yt is
no shame to the churches to haue Hypocrites / for asmuche as the
iudgement off man can not discerne them / and off them and no-
ne other is the parable off tares / vvhich forbiddeth weeding vn-
20 till the daie off harueste: and they are onely those which can not be
rooted owte. But to saie that beside those which are corrupte in religion,
yt is full off dronkardes, whoremongers, &c. Yt is more then euer S.
Paule reproched any the moste disfigured churches / he wrote vn-
to. For how manie suche persones as be founde in her: so manie
25 botches hath she / which doo not onely staine her bewtie / but put
her in hazarde off her liffe. And if Saincte Paule for one vncleah
person / thowght that all the Corinthians had good cause of mo-
urning: ryuers off teares in euery mans heade / are not sufficient
for vs to bewaile / the estate vvhich Maister D. telleth vs wee be
30 in: which by his saying / haue fewe sober / fewe chaste / &c.

I leaue to the reader how euill the three plates off Saincte
Mathew / are patched vpp together: and how there is neuer a o-
ne off them / vvhich proueth that he taketh in hande / that there
be in the churche open offenders / which can not be rooted owte.
35. I giue warning onely to the simple reader / that the A. beinge
deceiued in interpretation off the parable off the sower / doo not
also deceiue him. For there is nothinge les ment / then that where

Diuis. 2. pag 177. Hosius de Sacram. ordinis cap. 54.

Math. 13. 29.

1. Cor. 5. 2

vnfruictefull, the worde profitable, three doe the contrarie, vvhich is both
common / and vncomfortable: onely he ſheweth / that off
fowre kindes off hearers / one onely receiueth fruict: but off
the nomber off thoſe which heare fruictfully / or otherwiſe / not a
worde. And it maie be for anie thinge our Sauiour Chriſte ſet- 5.
teth downe / that in ſome places / that one ſorte of men vvhich
heare vvith fruict are moe in nomber / then all the other three
vvhich heare vvithout fruict. If wee ſhoulde ſaie that there
is no church vvhere ſuche faultes be / or that for ſuche faultes
we ſhoulde make a departure from the church: thes charges off 10.
Anabaptiſtrie vvhich ſounde ſo often / and ſo full in your mouth: /
mighte have place. But that is to an Anabaptiſticall cauil to ſaie / that
the multitude and ſwarme off knowen / and open faultes / argue
wante off good gouernment / and wholſome diſcipline in the chur-
che; yow are neuer able to ſhewe / nether yowr ſelfe by argumēt / 15.
nor owte of Maiſter Bull. or any other godly writer. Shall there
be no ende off thio vnfaithful dealing? Where in a ſyllable ye
yt ſaide / that the goſpell cannot be ſyncerely preached where great cor-
ruption off maners dooth appeare: yet whileſt yow confute thio / Yow
vvoulde make men believe that vvee affirme yt. 20

When I ſaie there be no knowen drunkardes / or vvhore-
mongers in the churche: I ſpeake off that vvhich ſhoulde be / vnto
vvhich meaning the tenure off my diſputacion would have led
yow / if yow had bene willinge to follow. For yow oppoſinge
that for a bar vnto the peoples election / the effecte off my anſwer 25.
was: that yt is not meete to take aduantage off thio / that there be
many ſuche dronkardes / and vvhore mangers: ſeinge they both
maie / and owghte either be browght to repentance / and ſo are
none ſuche as they were / or thruſte owte of the churche / ād ſo not
hinder the election. This my meaning was cleare / and the maner 30
of ſpeache if it had beene ſimply cōſidered / without circūſtances
reſtraining to this meaning / is ſuch / as the ſcripture doth admit.
1. Cor. 11. 16. As when Paul ſaithe / that the churches of God haveno couſtome
to cōtende: he ſetteth forth not that which alwaies cometh to pas
but what owghte to be alwaies. For it may be that cōtention may 35
cōtinew in a church many yeres: and yet it not ceaſe to be the chur-
che of God. The proſperite of the Goſpell / ſhrouded by authoritie

off

of the Christian magistrate/draweth by no necessitie vnto it/ſuch
the abundance of vvicked as yow ſuppoſe. for althowghe hypo-
criſie may be more then vnder perſequution/ yet knowen vvicke-
dnes/of whoredome/ dronkennes &c. may be eaſilier purged out
5. off the church/vnder a Christian magistrate. So that the ſwarme Pſa.101.8
off ſuche vvickednes vnder the Christian magistrate/ more then Pro.20.8.
vvhen there vvas none/is not the faulte off the time/ but off the
gouernere off churche/or commen vvealth/or bothe. As for hy-
pocrites/ I haue ſhewed that there is not ſo great daunger in
10. them: conſideringe that their owteward doinges are the ſame
vvith the children off God/and the difference is onely in the hart
te. Which althowghe yow denie: yet my reaſon drawne of the na-
ture off an hypocrite/yow doo quite paſſe by.

That vvhich yow call the proſperitie, might vvell be called Diuiſ.3.
15. the croſſe/and vvhip of the goſpell. yf it drewe ſuche a taile off ſyn- pag.178.
ne/as yow ſuppoſe. For if vnder a Christian Magiſtrate/ either
alwaies/or far the moſte parte/ not onely the nomber off hypo-
crites/but of bare faced/ad knowē wicked/ ſhoulde be multiplied
20. and not that onely/but the good themſelues ſhoulde wax wo ſo
that time might peraduenture after a ſorte/be called the proſpe-
ritie of thoſe. which profeſſe the goſpell. but how the goſpell may
be ſaid the to proſper/ which is ſo manie waies plucked downe/
I can not vnderſtād. And this is cleane cōtrarie to the ſentēces of
25. peace/which the ſcripture declareth. The Prophet as ſoone as he Nah.1.
had ſpoke of peace/ vvhich ſhoulde be publiſhed amōgeſt the Je- ca.15.
wes: addeth that Iuda ſhoulde then kepe her ſolemne feaſtes,
perfourme her vowes, becauſe the vvicked enemie off the chur-
che, vvas cut off. Wherby he doothe not onely ſhewe/ that the
30. ende off the peace of the church/ is to ſerue god more wholy then
before: but alſo that the peace gaue them more commoditie off
ſeruinge off God/ then they coulde haue in time of perſequution.
And if yow replie that ſo it ſhoulde be/ but it is not: the answer
is/ if it be not ſo/ yt is throwghe the greate/ and vnexcuſable faul-
35. tis off all/ and gouernoures eſpeciallie: vvhich hauinge moe mea-
nes to intertaine all godlines/ ſuffer it to goe to vvracke.

But that peace off it ſelfe is an aide to godlie increaſe/ and

confirmacion off the churche: yt to manifeste/ by that all the chur-
Act. 9. 31. ches in Iurie, Galile, and Samaria, beinge in peace vvere edi-
fied, and vvalking in the feare off God, vvere multiplied. Now
if they in the time off peace multiplied/ hauinge no further aide of
the magistrate/ then that he hurte them not: vvhat condemnatio 5.
shall yt be/ if our churches vvhich haue assistance off the magi-
strate/ cannot vpholde them in that feare off God/ but they muste
fall into suche riote/ as the B. supposeth? And if multiplying off
open wickednes/ and decrease of former godlines vvere so gene- 10.
rall/ and so incident to the peace off the gospell/ as yow pretende:
there is no cause vvhy vvee shoulde praie so earnestly/ and often
for it/ nai rather there shoulde be good cause/ off praying against
ste it. For when it is giue vs of God/ partlie for our ease/ and espe-
cially for the glorie of God in encrease of all vertue: the cheife par- 15.
te vvhich is the glorie off God/ beinge by yow shutte owte: there
is no cause vvhy vve shoulde praie for the other. Yowr reason
of hauinge a better sealinge in the time off persequution, then in the peace
of the gospell, is very insufficiete: especially to that yow vse it vnto/
off prouinge greater plentithe off knowledge in time off perse- 20.
quution/ then in peace. considering that those wicked which ne-
uer were in persequution/ nor haue that spirite vvhich is often
times sharpened/ and quickedned by persequution: knowe not-
withstanding the misteries of God/ as the children of God them-
selues. And althowgh the persequution shoulde giue some ad- 25.
uancement to knowledge that waies: yet it hindreth more otherw
waies/ in that it letteth the ofren meetinges to heare the vvorde
of God/ vvherby knowledge is bredde in that also povertie (wher
with it is cōtinually yoked) draweth many cares for this present
life/ for them/ and theirs. Likwise continuall feare they be in/ e- 30.
uen duringe the time of their meetinges for the vvorde off God
(enemie vnto the vnderstanding/ and puttinge to flighte the po-
wres of the minde/ vvherwith knowledge is getten) and also the
often/ and soudein shiftinges from place/ to place: muste needes
be a lett to thattainment off knowledge/ in the vvord off God. 35.
Where yow call vpon answer vnto your reason: yow haue it/ that the
time off peace draweth no more ignorance in the professors off

the

the gospell/then the time of persequution: and therfore the differ-
rence betweene thes times in that poincte/to be evill assigned. I
alledged also/ that the elections off the bisshoppes were so evill
and of so vnfitte persones/that althowgh the election off the chur-
5 ches houlde swarue muche: yet it can hardly choose worse/ then
the bisshopes doo/wherunto yow answer not.

The distinction of being of the churche, and in the church,
I browght/and allowed of it/yet as thowgh yow had browght Diuis. 4.
it/and I refused it/yow labour in confirmation of it. But that w- pag. 179.
10 hich needeth yowr helpe/ and for proose wherof I aske some te-
stimonie of scripture/that idolaters, and papistes are in the church, is not
proued. As for dronkardes/and whoremongers/ &c. Yt is spoken
off before: close papistes / and Atheistes which dissemble their
wickednes/are in the nomber off Hipocrites / and therfore mus-
15 ste be holden to be in the church / vntil the Lorde discouer them.
For professed Papistes / and Atheistes / which neuer made
profession off the gospell/it is not needefull to waite for the sen-
tence off excommunication to cut them of/seinge they were never of
the church, if not withstandinge their professed enemitie vnto the gospell,
20 they should be accounted off the church, because they agree to heare the wor-
de and receive the sacrament with vs: then a Turcke/or a Jew profes-
singe his Turkisme/ or Judeisme/ if he be contented to heare the
worde/and receive the Sacrament/ is so also to be accoumpted.
25 Which if it be absurd/ it can be no good reason to saie / that they
owghte therfore to be holden off the churche/ becausethey are in
some respectes contente to heare the worde/and receive the Sa-
cramentes.

And I wouilde gladly learne/where the Lord hath willed
30 vs / so to caste awaie the vse of our iudgement / that when men
make open profession that they are members off the bodie of the
Pope/which is Antechriste/yet wee muste accounte off them as 7. Ioh. 14.
off members off Christe: or howe this is to iudge iustlie. Yow
are very vnfaithfull in reporting my wordes continually. I
35 nether saie / that Hypocrites onely are in the church, and not of yt: 1. Cor. 5.
and the place in the margent/I alleadge to another purpose then 12.
yow affirme/that is/to prone that the papistes / and Idolatres

b ij beinge

beinge vvithowte/haue not to doo with the church/nor the church with them. where yow woulde proue by those wordes/ if any brother be an Idolater, that Idolaters maie be in the churche: yow muste vnderstand/firste that it is one case off him that hath giuen his name to the gospell/ and afterward flydeth from that profession to Idolatrie: and another of him vvhich neuer gaue it/ but hath bene from his infancie an Idolater. For althowghe the firste can not be seuered from the church/ vvithowte solemne sentence of excõmunication/ because by a publike profession off the trwth/ he was once receiued into the bodie therof: yet there is not lyke reason off him/ which was neuer so setled. And it is 1 Cor. 5. 11. Saint Paule dooth make/ when he giueth leaue to a Christian to haue to doo with an Idolater of the worlde/ that is which hath not bene of the church: and yet will not suffer him to haue to doo with one/ which is famously knowen (for so the the word signifieth) to be a brother. Wheruppon followeth/ that forsomuche as our Idolaters professinge their poperie still/ are not/ nor can not be famously knowen for professors off the gospell: this place of S. Paule openeth no dore for them/ to enter into the churche. ἀνομαζόμενος

Furthermore yt muste be obserued/ what kinde off Idolatrie yt is/ which Saint Paule saithe maie fall into a brother/ and yet he reteine the name of brother. This appeareth vpon the discourse he maketh in that Epistle/ to haue bene onely a sittinge downe to eate at the feaste of Idolatrie/ made in honour of their Idoles/ vvithowt any honour doone to idoles by sacrifice/ or bodily vvorshipp/ and vvithowt anie conscience of that meate more then of other. Which althowghe he proue a spice of Idolatrie: yet was yt one of the leaste/ and lightest kindes/ and such as holdinge still the foundacions off Christianitie/ could not vvithowt obstinacie in it/ cut from the church. Wherby falleth owte/ that the papistes vvhich in their Idolatrie rase the foundations of trewe religion/ can not by that place/ come into anie accounte off the church off God. 1 Cor. 8. & 10.

For the first place off Maister Calvin/ that there are in the Church contemners off God, and vvhich lyue dissolutely: if the S. had added the nexte wordes that suche ovvght vvith all

all diligence to be taken avvaie by excommunication: he might
haue beneaſhamed/ to alledge this ſentence to ſo ſmall purpo-
ſe. The other that Saint Paul meaneth the abſteining from a di- 1. Cor. 5.
ſordered brother off private ſocietie/and not of the publicke com 11.
munion: yt is trwe in deede but to no purpoſe. For wirhal he con-
feſſeth/that the other owght to be ſeuered from the communion.
But foraſmuche as it is not in the power of a priuate man to ex-
communicate/that pertayning (as he ſaith) vnto whole bodie off
the churche/ by whoſe cõſent yt owght to be doone/and yet in his
power to kepe him ſelfe from his private ſocietie: he concludeth
againſt the Anabapt. which abſteined from the holy cõmunion if
any liuing offenſiuely were receiued/ that it folowed not becauſe
S. Paul woulde haue one abſteine frõ private familiaritie/ there-
fore he would haue him abſteine from the communion. Which
is no parte off our queſtion/and is too ſhamefully alledged/ con-
ſidering that the place making nothing to this queſtion/ ſtriketh
ſtarcke dead another off his cawſes/ touching the ſole excom-
munication of the biſhopp. And although it be owte off place/
yet hauing gotten the booke/ yt ſhall not be vnprofitable/ to ad-
moniſhe the reader off the S. vnfaithfull dealing in his former
allegations off Maiſter Caluin/ for vvhere pa. 81. he to conclude
that the diſcipline is not of the ſubſtantiall notes of the churche/
alledgeth a ſentence owt off this booke: beſide that I haue
ſhewed how euill he concludeth off his wordes/ it is to be noted
that in the ſame booke he affirmethe preciſely/ that the diſci-
pline is required to the ſubſtance off the church. onely he deni-
eth that vvhich the Anabaptiſt. helde/ that there was no churc-
che/vvhere there was no excommunication. Likewiſe pa. 92. whe-
re he would make vs beleue/that excommunication 18. Math. is
not by Maiſter Caluin iudgement vnderſtanded off publicke of-
fences/ Mai. Caluine declareth onely that thoſe priuate admo-
nitions/ doo not belonge vnto publicke offences: but that thoſe
publike offenders ought to be excommunicated/ if they reſte not
in the churches Iudgement/ and conſequently firſt complaine
ned of to the churche (Which are two off the Eccleſiaſticall cenſu-
res/ mentioned in that place off S. Mathew) he dothe more

then

then onet or twise affirme. Now leuing the S. in his threchery let vs returne. if al were trwe yow alledge here (as they are very vntrwe) yet they helpe not. For yow vvill not denie / but dronkardes / vvhoremongers / papistes / &c. owghte ether to be driuen to repentance / or owte off the churche: which whether soeuer come to passe / taketh awaie the inconuenience yow alledge / against the election off the church. So that onles yow meane to nourisher them in the churche / as bandogges to kepe owte this election: this barre against it / is easely remoued.

It is appointed vnto the magistrate by the word off God / that he shoulde not onelie prouide that his subiectes line peaceably / one with another: but also and that especially / to see that they hauing the trwe knowledge of God / maie serue him as he hathe prescribed. This waie off gathering them to the nexte parishes / seemed vnto me fittest to be vsed in that case: if yow can shewe better / mine shall giue place. Onely therfore I made mention of it / to shewe that the impossibilitie vvhich yow so often caste in the teeth of the reformacion / can haue no place: if they continewe vncorrigible / I haue before shewed that yt is the cõmaundemẽt of God vnto the magistrate / to vse cutting / and burning / and neither to suffer God to be dishonored in them / nor the reste off his subiectes infected. If they can be discerned for dogges or swine, vvhich are not onely filthie (in vvhich regarde I called dronkardes / &c. Swine) but also treade the worde vnder their feete: then I graunte / he vvhich hath that iudgement off them assured by the testimonie of the spirite of God / owghte not to teache them. But this cõmeth owte of time. For I made no mention off dogges / and the name off swine I gaue not to the papistes / but to filthie liuers: and yt ouerturneth yowr pourpose: for if they maie not heare the worde / muche lesse can they be off the church. The presenting off an obiection / is no *digression*: vvhether yt bee friuolous, the iudgement shall bee with the reader.

Diuis. 5. pa. 181. I tooke the likelieste signification off yowr worde *established*: which is / surely grounded withowte remoue / and which hathe all the partes off a church: nowe I see that by (*established*) yow meane *allowed by the magistrate*. Althowghe I haue shewed before by storie / that there were churches then / which had maintenance

off

1. Tim. 2. 2.

of the magistrate: yet as in a matter that nether hurteth me/ nor helpeth yow/ I wil not striue. I speake of the church visible/ standing off good/ and euill/ of the owtwarde gouernment of the church/ which standeth in administring off the word / and Sacramentes/ and exercise of all partes off churchdiscipline: and that I haue shewed to haue all her partes/ altbowghe not all her ornamentes. Which I did not withowt reason annexed / againste which cometh nothinge but a bare assertion/ and a charge off ignorance off that distinction, which I my selfe did first propounde. towchinge this that the cyuill magistrate is not the heade off the churche/ yt falleth into the questiō of the Archbishop/ where it shall be (god willing) handled.

That he saithe that the state off the churche was in the Apostles tyme popular: by his owne iudgement (which gyueth the name vnto the forme of gouernment, of that parte which moste rulethe) is vntrwe. for the State off the beste, did beare the greateste rule: considering that there were matters belonginge vnto the church doone by the eldership/ wherat the people were not/ nor coulde not by any conuenience be present / yet there was nothing in whiche the peoples Iudgement was required / wherin the Eldership was not bothe present / and president. And this saying off the D. that the people in the Apostels times, had to doo almoste in euery thinge: is directly contrarie to that he hath before discourssed. For to the Admo. and me opposing the places off the Actes / where thinges were doone ether by voice/ or consent off the church: his answer hath bene / that the churche had nothing to doo there/ but onely in the election off the Deacons/ and that popularitie he affirmeth to haue bene / not in respecte that the church was vnder persequution / as here in this place: but for a speciall cause off contention/ then in the church. Now I would gladly knowe of Maister D. What are those places off scripture / wherby he will proue that the moste thinges in gouernment/ were doone by consent off the people: if those places wee haue alledged/ doo not proue yt. That which yow ad/ off the conuenience that nothing shoulde be doone in the church, withowte the consent, and knowledge of the magistrate: yowr addition taketh nothing from the consent of the church.

Act. 1.14: 15.

Act. 6.

the. For the magistrates consente / and the churches are not all warre: but one may / hathe / and dothe stande well with the other. Because the recytall of a 100. differences is vnprofitable: I leave yt in the readers iudgement / howe truly / and without bragge, or figure I haue spoken. But if for a 100. there were 1000: yet your cause shoulde be neuer the better / onles yow can shewe / that those differences pull with them / a necessitie off change off the forme off election: which yow nether doo / nor can.

Diuis. 6. Pag. 183. Diuis. 4. pa. 173 & pa. 175.

That one churche shoulde admonishe another, and that there are many Hypocrites vnder persequution, is before shewed. Off wicked ministers which had their followers / and louers in the churches of God / which notwithstanding kepinge the profession off the gospell / were in daunger off the lawes of the contreis where they dweite / is spoken off almoste throwghe all the epistles off Saint Paule. yea yt maie appeare throwgh owte the whole course of the ecclesiasticall stories / that many churches of Heretikes partly Arians / partly Nestorians / and especially of the Nouatians / were persequuted / and banished of heathen Emperours / together with the catholike church of Christe. And it appeareth plainly / by that which hath bene of both partes alledged owte of Cypr. that certein churches abowte him / did chuse vnmeet ministers. Therefore Maister D. doth wounderfully forget him selfe / when he saithe / that yt is not lyke that the churche in persequution will chuse an vnmeete, or wicked mynister or that they which suffer persequution for the gospell, doo yt all waies off conscience, or off good conscience / wherof the question is. And if he will admitte none off thes profes / yet if he stand vnto his exposition off the parable of the sower in the 13. of Saincte Mathew / forsomuch as (according to his saying) for one in the church which beareth profitable, three doo the contrarie: yt muste follow that euen in the persequuted churche / there muste be thrise as manie euill / as good. Onles peradventure he will saie / that our S. Christe spake that off the estate off the church in time off the ciuill magistrate / which was spoken off the whole estate off the churche / vnto the worldes ende: and especially to that present churche / which was vnder the crosse.

Is it true we which yow heere affirme? can yt not be otherwise

in the

in the time off perſequution, but that churche offices muſte be choſen by com-
mon conſent? Howe cometh then to paſſe/ that yow denie the elec-
tion Actes 1. and 14. to have bene made with the conſent off
the churche? How happeneth yt that yow affirme/ that Timothe,
5. and Titus off their owne authorities, without the conſente ether off
elderſhipp/or people appointed miniſters vnto the churches, in Epheſus
and Creta: thatin Cypriane times (which were times of perſequu-
tion) the electiō vvas made in ſome places vvithowt the people?
verily he had need be a verie kuning ioiner/ which ſhould ſet thes
10. together. for the impoſſibilitie which yow imagine/ yt is not ſuch
but that if the commoditie of the churche/ and the inſtitution off
God had ſo ſuffred: the churches woulde haue ſubmitted them
ſelues/ and their voices in their elections/ vnto the order of one.
And beſides that chriſtian humilitie/ and lone off aduancing the
15 truth for which they had forſaken all/ woulde haue let them to
that ſubmiſſion, there was Eccleſiaſticall diſcipline to drive them
vnto it. Onles they woulde rather quitte the church/ which ſighte-
nes doo the not agree with the zeale/ which yow (for yowr aduan
tage) aſcribe vnto a perſequuted church.

20

Cap. 6. Diu. 7. p. 184. &c.

HEre he denieth that he hath ſaide, that the conſent off the churche in the choiſe off the miniſter, can not ſtand with the time off the Chriſtian magiſtrate. All the reaſons vvhich he alledged are to proue/ that the election vnder a Chriſtian magiſtrate/ can not be ſafelye/ and
25 conuenientlie committed vnto the churche: and euē here he ſaith/ it is in thes times pernicious, and hurtfull. But that which can not be ſa
fely/ and cōueniently doone/ owghte not be doone: muche les that vvhich is pernicious/ and hurtfull. Therfore if yow thinke as yow ſpeake/ yow think as I haue ſaide: that the churches election can
30 not ſtand, with the time of A Chriſtian magiſtrat. And your ſalue wherwith yow woulde plaſter yt/ that the ciuill magiſtrate maie or-deine ſo if he liſte, is nothing worth. For if it be daungerous/ if yt be inconuenient (as yow ſay) to committe the election to the chur-che: he owgte not although he woulde/ giue it into her handes.

35 Where yow conclude that yt was in powre off the ciuill ma-giſtrate to order that matter/ becauſe the Emperours made lawes off

the election, which they woulde not haue doone, yff yt had bene ordered by the worde off God: yow are to farre wyde. For wee reade that Aza made a lawe/that who socuer did not seeke the Lord/ſhould die. And there are lawes made with vs that men ſhall heare the worde off God/and receiue the ſacramentes: and yet thes thinges are commaunded of God/and vnchangable: nether is yt at the pleasure off any magiſtrate to order them otherwiſe. If the reaſons vvhich Muſc. bringeth for conformacion off the election off the churche/can be answered / then I will leaue them / and followe his authoritie: otherwiſe I accounte that althowghe he wrasicl with it vvith his lefte hand/yet he vpholdeth yt with his righte.

Chron.2. 15.13.

T.C. concealed nothing ſubtilely, in leauing owt that the miniſters ovvght to be blameles: he lefte owte that which made nothing ether for/or againſte the pourpoſe. If the A. had considered what I proue owt of this place: ether he ſhould haue omitted this/or ſpoken yt againſte his conſcience. For I propounded onelye/that the election off the churche/ was both in the times of the Chriſtiã magiſtrate/and cõfirmed by them: and the D. can not denie/but this place proueth that fully. whether it be according to the doctrine of the Apoſtles/or no: I ſhewed before. Therfore this diſputation is with your ſelfe/ and with nothing which I ſet downe. And if I had ſo ſet it downe / whether the decree off the Emperour would haue borne yt owt / conſidering that the ſentence which I lefte/owghte to be ſhut in a parentheſis: I leave yt vnto the iudgement of the reader. As for the reaſons vvhich are vſed for that pourpoſe/ the one *that he would haue ſaid decreed, and not wee decree*: is answered before. The other *of propounding three, owt of which one ſhould be known not practiſed at any tyme by the Apoſtles*: is not ſufficient to proue/that the Emperour did not ſet before him/ their example: ſeing that in the principall poinctes/and cauſes off the election (amongeſt which the chuſers are the efficient) he kepte him ſelffe vnto the election of the Apoſtles. Yea if it be well conſidered/yt ſhall be eaſely perceiued/ that he ſtucke too curiouſſly/ and preciſely vnto the election Actes 1. whileſt as there were two ſett vp/of which one ſhould be taken: ſo in a grater multitude he would haue three/ out of which he would drawe one. And al-

thowgh

thowgh the imitacion of the doctrine off the Apostles / were onely as yow would haue yt/that the moste pure should be taken: yet yow can not denie / but the Emperour tooke this to be the best way/to haue most incorrupt ministers: that the election should be made by the inhabitantes off the citie. Howbeit because I propounded onely to proue/that elections by the church haue bene confirmed by Emperours: I will not strive with him in this point/because I will stop vp the holes as muche as may be/whereat he breaketh owt alwaies / from that which is in question.

It were an euill interpretation / to expound the inhabitantes off the cytie / the cheife off the citie: especially considering that the decree of other Emperours vvhich followed/ordeined that the ministers should be chosen by all the people. And considering that the Nouelles in latin/are corrupte in many places: yt is vnreasonable to expound the Code / and other lawes by them/especially with such open violence. And yt may be that the translator in steed off the heades of families / put the heades off the citie: but for this also I will not strive. What ether against my cause / or for yowres / conclude yow off that the Metropolitan ordeined one off the three, which were chosen after that sort? Likewise what gaine yow/ if (which is vntrue/or very doutefull as that which hath autoritie off bothe sides) a man should accord yow/ that Charles the great, was Emperour of the French, and not off the Duchs Thes are nothing but baites to draw from the cause/which yow would so faine shifte yowr handes of. The shelter also yow seke in those wordes (according to the canons off that diocese) will not holde owt the whether. For although it might be therby gatherrd/ that there vvere seuerall Ceremonies in the elections off the dioceses: yet it is plaine by his wordes/that the elections vvere throvvgh owt, made by the church: vvhich is that vve desire.

Because yow busie yowr selfe so much to proue / that this was not decreed by autoritie of the vvord of God / although yt be not that vvhich I tooke in hand to proue: yet the wordes off that decree proue yt fully. And albeyt he saied not according to the rules of the Apostles, yet he saith that in effect. For in saing that the church should vse that election in the name, and autoritie off

god: what is yt els/but that god hath so ordeined? And in that he calleth yt the honor of the church, which he giueth not him selfe/but assenteth vnto: he declareth yt incident to the church. And what a reason is this/*The Emperour forbad that any man shoulde spoile the churches of their elections: therfore it was in the Emperours powre, to take awaie the election from the churches?* Which is in this diuision for feare of forgetting/fowre times repeted: ād vnworthy once to be cōfuted/as I haue before declared. And as that which the A. alledgeth off the rest of the decree/maketh nothing to proue/that the electiō off the church is in the Emperours powre: so that which immediatly folowerth/vvhich he hydeth in (&c.) doth manifestly proue/that he helde yt for grounded of the vvord off God/that the churches shoulde haue the election off their ministers. For he addeth/Because vve haue bene tavvght by the holie fathers, that this thing (that is to saie the taking awaie off the election from the church/as the D. himselfe expounderh yt) is most greuous synne. If therfore it be greuous synne to spoile the church of this honor/and synne is defined the breach of the law off god: yt followeth that the Emperour toke yt for a lawe of God/that the church shoulde chuse her minister.

1. Iohn. 3. 4.

And if I had bene bente vppon that poincte: I could haue cited diuers testimonies/which Illyricus vseth/wherby this off the vnchangeable necessitie off the election by the church/is confirmed. As that Leo the firste affirmeth/that no reason suffereth that he shoulde be bishop, vvhich is not chosen by the people: alledged/and pressed against the Papistes off Maister Calum to the same pourpose. Which place how violently/and vnfaithfully yt is wrested off the D. in the end of this treatise shall be considered. Also that he alledgeth off Leo the fourth/and Celestine vvhich confirmed the same ordinance vvith this testimonie: it is not conuenient, and yt is againste reason yt shoulde be otherwise. Likewise owt off the epistles off the Archbishop off Reines in Fraunce/vvho diuers times vseth this saying/he ovvght to be chosen of all, vvhom all must gyue obedience vnto. Last off all a whole treatise owt of the second booke of Cusanus: vvhich proueth

Lib. 4. instit ca. 4. sect. 11. 5. cha. 2. se.

ueth of diuers places out off the ſcripture/ Cyprian/ and canon Lawe: that yt is no conſtitution off men/ but the lawe off God/ that the miniſter ſ bould be choſen off the church: and tha: vvho ſoeuer doth not enter into the church by that means, entreth not in by the doore, but is a theſe and a murtherer. Thes I would haue browght at large/ if I had not contented my ſelfe with proofes owt of the ſcripture/ for the neceſſitie off yt: which I here haue ſhortly ſet downe/ becauſe I ſee the D. more afraied off the iudgemēt off the auncient church/ then of the ſcripture. ſo that althowgh yt be a ſlender buckler to ſ hild him ſelfe/ that the conſtitutions in that behalfe make no mention off any grownd owt off the word of god (whereas he ſ bould rather haue ſhewed that they proteſted in their lawes off the indifferencie/ againſte the neceſſitie off it): yet euen that buckler alſo is by diuers Teſtymonies / taken from him.

Yt is a poore falſifying off Platina, vvhich is nothing but change of one worde for another/ without any gaine at al. For the Emperours cōmendacion ſerueth me as well/ to prowe that the election of the church was alowed of/ and confirmed of the ciuill magiſtrate: as if he had commaunded yt. The ſecond place off Platina proueth nothing les/ then that it was in the Emperours powre to change the election: ſeinge that he nether made/ nor altered any forme off Election/ but onely off two Elections by the people/ mainteined that vvhich vvas lawfull. Seinge alſo Platina/ ſuppoſeth no right off makinge the election in the Emperour/ but by the reſignation off the Biſhopp: if that place prowe any thing/ or thother after alledged owte off Bale/ and Barnes: they prowe that yt was in the Biſhoppes hande / to order yt at his pleaſure. Which howe vntrwe yt ys/ maie be conſidered off that vvhich hath bene before ſpoken/ againſte the ſole election off the Biſhopp: and off that vvhich is here conſeſſed/ that the Biſhopp of Rome began to vſurpe, that which belonged not vnto hym. For iff he encroched vppon the Emperours right: no mervaile althowgh he brake in vppon the poſſeſſion off the church. Diuiſ. 8. pag. 186. 187.

Where he ſaith/ yt is to be noted that the libertie for the people to chuſe, was graunted by Charles the greate: note alſo thes that note/ is worth

worth nothing. For where he would haue yt seeme/ that he was the firste that gaue that libertie: he is confuted manifestly by the wordes off Charles/a litle before alledged: vvho speaketh of that election/ as of a thing accustomed of ould/and doth not make any newe lawe therof/but gyueth his assent vnto those which vvere made. The vvordes yow ascribe to me(that the electiō pertaineth not to the Emperour) I haue not: I kepte the very wordes of Platina / and nether added/nor tooke awaie from them. Where yow vvould seme to confirme owt of Platina in the life of John the 13. by the worde(creating)that the Emperour chose Leo: yt is but an abusing of the reader. For Platina in the next chapter saving one/ vvhere he speaketh of Leos election/declareth that that creation vvas nothing els/but a confirmacion of the election made by the people/and clergie.

Diuis. 9. pag. 187. Therfore I saide the Emperours permitted the elections vnto the churches, because by powre / and violence they might haue taken them from them: vvherfore yt followeth he not/that he might without breache off Gods lawe, take them from the churche. When yt is saide in the stories/that the Emperous permitted vnto the churches the exercise off their religion: maie yt therby be concluded/that it was at their pleasure/ to haue without offence of God restrained them of that libertie? verely I am ashamed to confute/vvhich the D. is not ashamed to obiecte. Yet the testimonies alledged/make no mention of this word(permission)wherby this aduantage(yf yt vvere anie) should be taken.

10. Diuis. pag. 188. Now might easelie haue forgiuen me this fault/ where the iniurie which I doo is a gainst my selfe. For where I might haue vsed the authorie off the Centuries / to the vtter reiection off the canon off the councell off Laodicea: I vsed yt onely to bringe the canon into suspicion/ whether yt vvere made then or no. If I had had the booke before me / yow might well thinke I would not haue doone my selfe that wrong. As for the Canon I haue shewed bothe by the conference off other councels/and authoritie/of Caluin/and Beza/that yt can not be vnderstanded to seclude the people from the election / but tendeth onely to the directing of them / by the foreiudgemente of the elders. And wheras

In the 4. cap 7. di. pa. 193.

to the

to the authoritie off Calu. which I allege owt off the Actes/he oppoſeth his authoritie in the Inſtitutes: beſides that I alſo vvhich herereprocheth me with/ off oppoſinge the authors vnto them ſelues: the vntrutth off it is ſhewed in the former place/ neither can the B. 5. haue excuſe off his moſte vnfaithfull dealing. For as well in the edition he folowith/as in the later: this iudgement touching the canon/is not once/but twiſe ſet downe/not ſimply/but with confirmacion off the decree off Leo the firſte/ and that in the ſame ſection/owt off which he hath fetched thes wordes. If he will ſtil 10. ſpeake againſt the ſonne/ and denie that which he doth ſo plainly affirme/touching the vſe off the churches election onely in the Apoſtels times, and times off perſequution: I can doo no more/but leaue it to the iudgement off the reader/ referring him to the places vvhere he ſaith that this election endured vnto Cyprians times, and to his whole diſ- 15. putation wherby he goeth about to proue/ that this election can by no meanes be conuenient for the proſperitie off the goſpell.

The exception he maketh againſte the peace off the church/ in the time off Conſtantine/becauſe Maxentius, and Lycinius perſequuted yt, is nothing to the purpoſe. For Albeit the churches vnder 20 them/ were in perſequution; yet thoſe vnder Conſtantine were quiet. And euen vnder Licinius the church vvas at quiet for a time. For Conſtantine, and Lycinius made a moſte perfecte, and full decree for the peace off the church; and by their letters ſente to Maximinus (vvhich vvas then the perſequutor in the Eaſt) procured peace there. So that the peace was generall thrꝛough the churches. And although that peace was in certein partes broken ofter yt appeareth/that both Lycinius Maxentius/ and Maximinus being taken awaie/ Conſtantine obtained do- 30 minio ouer the whole empire/and pourchaſed peace vnto the whole church.

Euſeb. 9. lib. 9. ca.

1. li. Socr. 1 cap. 1. Theod. cap. 1.

When the Nicene Councell alloweth not off the election off the clergie/vnles the perſon choſen be both worthy/and likewiſe choſen by the people: can there be any plainer wordes inuented/ 35. to confirme that I haue ſet downe? And vvhere he vvould darken ſo cleare a light/by wordes vvhich ſaie that thoſe things belonged peculiarly to Ægypte, and to the church of Alexandria, as if this order

Diuiſ. 11. pag. 189. Theod. 1. lib. ca. 8.

off election by the church/ vvere not holden good in other places. he dooth but as a man which hath made shipwracke/ snatcheth at euery thing he can laye holde off/ at all aduenture. For Arius heresie bearing sway in those partes/ drawe the councell to enter into certaine peculiar consideretions off them: but that the election off the church/ was a peculiar thinge vnto those prouinces/ yt is too absurde. For what wisdome off the councell shoulde yt be/ to permitte that vnto the people in those places/ which were moste corrupte with Arianisme: yf other places of the worlde/ vvhich vvere sounder then they/ had not that priuiledge? And if the foresaied wordes/ cause this condition so that the people chuse, to be a peculiar thing vnto those places: then yt followeth/ that thother condition vvhich is ioined vvith yt/ was likewise/ that he vvhich vvas chosen shoulde be meet to be chosen: vvhich no man that hath not loste his senses/ vvill euer saie. So that we still haue the councell off Nice/ confirming absolutly the election off the church. As for Grineus he maketh nothing to this matter. for the right off the clergie, shutteth not out the churches.

Diuis. 12. pag. 190: li. 9. c. 14.

The wordes off the tripartite storie/ are as I haue alledged/ and the wordes of Theodoret haue nothing to the contrarie: onely the D. must saie something. Touching the next diuision I leaue yt to be iudged/ whether I haue shewed that vvhich the D. saith I haue not.

14 Diuis. pa. 101.

It is neuer a whit the better/ although those yow alledge/ and all the world shoulde allow of that sentence yow bring forth/ vnder Ambrose credit. I vse no contempte towardes Ambrose/ nether haue I so much as reiected himmonely that sentence as blasphemous against the gouernment off the Apostels/ I detested/ and yt ought to haue bene maintained by confutation off reasones I alledged/ and not by bare authoritie. For yf that had bene enoughe to wype awaie that place: I had a great deale more manifester against yt/ then yow be able to alledge for yt. For of that place off Ambrose Caluin writeth thus. As for those thinges vvhich are redde in the cõmentaries off Ambrose, they are too childish, and vnvvorthy of Ambr. And yow doo but colour this matter vvith the names off Georgius/ &c. Which what they

Vpon the 4. Ephes.

saie/

saye/I repente me to those that haue the bookes to see: assured notwithstanding/that if they had any thing for yow/yow would de haue made them speake.

If yow would haue doone symply/yow should haue named Pighius/who properly diuersifie of gouernmēt off the church/as yow doo by this counterfaite place of Amb. As for the shifte wherwith the D. Would helpe it/that yt was permitted to al mē to preach, and minister the sacramentes, but not without a calling: yt is spoken without reason. For what needed there/ or howe can there be a calling/when all were vsed to the seruice of the ministrie: Seing that calling is a seperatiō from other by electiō/and electiō is choise of some/ with leuinge off other some: And the churche of Christe is a bodie standing off manie membres/and not all an eie/ or any other one mēber. And for that there were manie in the time off the Apostles/ which had not ether knowledge/or dexteritie to teache: yt can not be saide without making the Apostles/Authors of horrible confusion/that they called all men to be ministers off the woorde/and sacramentes. That which is browght owt off Bull. and Sleidan/is but filling vpp of paper. For they condemne not the Anabaptistes/because they chose their ministers: but that they excluded the authoritie of the magistrate. 3. li Eccl. Hier. c. 7. 1. Cor. 12. 14.

Your reproches heere are answered. I gaue yow as readie a waie to finde those testimonies/as I had giuen me. If yow tooke yt owte off Musculus yowr selfe/ then mighte haue noted the place: if yow had yt of others/yow should haue named yowr collector/as I did mine. Heere is occasion taken to repeate/ and translate a great deale owt of Musculus/but nothing to purpose. For I denie not/but that he is off Judgement/that a man constrained by corruption off tymes/maie departe from the Apostolicall election in shuttinge owt the people: but I denie that that is warranted by substantial argumentes. Beside I haue shewed/ that heere in wordes against vs/in his reasons he standeth for vs. Which shall beste be vnderstanded/ in that the D. being not able to lyte the whole/hath mangled them/and snatched here and there a worde: if peraduenture vnwisted he might deale with them/which otherwise he coulde not breake. For where I cited Diu. 15. p. 193.

owt off Musculus that yt is a boundage vnto the church, to haue their minister thruste vppon yt vvithovvt choise off the people: he answereth/that *subiection to magistrates is no bondage*: wherin he toucheth nether heauen/nor earth. For he should haue answered as vnto Musculus/ and not as vnto me: considering that I alledged that owt off him/ off vvhome he hath taken all his reasons. And therfore the note off Anabaptisme, which he marketh all those vvith/that saie yt is bondage vnto the churche, to haue their pastor thrust vppon them: lighteth vppon Musculus/ vvhich thus speaketh / and affirmeth yt constantly.

Then his answer is abegging off that in question/ when he saith/that subiection in lawfull matters is no bondage: yt being in question vvhether yt be lawfull for the magistrate / to take awaie the election from the church. To that also owt of Musculus/ that the minister chosen by the church maie rule vvith a good cõscience/ and the people obey vnto him/ easelier / then vvhen he cometh in againste their will: and thervppon concluded / that foraſmuche as that manner of election is to be followed / vvhich maketh moste to assure the mynisters cõscience of his calling/ and that the people should be more obedient vnto his doctrine / therfore that onely vvas to be holden: his answer is/ that *he maie be assured otherwise, and that the people otherwise will obey.* which if yt were true/ as yt is not/ is not sufficient: for that he is not so easelie assured/ nor they so easely obey.

And vvhere as he saith/ *that he which is assured off an inward calling, need not to doubte of his owtward*: yow should vnderstand that the assurãce of the inward calling/ depẽdeth a great parte of the owtward. for allbeyt the sprite of God worketh that assurance: yet he worketh by the owtward meane of the iudgemẽt of the elders/ãd off the church/ touching his aptnes for the ministrie: whilest he considereth/ that that calling is not the calling off men / but off God throwgh the ministerie of men. Nether is there any one (excepe those vvhich are called extraordinaryly) vvhich can haue assurance off any inward calling/ but by the meane off owtwarde. For if he were assured that God had called him/ without the calling off men: he owght to obey his voice/ althowgh men would

not

not call him. So that this not distinction/ but seperation off the knowledge off an inward calling/ from the outward/ is not onely absurde: but confirmeth the Anabaptistes/ which boste off an inwatd calling / where no calling off the church wente before.

That he addeth/ *yf yt be according to the forme of that church where he is called*: is but a begging off the question. For it being in question whether euery calling that any church vseth/ be lawfull/ and seing the minister can not be assured off his outward calling/ oneles yt be lawfull: it followeth that he vvhich presumeth one/ must needes presume the other. Vppon Musculus saying / that the thrustinge off the minister vppon the church vvithout her election, dravveth bondage, &c. and the D affirming/ that *suche elections are meet for the church, vnder the christian Magistrate*: I concluded that therby great iniurie was doone to the Christian Magistrate/ giuen off God not onely to preserue/ but to encrease the churches libertie. To all vvhich firste the D. answereth/ *that he giueth nothing to the magistrate but which belongeth vnto him, and that yt is the magistrates right to vse that kinde of appointing off ministers, which he thinketh good*: vvhich is a grosse begging off that in controuersie.

Secondly he saith/ *that the pastors had neuer better cause to obey their pastors, neuer les cause to complaine off bondage, and cõstraint, then nowe when the pastors are chosen without the consente off the churches*: which as it is barely saied/ hath no reason to leane vppon / is confuted by common sense: so it is directly contrarie to that Musculus his author/ affirmeth in the wordes before alledged. Onely for the matter off libertie/ he alledgeth that *the true libertie of the church, consisteth in libertie of cõscience, and freedome from false doctrine*: wherunto I answer/ that it consisteth in them/ but not onely. for to vse assemblies for the ministring of the worde/ and Sacramentes/ &c. is a libertie of the church: And they are not myne/ but Musc. wordes: which calleth the election by the church/ a libertie, and the other a bondage of the church. I *imagine* not the *corrupt estate to be in the lawes, and gouernment off the Christian magistrate*: but contrariwise giue that vertue to his godly gouernment/ that the estate off religion maie be easelie pure with him: vvhich can be hardly/ or not without great daunger/ pure without him. Now if not in wordes

des/yet in deede/ make the gouernment off the christian magistrate, &
pa.176.& maies fraught with dronkardes. idolatrs. whoremõgers/Atheistes/&c.
178. which was not so before he entred: which is nothing els/then to
make him Lorde of misrule/and in steed of a nourshing father/a fo-
sterer of synne: which is the iniurie I complaine off.

Where yow saie/that it is commendation vnto the magistrate to cor-
recte such disordered persons: yow saie well/but smally to the pourpo-
se/smally to your aduantage. For if the church hath by benefite of
the Christian magistrat/besides her owne censures/ his helpe off
ciuill punishmentes for repressing synne: she hauing better meã-
nes to weed oute the wicked the be fore/ maie be more easely dis-
charged of those vnprofitable burdens. I haue not therfore trãs-
ferred the faultes off men vnto the gouernement: but yow haue
laied to my charge/ that which your selfe saulte in/ and I before
confuted. The forme off election in the Apostles tyme, is not chaunged by
the magistrates confirmacion. For beside that that is properly no par-
te off the election/but a thing vvhich followeth yt: this right off
confirmation of elections/was in the Apostles. times. And al-
thoughe the practise was not generall / yet there being euen in
in their times some Christian magistrates/ as appeareth by that
which hath bene spoken: there can be small doubte/but this forme
off election had in certeine places / euen during the Apostles ti-
mes/his approbation. If it had not/ yet the forme therof is no
more changed therby: then the forme of preaching / and adminis-
string the Sacramentes/ when the magistrate did not allowe of
them/ differeth from that which is nowe / when he maintaineth
them. so appeareth that the magistrates cõfirmatiõ/standeth wi-
thout breache of the Apostical forme of electiõ: which he denieth.

In the 4. Thes trifling questions here/albeit moste vnworthy/yet are
diu. p.163 answered almoste all before. And if there were a legion moe/they
are not onely confuted/in that this manner off election by the
churche confirmed by the magistrate / hath bene vsed more then
800. yeares together: but also by the Lowne wordes/wherby he
leaueth yt in the princes pleasure/so to order yt still. For if there
were such inconueniences/ and absurdities as he imagineth: how
hath the practise continued so longe / bene thowght good by so

many

many good Emperours/ and so many learned men in all those ages: Or if all they were a sleap / or of so shorte sighte / that they could not see theis inconueniences / which the D. hath espied: how commeth yt to passe / that he leaueth yt in the magistrates pleasure / to establishe this order encombred with suche inconueniences, and absurdities?

For the chalenges wherby he would giue to vnderstand, that I haue not faithfully alledged Musculus: the furste is / that I affirme that he vvente aboute to defend the election vsed vvhere he vvas by this, that it approched to the election of the primatine church, which he saith is vntrue. But the reason wherwith I confirme yt / that Muscu. saith yt vavs made not by one minister, but by al, by the voices of the Senate, vvhere some nomber off the people vvere: He toucheth not. The second that I call the choise off the minister by the churche the Apostolicall forme: yet they are not my wordes / but Musculus his authors / vvhich calleth yt the oulde, the fyttestе, the deuine, the Apostolicall, and lawfull election. In the title of the Minist.

Where he saith / that Musculus dooth not call the other elections, forced: I wonlde gladly knowe / what difference there is betwene forced, and thruste vpon. For Musculus in the same tytle / maketh all one a myniſter thruste vppon the church / and a minister which is not chosen off the church / in thes wordes. The forme off election vsed in the Apostles times, is conformable to the libertie, and priuiledge off the church, vvherof Cyprian made mention: and that forme off choise, vvherby men began to be thruſt vppon the people off Christe being not chosen off yt, dooth agree to a church vvhich is not free, but subiecte to bondage. Hetherto yt hathe appeared that although Muſc. Judgement be not wholy for vs: yet the reasons vvhich he alleadgeth for this cause / are suche as can not be shaken. Now I will further shew / that as there is some disagreement betwene ours / and his Judgement: so there is further distance / betwene hym and the D. Obtrudi. Titulo de Minist. elect.

First therfore he saithe / that as the election by the church

church endured vntill the time off Christian magistrates: so the election made by the church/and confirmed by the christian magistrate/ endured vntill that time/that the bisshoppe off Rome hath wrunge wronge owte/both from the Emperour/and the people their right in the election/tooke it all to him selfe. The D. denyeth this stoutly. Secondarily Musculus maketh the disorders off electide by chusinge vnmeete persons/ or by corruption throwghe gifres/or parciall fauour/ to beginne then especially: when the election taken from the people/cam into the bisshoppe of Rome/and his suffragans handes. The D. cleane contrary/that thes disorders were especially/in the elections by the people: and beste auoided/when the election is called to the will/and becke off one bisshoppe. Thirdly Musc. maketh yt an vnlawfull forme off election/when yt is made of the prince: but maister D. saith/that yt is in the princes powre to make election off ministers him selfe if he will/or committe yt to others iff he liste. Fourthly Musc. helpinge him selfe off the authoritie off Jerome/ saith that there was no election in poperie: becawse they were made without the knowledge off the people/and condemneth also the election of the bisshopes made by the Canons/for the same cause. But M. D. saith yt is a moste conuenient/and sufficient election: which notwithstandinge in that poincte/ is all one with the election in poperie. Last off all/ wherin(lieth a great weight of this controuersie)he dooth not saie simply /that this forme off choise by the church is vnmeete/ and inconuenient for this age off the churche: but that it coulde not be by and by/and out of hand restored: and after a litle/that it could not be in al churches/by and by restored. Wherby he gyuethe to vnderstand/that in some places yt might be forthwith restored: and in other/all men owght endeuour to bringe yt in againe/ withall cõuenient speed. So appeareth that although Musculus be pretended: yet Pigghius/ and Hosius be his storers.

Here cometh to shewe the manner off the election off the Tigurine churche/ wheron the D. beareth hym selfe so much: vpon which (as Bullinger whom he cyteth for his author reporteth) is this. After he had shewed that in all lawfull ministeries off the worde/there is required that with innocencie of life/ he shoulde

pag. 139. Bull. vpo 1. Tim. 4.

be lear-

be learned/then chosen accordinge to the worde off God/ thirdly after he is chosen/and presented to the church/haue impositiõ of handes: he addeth/ Heruppon the Tigurine church, hauinge taken her leaue off the inordinate ordination off the popish bishoppe, chuseth off the learned, and off the ministers, off the Senators, and off the councell off the 200. that is to saie off the common people: vvhich out off the learnedest, and honestest deacons, should present certeine that are to bee made Bishoppes, vnto the Senate, and people. Off vvhich vvhen the Senate, and people haue chosen one: they sende him vnto the church ouer vvhich he is set, and vvith him a counseiller vvhich doth commend him vnto his church. Then the cheifest off the bishoppes off that citie, or other place vvhere this nevve bishop muste be, maketh a Sermon, and in publike praier made off the church in this behalfe, layinge on his handes, commendeth the church vnto him. Wherin howe many thinges are fauouringe our cause/ and openly fighting against the D. vppon that I haue before noted/ of the election of the churches of Berne/ I leaue to be considered.

Although the D. (as his vse is) speaketh off one thinge so often/ and that in the same diuision/ and with spaces put betwene/ so that yt is harde to giue answer with any conuenient vnderstandinge off the reader: yet I will as well as I can/ referre his scattered sayinges to certeine heades. Wheroff the firste is/ that he did not meane to proue by thes places off Timothe, and Titus, that the election belonged vnto one man: Wheruppon he chargeth me/ with willfull depravinge off his answer. Yt muste be therfore considered/ if we maie holde this wett eele by the mouthe. The Adm. saithe/ in the primitiue church no minister vvas placed in the congregation but by consente off the people, but nowe that authoritie is giuen to the bishoppes handes alone: the D. answereth by the place off Timothe/ and Titus. Now this beinge a comaundement/ and by his iudgement both directed onely to Tim. and Tit. and to them as bishoppes: yt followeth that he hath taught/

Cap. 7. Diuis. 1. pag. 197.

vght/that Sainct Paule commaundeth that they / and in them all bisshoppes/shoulde onely chuse. Wherby are condemned all election by the church / as those which haue intruded vppon the bisshoppes possession.

Where he saith/that the Adm. dothe coulorably affirme, by these wordes thautoritie is gyuen to the bisshopp alone, &c. that the right off orderinge ministers doth at no hand apperteine vnto the bisshopp: I would knowe what word there is heere / where this coulor is to bee seene: and what light he is able to give vs/to make yt appeare. The other sentence wherwith he woulde proue yt / followeth after / nether was he come vnto yt. Yf he did therfore confute that: it is as straunge as iff a man shoulde shutte off / and spende his arrowes/or euer he come within the reach off his enemie. And I thinke there is no example off suche confutation/ onles he hed coupled that place with this/and comparinge them together / sett vpon them both at ones, beside that it is Absurde that where the Adm. heere spake off the election: he answereth off admission.

Here cometh to be considered the A. dealinge in the end off the booke/where (charged with vnfaithfullnes forthat as in this place/he would haue insynuated/that the Adm. would haue the people chuse onely) to proue hym selfe giltles/ he alledgeth a place of the Adm. wherin yt is said/ Then the election vvas made by commen consent off the vvhole church. To this answer I replied/that it was his ouersight/that he tooke the people which is but a parte of the church/to be al one with the church which is the whole/cõteininge as well gouernours of the church/ as the people. in which replie the D. crieth owte off manifest falsification. Why so? forsooth because I lefte owte this worde whole: that is to saie/because I spared hym/and kepte backe a peece of his folie/and that with disaduantage off that which I pretended to proue. For the word church simply set downe / doth comprehended as well the gouernours/as the people: howe much more doth it comprehend them/ when this worde whole is added? And if it were falsely concluded off him against the Adm. that they would haue the ministers to be called/allowed/and placed off the people/because they

pa. 796.

they saide / that the election was made by commen consent off the church: how much more is yt falsely concluded of thes wordes off the Adm. the election vvas made by consente off the vvhole church? Thus appeareth that the D. together with his di-
5. uinitie/seemeth to haue lofte his commen sense: ye is time therefore to carie him owte off the schole to some other place/iff peradventure by some sharper discipline/he might gather vpp him selfe againe.

10. In the same place also/vpō that I shewed that in proper speach/ the church/and people differed/ hauing there declared that difference to be/in that the church is the whole/and the people a parte therof. this complainer off falsificatiō saithe/*that I seme to seperate the people from the election of the ministers, for that I will not haue the word church in the Adm. comprehend the people:* which is manifestly agaē-
15. *inste that I set downe. For I precisely reprehended hym for that* vppon the worde church, vsed off the Admon. he woulde haue maintained his false insinuation againste them / *that the election should pertaine to the people onely: considering that the word church cie-*
20 *ned off him,* was the vvhole: and the people one parte/ and necessarily comprehended vnder it. This is not onely falsifyinge/ but flat facynge.

Nowe to retourne backe / I aske what he needed twise in this diuision/in so many/and greuous wordes complaine off cor-
25 *rupte dealinge?* setinge him selfe flatly affirmeth/asmuch as I saie of him/and otherwise cā not maintaine his cause. The truth is/that he abstained then from the wordes electinge, and onely, bycause he sawe he had nothinge to maintaine them; which nowe by my replie/he was driuen to put downe/ or els to forsake his cawse.
30 Wherin as he dissenteth from the truth: so he is driuen to haue a newe combat with him selfe / in that he heere maketh yt indifferent/and at the discretion of the church in tyme of persequution/to make elections ether by one/ or by the multitude: which is contrary to that he hath before in thes wordes. *Lastly in time of* Diuis. 6.
35 *persequition when they haue no magistrate, they be all equall, nether is one* pa. 183.
bound to obey another by any ciuill la we: none hath cheif, and especiall care

ouer the reste, as magistrate to compell. wherfore yt cannot be otherwise then, but that such officers should be chosen by common consente.

In diui. 2. pag. 156. Where he alledgeth Zuing. and Bull. owt of place / and contrary to the title of his chap. to prowe the callinge of certeine by one Apostle: because they be Euangelistes vvhich were have no vse offi and for that I haue shewed / that they bord are clearly of this Judgement / that the minister owght to be chosen with consent off the church: I will not much busie my selfe with this matter. But although the Apostles did send thes Euangelistes off their Embassages / to knowe howe the churches did / and such lyke thinges as required no tariance / nor execution off any set ministrie in the churches wherunto they where sent; yet that they euer set them to rule any congregation by their private auctoritie / is not to be esteemed. wherof this is an apparant reason / that Timothe was not set ouer the church off Ephesus by Saint Paule onely / seinge that Paule confesseth that he receiued imposition off hands / by the eldership. Thother also here mentioned beinge Euangelistes / it is like the order vsed in one / was in thother. Neither doo the wordes I leste the at Creta, prowe it. for he doth not saie / that he ordeined him: and if he had / yet it muste be vnderstanded / that he did ordeine him as he had doone in other churches / with consente off the church.

1. Tim. 4. 14.

And that this is not my iudgement / yt maie appeare by that I haue alledged owt off Caluine / and Musculus / in the former booke / ad Bez. in this. neither could Bull. be thought to haue here such meanig / as the D. gineth him: that the Apostles alone should sett ouer the churches ministers / as appeareth by that I haue alledged. So that onles he will make Bullinger contrary vnto him selffe: thes wordes that Paule / and Peter called certeine / can not be vnderstanded off placinge them ouer any congregation / no further then being cheife in that action / they directed the iudgemēt of the churches. there remaineth zuinglius / which I merualle the D. will charge me with / seinge he himselffe will not stande to him / in the place which he hath alledged. For that which he hath leste owt / off Mathias chosen by the vvhole churche is directly against that / which he hath in diuers places before affirmed.

Pa. 40. Diuis. 4. Pa. 135. Diuisi. 2. pag. 156.

After many vaine wordes against the replie vnto the pla-

ces

ces off Timothe/ ad that it is againſt thankeable off learned writers
againſt the whole courſe off the Epiſtell, againſte the circumſtance off
the place the alledgeth that the moſte off the preceptes contained in that e-
piſtell, doo properly pertaine vnto Timothe, as he is a biſhop. Which is vn-
trwe/eſpecially in that ſenſe he taketh a biſhop/ which the Apo-
ſtels neuer knewe off: for there ſhalbe ſcarſe two ſentences found
in the whole epiſtle/which agree not to euery paſtor. And ſet aſi-
de thoſe whiche cõcerne teachinge/there are very fewe not come
men with him/vnto an elder which onely gouerneth. Beſide di-
uers belonging vnto the whole church/as well as vnto him: and
ſome rather to other partes off the church/then vnto him. yet
iff the moſte ſhoulde properly belonge vnto him: howe can he
proue that the ſentence off not layinge one off handes raſhly/
doth onele belonge vnto him? he hath cyted many to proue that
Saint Paule ſaith/yt doth belonge vnto the biſhop, which is not deni-
ed: but that yt doth onely belonge by this place off Saint Paule/
which is denied/he hath not one. Nay diuers off his authors
here alledged/haue the contrarie off that he pretendeth to proue
by them. For Bull. I haue ſaide. Calu. denyinge that either Paule/
or Timothe did any thinge in elections / without the conſent
off the church/ touching the bare ceremonie off layinge on the
handes/he doubteth whether yt were doone by one/or many.
And Jerome although he ſaie/that the ordinacion belonged to
the biſhop, yet I haue ſhewed in the former booke/that he cõfeſ-
ſeth that that was by no order of God/or rule of the Apoſtles (by
which he confeſſeth that the biſhoppes were equall vnto the reſte
of the elders) but onely by conſtitutiõ off men. Therfore he is vn-
trwely cited / to confirme that by this place off the Apoſtell/ the
biſhoppe hath either the election/or ordination vnto him ſelffe.

As for Chryſoſtome/and Oecumenius/ vnto whome is ad-
ded Beza pag 226. Where this is repeted: I anſwer at ones/that
yt ſemeth violent that the Apoſtle vſinge the worde elder ſhipe/
ſhoulde ſhutte forth thoſe/ which were properly called elders.
And where I alledged pag. 226. that Chriſoſtome ment not by
thoſe wordes/to put a diſtinctiõ betwene elders by age/ and of-
fice: I was deceiued. The occaſion was/becauſe he doth ſo in the
ſame epiſtle/where he had no more cauſe then here: and not lo-

Actes 20. 28. Vpon 1. Timo. 4:

Li.2.Hierar.eccle. ca.3.& 9. & 5.li.ca. 10 &controuer. 16

stinge vppon the the place when I wrote/I tooke one for another. But yt is to be noted/that their interpretation is directly against the D. For Chrysostome affirmeth/that the Bishoppes off Ephesus(which appeareth to haue bene diuers in the Actes) did lay on their handes:and Beza/that all those vvhich had the myniſtrie off the vvorde, are meant by the vvord presbitery: So that by their iudgement/one onely did not ordeine,nor lay on handes:both which the D. affirmeth. As for the other sentence off Chrysostome/with Theophilacte/although *Paule lefte vnto Tite to doe those thinges which were ioined with most honour*: yt foloweth not/that he lefte them to be doone otherwise/then himselfe did them.

But he doth to much abuse his reader/which would make hym beleue that he drewe this from the godly writers/which he hath from professed enemies off the truth. For thes are the reasons off Pighius/which to proue that the bisshopp onely should choose/and not the church/alledged thes twoo places off Tite/and Timothe which the Answerer hath. Thus the firste reason off the D. with all the authorities wherwith he hath walled yt/is gone to the ground. for as for Ambrose testimonie/yt maketh nether whot/nor kolde:no man dowteth but that Timothe owght *to be circumspecte,in ordeininge ministers.*

The second reason is/that iff *the election off a bisshop had off necessytie perteined vnto the people:the S. Paul would not haue writte to Timothe of yt,but vnto the churches as well as vnto him.* As though there were not many thinges in those epistles/necessay for the churches to doo:or as though they inscribed vnto Titus/and Timothe/are not written for the instruction of the whole churche/euen in that very sentence off imposition off handes. For when Saint Paule tawght/that Timothe might not lay on his handes rashly:he tawght the whole churches/that they shoulde not chuse any rashely. What is I beseche yow in Saint Lukes twoo bookes/dedicated vnto Theopilus:which doth not aswell perteine vnto all sortes off men in the church/as vnto him? That the holy ghoste therfore intituleth his bookes sometimes vnto particular persons/was not that the Doctrine contained in them/shoulde more

re

vt pertcine vnto them/then vnto others: but either because he wo-
wlde lifte vpp their heade above the reste/ or for some other par-
ticuler circumstance.. In the argument vpon the epistles.

And in Maister Caluines iudgement/they were both writ-
5. ten rather for instruction off other in the church/ then for Timo-
the/and Titus. For there beinge great resistance made vnto those
younge men / off diuers in the churches off Ephesus / and Creta:
the Apostle to supporte them againste their aduersaries/ and to
gird them with more authoritie / so intituled their epistles: that
10 they might te know we that those thinges they did/ ād tawght/they
neither did/nor taught of them selues/but by his cōmaundement.
As therfore all thinges conteined in thes Epistles / were to be
knowen off Timothe/and Titus: so were they all to be knowen off
euery one in those churches. And as there are thinges in them/
15. the exercise wherof concerned Timothe/and Titus onely: so thes
re are other / the exercise wheroff / did at no hand appertcine to
any off them.

As for the circumstance off the place, which he saieth is against my
replie: he sheweth none. But there is a manifest circūstance aga-
20 inste him / which the Apostle by and by addeth/kepe they selfe
pure, and communicate not vvith the faultes off other. as iff he 1. Tim. 5.
should saie/ althowghe thow canste not hinder the ordeining off 22.
insufficient officers of the church: yet kepe they selfe pure. Mores
ouer if this writing vnto Timothe alone/that he should laie hand-
25 des off none rashely/ shoulde giue him alone authoritie to ordei-
ne/and electe pastors: then yt should followe/ that not onely the
church / and elders off Ephesus / but the Bis hopes which were
there together with Timothe / should haue bene shutte owte. Act. 20.
which iff the S. dare not saie / beside that this holde is gone: he
30 muste recante the sole election/and ordination by Timothe.

Now maie easely put me owte off dowbte, off that which I nes
uer dowbted / and which I haue somewhere confessed: that by
the ceremonie off layinge on off handes, the whole forme off orderinge is
vnderstanded. But off that yow shoulde prowe / that in that pla-
35 ce off Saint Paule it is so vnderstanded (althowghe yt is not that/ which
can hurte our cause) yow bringe not so much / as maie in-
duce

ce vnto any the leaste suspicio. Your reason that he did electe, because he did appointe: is to symple. For albeit to chuse be to appointe: yet euery one which appointeth/ chooseth not: no more then yt followeth/ that because euery man liueth: therfore euery thinge that liueth/ is a man. And I woulde gladly vnderstand/ by what maisters off our tounge yow can proue/ that thes two wordes to appoincte/ and to ordeine/ differ. Iff they be all one/ why seeke yow aduantage in the one/ which you can not finde in the other? But if it be absurde/ to saie that ordeininge is nothinge els but to call, to chuse, and to appoincte: yt is as absurde/ that to appoincte is nothinge els/ but to call/ to chuse/ and to ordeine. 5. 10

I am well contente yow expounde the place vnto Timothe, off puttinge on of handes/ by that vnto Titus, of appoincting towne by towne. For I dowbte not but that which the elders hippe doth/ or one in the name off the elders hippe after the electiō/ is therfore called appointinge/ or ordeininge to the ministerie/ because yt is a solemne inuestinge/ and puttinge him in possession off that/ wherunto he was before chosen. Although the Cal. be directly against him in this question/ whose iudgement is/ that yt doth neither belonge vnto the bisshoppe to choose him selfe alone/ nor yet to ordeine by him selfe alone: yet to helpe to ouerthrowe the right signification of Presbytery/ he is contente to folowe him/ at the leste dowting: leauinge so many bothe olde/ and newe/ which all take that worde for a companie off those which gouerne the churche. And it is certeine that those formes off nownes/ are vsed to signifie ether a societie: or els the place where a societie meeteth. And Caluine him selffe interpretinge that place/ where he had better occasion to cōsider of it/ semeth to haue retracted his iudgement: for thus he writeth. They vvhich doo here take this vvord (presbytery) for a novvne collectiue, and for the colledge of elders, in my iudgement thincke vvell. Althovvghe all thinges consydered. I graunte an other sense vvill not euill agree: that is, that yt be the name off the offyce. 15. 20 25 30

πρεσβυτέριον. Chrysost. Oecume. Beza. Bulling. ἀκροατήριον βουλευτήριον Vpon the fourth c. 1. Timot.

Iff those wordes as I appointed the, be referred as yowr learned interpreters will haue them/ by laying on off handes, and praier: they helpe yow nothinge. And therfore I will not striue abowte yt. 35

Tit. 2.

Where

Where yowr (ofte) vnfruitfull meetinges in stede other wise, meetinges
thereby to conclude/that he meante not to haue Timothe/and Titus
offe the sole election: let his wordes then be iudge. Beinge
shewed howe Mathias / and the Deacons were chosen by
5. the churche, he saith/there is no doubte but the Apostles kepte Tit. elect. Minist.
that maner of ordeininge. and alledginge the example of the elec-
tion off the 14. off the Actes/he addeth/therfore after fastinge,
and prayinge (which was wonte to be doone, in the congre-
10. gation off the faithfull) they ordeined elders, which were fatte
chosen of the faithfull. And this forme off electinge, and ordei-
ninge elders, and bisshoppes, the Apostle commended vnto his
fellowe workman Titus, and Timothe sayinge, for this cause
I lefte the at Crete &c. for who wolde beleue that he ordei-
15. ned, that Titus shoulde doo otherwise, then both he, and the
reste off the Apostles were accustomed to doo. And although
he thes wordes declare so plainly/that Titus and Timothe chose
northem selues alone/ but by consente off the churches / as mo
re fullet coulde hardly be deuised: yet to put all owt off dowbte/
20. that he ment that Timothe/ and Titus conformed themselues
to the examples off the Apostles/in the churches election ioined
together with theirs: he doth immediately adde this conclusion.
Therfore bothe by the example, and ordinance off the Apostle
in the primitiue churche, elders, pastors, bisshoppes, and Dea-
25. cons were in the Ecclesiasticall meetinges chosen off the peo-
ple, by lifting vpp off handes. Where the reader maie consyder
what mirth he hathe so lokt for at the vp handes: which deuyth
thinges that haue so manifeste/and so easie confutation.

30 And where he saith/that herin although he hath lefte Caluin,
yet he hath folowed the iudgement of other learned men he maie see, that
he hath not lefte Caluin onely/but Musculus, Bulling, and Zuing.
As for his learned men, I thinke verely that Pighius/Hosius/and
others off that shamfe excepted/he is not able to alledge one/to
35. confirme that Titus/and Timothe had onely the election off the
ministers. For those alledged/ to proue that Timothe/and Titus
did ordeine/ are nothinge to the purpose, consydering no man de-

wiethat: but that they ordeined alone/was to be ſhewed. And if he had ſhewed that they alone ordeined / which he ſhall neuer doo: yet is not the election off the people therby ſhut owte: fore ſomuche as election / and ordination are ſeuerall thinges.

Diuiſa. Pa. 201. What ether godlines/or honeſty is in hym/which dare ſo bare faced denie/thinges ſo openly vntrue: I will leaue to be iudged of that which is ſaide/touching that the election doth not belonge vnto the biſhoppe alone / but vnto the church. Here I will ſhewe that not ſo much as the ordination/can by the teſtimonie of thauncient fathers/ or councelles agree vnto one biſhop onely: which is another poinct that he would haue the reader beleue/ and therfore ought ether to haue ſhewed yt / or els to haue holde his peace: ſeing none euer denied / that the biſhop hath to doo in the ordination. Firſte yt appeared in Cyprian/that both in the prouince where he was/and in all other prouinces almoſt/the nexte biſhoppes off that place where ther was a miniſter to be choſen/came to ordeine hym whom the people choſe. The great counſell off Nice / decreed that he ſhoulde be ordeined off all the biſhoppes off the prouince/at the leaſte of three. Moreouer Auguſtine ſheweth/that when the Donatiſtes accuſed Cyrilian/for that being there biſhop off the Prouince off Carthage/ he waited not to bee ordeined off the cheife biſhoppe off Numidia: the Catholikes did anſwer/that it was the cuſtome of the Catholike church/ that the biſhop of Num. ſhould not ordeine the biſhop of Carthage/but the biſhops which were next. And in an other place of the ſame booke/he ſheweth that yt was the cuſtome that vi. biſhoppes ſhoulde be at the ordination off hym/ which was choſen biſhop/ and paſtor off any church. Which appeareth in the ſame booke to haue bene obſerued in the ordination off Cyrilian.

r. lib. 4. Epiſt.

lib. cont. Donat. poſt. coll. cap. 5.

And that yt may appeare / that this was by continuall conſente / and Harmonie off Councelle decreed againſte the ordination by one biſhoppe: that one place off Theodoret if there were no more/might ſuffice/ where he ſaith / that Eunomius came to the office off a biſhoppe vnlawfully / becauſe onely Paulinus ordeined him/contrary to the tenure off many canons which prouided that they ſhoulde not be ordeined / but by all the biſhoppes off the prouince/or at the leaſte by three. Thus yt appeareth

y. lib. ca. 23.

that

that by all manquible / not onely the election made by one bisshop alone / but the ordinacion also to flatly condemned / as vnlawfull / and contrarie to the confesse of the Catholike churche / and olde Councelles, wherby to manifest how vaine yt is / which is cited owte off Calixtus / and others / to prove that because the Metropolitane ordeined / therfore he ordeined alone.

Yow answer not to the differece I shewe to have bene / betwene your bisshop / and Jeromes. yow tell that I took my worde (onely) owte off Illyricus / as yow did your worde off (excellinge) which is untrw. For I gathered yt owte off Jeromes manifeste wordes / which denieth that the bisshop differeth from an elder / but in ordinacion : not knowing whether Illyricus hath that word or no. Nether are yow helped by the colledge election. Because that ther is great difference / betwene the liberte which maie be vsed in Cyuill electiones / and in Ecclesiasticall / confirmed euen by placinge off bisshops with vs / whose ordeiners are not also choosers. I have shewed how the election / and ordinacion are doone off diuers: and the next diuis. handleth that matter / nether is there any thing in yowr manifolde questiones / to the contrary: then all which one onely reason had bene a greate deale better. Nether forgat I my selfe one whit / in that I alledged owte off the councelle off Carthage / and Toledo: where the ordination is gyuen to the bisshops, but no worde that the election belongeth vnto them. Howbeit because I see yow having not to answer / seeke startinge holes: I will not suffer yow to runne owte thether / nether will I make yt any question betwene vs / whether the bisshop maie both chuse / and ordeyne. yt shall be enowgh for vs / that he can not electe alone / and withowte the church / nor ordeine alone withowte other ministers.

T. C. hath many ouerfyghtes, because the O. doth not / or will not see / what he setteth downe. Yow had to prove that the election belongeth to the bisshop: to conclude that yow bringe / that he ordeined. Therunto I answered that yt followeth not / but rather the contrarie / that he ordeined / therfore he chose not. I saide not symplye that the contrarie followed / but rather the contrary. Your example of the vertues is altogether vnlyke / they beinge so knitted that he that hath one / hath al fowre: which is not in elec-

on/and ordinatiõ by your owne testimonie/ confessing that the election may be the peoples/but not the ordination. The example off the foot, and hande, declareth manifestly that I reasoned against that false conclusion off yours/which vppon that the bishop did ordeine/ woulde nedes haue yt followe/ that he also elected. Yow gett no aduantage in that the worde off election/ is sometimes taken for ordination/ and contrariwise. For although the wordes be confounded: yet the thinges remaine still seperated. And if yow thinke that the right off election is gotten to the bishop/ because in steed off saying the bishop ordeined/ yt is saide the bishop chose: it followeth that when in steed of saying the people chose/ yt is saide the people ordeined/ the people also gaine the right off ordination. And if yow shoulde gaine yt/ yet be yow neuer the nerer your purpose/ vnles yow be able to shewe/ that the bishop alone/ without the church did chuse/ or without the colledge off elders/ ad other bishops did ordeine. Therfore in making so great accompte off this/ yowr hookie is greater then yowr harueste.

Diuis. 3. pag 204.

Here be vaine quarels against the quotation/ because yt is saide the glosse vppon the Act. and not the ordinarie glosse: all vvhich retourne vppon Illyricus. Belyke to auoide the place vvhich saith precisely/ that the people owghte to chuse/ vvherunto the D. answereth not a word: although it be warranted by example off the Apostles/ and directly to the cause/ which is that the Bishoppes ordination/ owght not to/ but owt the peoples election. The D. vppon the coniunction disiunctiue/

ad Rust. mon.

woulde proue it rome falsified. For that in so much as he saith/ whether the people, or the bishop choose thee to be of the clergy, he woulde conclude/ that the bishope did choose without the people. But he shoulde remember/ that if therby the bishoppes election be established/ without the people: by the same reason the peoples election off the minister is established/ without the bishoppe. If he dare not saie that/ then let him vnderstand/ that I haue faithfully followed the meaninge off Jerome/ and that this worde (or) is not alwaies a note off seperation. Which that it maie yet more clearly appeare/ I will shewe the like manner off

speach

speach off Leo the first / whose wordes are notwithstandinge
that they shoulde be counted amongest the bisshopes, which Dist. 62.
are neither chosen of the clergy / neither desyred of the people,
neither consecrated of the Metropolitane with the conprouin-
ciall bisshoppes. Eue. although the bisshoppe vse a distaunce
we / as if it shoulde be sufficient to haue any of these / and not all
togethers, yet yt appeareth both by the decrees off other (Which
foundinge them selues off those wordes / haue decreed that the
people owght to choose with the clergie) and plainly by his
wordes after / that he meante they shoulde all be ioyned togeather.
For he addeth / when the question shall be to choose the chei-
fe prieste (whiche he calleth before the Bisshoppe) let hym be
preferred whom the consent off the clergie, and people shall
require: and after sheweth the reasen / why the peoples consent
owght to be had.

I graunte that I tooke Musculus wordes / for Jeromes: yet Jerom. e-
off that make no the pourpose / I had mistaken place. And Jerome pistola ad
him selfe / in an other place / hath a sentence not much vnlyke. For Pam. ad-
in a epistell against the bisshope off Jerusalem / he reproched uers. er-
him that he dispised the laitie deacons / and eldere / for that he ror.
coulde in one bowre so himselfe boasted / make a thowsande clearkes,
wherby appeareth the corruption which Muscu. speaketh of / and
which is nowe vsed with vs / off makinge so manie at a clappe at
the bisshoppe pleasure onely / both the people / and the eldere be-
inge neglected: to haue bene in those times / and yet not to haue
gotten such footinge / neither to haue bene so vniuersally doone /
but that the bisshoppes which vsed that manner / were therby sub-
iecte to shamfull reproche. And how cometh yt to passe / that
yow send Musculus here without all answer. Which dooth bo-
the stiffly condemne all such oblacions / which are made off the
bisshoppe before election off the churche: and bringeth Jerome for
his warrante / referring Jerome (which saith / there was no elec-
tion off ministers at all) vnto that the bisshoppe did appointe ad Nepo.
whome he listed / without the consente off the churche. As for
the place yow cyte owte off that epistle: yt maketh not to pourpo
se. For it is not douted but the bisshoppe hath to doo in the choi-

ſo off the miniſterie but that he alone hath to doo.

Diuiſ. 4. pa 205. How Cyprian in whole cours in this cauſe/ hath bene ſhed: wed: also exception also is answered. only here it is to be added/ that in the epiſtle owt of which the D. cyteth this exãple of Aurelius/ yt is expreſſly saide/ that Cyp. did not chuſe him reader of his owne autority/ but by autority of the fele ministers which were. preſente at that time. That he saith here/ alledgeth after owt of Gratians gloſſe/ that the peoples interest in election, conſiſteth in bearing ge witnes off the good conuerſation of the miniſterr: beſide that yt is a popiſhe ſhifte (as I haue ſhewed) ſufficiently before confuted/ yt hath no grounde in the ꝓpre testimony, wherout he would pull yt. For by a fygure off metonymy he notetty the peoples voice: because by graunge is/ they gaue also testimony what they thought off him. Where it is to be noted/ that the D. giueth no more to the churche off God/ then S. Paul giueth to ſtraungers ſeing yt/ of whom he willeth that the biſhop ſhall haue a good report.

1. Tim. 3. 7.

Epi. 109. There followeth the open violence doone vnto Auguſt. wordes. Where firſt let the reader obſerue againe/ that this wreſting of the example of Eradius/ againſt the election of the church/ was taken from Pighius/ as appeareth manifeſtly. But for anſwer vnto Pigdius/ and the D. it muſte be vnderſtanded/ how for that election of Eradius to be biſhop after Auguſt. deceaſe/ there were aſſembled two biſhopes beſides Auguſt. 4. Eldere beſide Eradius/ with the reſte of the clergie/ and people. For what purpoſe all theſe/ if it were in Auguſtines powre to chooſe onelie? After yt appeareth that Auguſtine did call the people to haue there conſente/ becauſe he had experience off trouble/ and diſcontentement of the people off Hillen: for that Seuerus the biſhop there/ did appointe his ſucceſſor before his deeth/ without ſpeakinge any thinge theroff vnto them: which could not be auoided off Auguſtine/ if he mente to chuſe any againſte the will off the people. for yt had bene better for him to haue appointed one as Seuer: did/ without communicatinge the matter vnto them: then in communicatinge yt/ to take one againſte their willes. Againe where the D. vppon theſe wordes I will haue Eradius my ſucceſſor, would haue that Auguſtine only had the deſire off him: he is confuted by and by after with his owne wordes/ I ſaie that I will

haue

haue him, becauſe I knowe that you will haue him. And after he vttereth that the publike voyce ſpeaketh as well nots their voices, as his will in this matter: that (ſaith he) your conſentes fall not to the grounde, or become voide. Wherunto alſo pertaine/the ſubſcriptions of them which followe. Which either wyth the D. ſaith are referred onely vnto the perſon of Auguſtine, to be diſcharged off the bearyng off euill matters: Yet the wordes ſounde otherwiſe. For when he required their ſubſcription to thoſe Actes: yet is cleare that he muſte be vnderſtanded/ to haue ſpoken off both thoſe matters. otherwiſe he woulde haue required ſubſcription to that Acte/and not vnto the Acte.

And wdere in the ende for an other reaſon he addeth/ Auguſtine was appointed bi hope, what I cannot iudge off thinge was a liue: I ſee not howe it maketh for him one weale. For if he thinke that Valerius off his Authoritie did it/he is verely deceiued: ſeing Poſſidonius writeth/that Valerius ſpake vnto the people/ to promiſe/and ſo ordeine an elder off the ſame/and ſheweth how he was ordeined by the conſente off all the people. Which thinge yff it were not more lighter then the nexte daie/ off the Epiſtle off Auguſt. yet yt might appeare by other/ as where he declareth/ that Diuianus was ordeined off the people/ elder off the church/ againſte his will. moe might be alleadged/ but theſe ſhall ſuffiſe. Sauinge that I muſte put Maiſter D. in remembrance/ howe he meruelouſly forgetteth him ſelfe. For a yeare agone before/ that the councell off Carthage wherein Auguſtine was preſente/ decreed that the election ſhoulde be made by the common conſente off the people/ clarkes/ and biſhopes in the ſame prouince: he muſt here needes confeſſe/ that either Auguſtine did there ioine together in election with the church/ and the clergie (as they terme them): or that he brake the order off the Councell/ which could not be without his faulte/ although the election off the church had bene (as the D. eſteemeth yt) but a thing indifferent. And the truth is/ yt appeareth that Auguſt. had to that election/ ſpeciall regard vnto the decree off the councell: which cauſed him beſide the eldership off the church/ and people/ to ſend for two other biſhops/ to be aſſiſtants. Wherupon the reader may ſee/ howe

Poſſidonius in the life of Aug. Epiſ. 225.

Pag. 191.

there is no lighte of wordes so clere/ which Phighius/ and the
Anſ. miſled/ will not giue the eſet to darcken.

Beſides that Ambroſe calleth yt a diuine election which is
made by the church/ which he could not onlesyt were by the in-
ſtitution off God: the whole diſcourſe off the Epiſtle teacheth/ 51
that the election off the people is there accounted off/ as neceſſa-
ry. For when the church off Vercelle did linger the time in not
chuſing a biſhop/ vvhen it vvas also infected vvith Hereticke:
vvhy did not Amb. at leaſt by vvay off Lapſe. take the election vn- 52
to him ſelf/ but vvriteth vnto them/ reprehending them that they
did not aſke for a biſhop/ as other churches were vvont to doo.

In the or. vpon the death off his father.

Gregor. Nazienz. ſpeaking there off diuers elections/ vvher-
in ſtill the people bore one part/ and that vvithovvt contro-
lement: ſpeaketh more for that election in that one place/ then the 53
D. hath hitherto/ or in the reſolue of his treatiſe is able to ſhew.
And where he might ſeeme to haue ſomewhat nipped at it/ in
ſhewing how at certaine elections ſome off the people were contentious:
he healeth that euen in the next ſentence to this/ ſaying that at
that time it was to be feared, leſt he vvyght to iudge the popu-
lar regiment better ordered, then their ovvne: and after maketh 54
mention off the corruption off thoſe/ which were fellow elders
vvith his father. but obſerue I pray yow againe the D. faithfuls
nes/ vvhich expelleth the worde churches, the clergy. Where lear-
ned he thus to expounde? Let it be that as in the ſcripture ſome-
time/ ſo in the auncient fathers the eldership off a church/ is cal- 55
led by the name off church: vvhereof can he euer ſhew that the el-
derſhip/ or as he ſermeth it the clergy/ of one onely church/ vvhe-
reof Greg. ſpeaketh/ is called by the name off churches? Inſtead
therfore that he ſhould haue tranſlated/ both the richer, and 56
they off great authority in the church, vvere cleane from that
euill: he hath tranſlated/ the churches that is to ſay the clergy. Ta-
king the nominatiue plurall/ for the genitiue ſyngular. Which al-
though in the latin tonng/ if one take not heed vnto the ſenſe/
may beceiue: yet vvhen the D. had the Greeke (vvhich hath 57
ἐκκλησίας off the church) before him/ as it ſeemeth by eyting the greeke in
the ſame place/ by and by after/ either he vnderſtood it not/ or vnk-

lingly

lingly perverted the meaning. So I leave to the reader/ whether I haue reasoned to the pourpose, or no: and whether yow besides wordes/haue any thing at all.

As in certeine other places/ so in this/in stead off that I should haue taken the quotacion which came after/I taking the quotacion in my paper booke which went before/was deceiued: and for the 6. and 7. of Socrates/set downe the 6. and 7. of Eusebius. This verely is the error which the D. maketh so great triumphes of. For the first off the places/it appeareth how Chrysost. (there called John/elder of the church of Antioche) was chosen bishop of Constantinople: by cõmẽ voice of all both people, and clergy: and how he had his election ratified/ by the Emperour Arcadius. For the seuẽth booke/yt appeareth that Chrysanthus was chosen bishop off Costantinople/ by the people. And when as Sabbatius (because Chrysanthus hid himself/ and would haue none off the bishopricke) gat certeine bishops to ordeine him into yt: the story sheweth/ how the people sowght Chrysanthus owt/and put owt Sabbatius. diuers other exãples there be/ which I leaue: as I would also haue doon thes/if it had not bene to haue shewed/the vaine triumphes off the D.

Diuis. 5. Pa 207.

Socr. 6. 2. ca.

Lib. 7. ca. 12.

And where he saith/that there is nothing in those 6. and 7. of Eusb. which maketh mentiõ of any electiõ by the people, but in one onely, which he goeth about to wipe a way: that yow maiest know the D. changeth not his skin/I will note them in a word. To leaue therfore the election made by reuelation/ where he saith the election was made by the ministers, and pastors: yt is manifest that the churches had to doo in the electiõs. For in the indorcemẽt of the letters/ wherby an other was appointed at Antioche/ into Samosatenus roume: as well autority off the churches is pretended/ as off the bishops/elders/and deacons. Where also he would elude the other place/ firste because it was a miracle, then for that by the word brethren, it is not certeine whether the people were noted: for the first/ yt may appeare how vaine yt is/seing the story saith/ the brethren came together to chuse a bishop. The miracle therfore which came vnlooked for off them/ and after they were assembled/ was to direct them in their election/and not to authorise them to

Lib. 7. ca. 30.

Euse. 6. 10

n chuse.

chuse. For auctority they had before: els they would not haue come togither for that purpose. As for the other/ it is a boldnes too insufferable/ without shewing any one exãple/ and contrary both vnto the phrase off the scripture/ and ancient fathers/ shewed in my former booke/ and off Eusebius him self/ as may appeare diuers times in some one chapter.

pag. 88. Eus 7. l. c. 11. & 24.

In all thes sentences/ set downe owte of Euseb. there is not a worde for the D. nor against vs. The D. cõfesseth that Origine tawght beinge a laie man in the church publikely: he can not denie if he woulde/ but that he tawght by the appointment off his hoppes. Thes two beinge put/ what followeth but that in those daies/ he was counted a laie man/ which toke vppon him the ministerie vppon the bishoppes appoincringe onelye? And that he abuse not his reader with such couinge treatises/ my reason I will set downe in a fewe wordes. That appointement vnto the ministrie/ which was thowght not to inhable to be minister/ was thowght insufficient: but the appointement off the bishope onely/ was thowght not to inhable to be minister (for Origene that had that appoinctement/ and authoritie/ vvas still coumpted a laie man): therfore that authoritie onely/ was then thowght insufficient. Eusebius therfore giuinge me this houlde/ which the D. is driuen vvhether he will or no to confesse. there is wherwith to vpholde that I haue saide. For if the bishops appointement off Origine to preach/ did not gyue him any degree in the ministrie. for what cawse did it not/ except yt be it at I haue assigned? his trãslatiõ of Euse. words/ *whe he was yet not ordeined minister* (wherin an other point off this matter standeth) is not warrãted. For by this meane/ he must take one of his wordes/ which properly signifieth the choise by lifting vp/ and vsed sometimes of eccesiasticall writers/ for laying on of hands/ for a degree: which hathe no example. Likewise he must take the other/ vvhich I haue shewed to signifie the company of all the gouernours off the church/ for the office off one onely elder: which wanteth proofe. Beside that Musculus which translateth yt/ semeth to haue followed the sence I haue: where if he had folowed the D. he would haue doone otherwise. For in steed of he had not appoinctmẽt of the eldership, he would haue saied *the degree of an elder*. Where he

50. 10. 15. 20 25. 30 35

αὐτοῦ τῆς τῶ πρεσβ. τοῦ χαρ. τοῦτ' ἔστιν τὸ τυγχ. λέγω.

Ordinatione presbyterij non est assequutus.

Ordinẽ presbyterium.

he alledgeth/that Demetrius suffred him to teach at Alexandria, when he was a lay man, belike therby to proue/that the reprehension of Demetrius / was not to be regarded / which did himselfe that he found faulte with in other: yt maketh nothinge to this question.

For yt is enowghe to that in hande/that yt is confessed boethe by Demetrius / and Eusebius (Which taketh the defense off thease, whom Demetrius rebuked) that Origene was a laie man/ althowghe appointed to the preachinge off the worde / by the Bishops. Whether yt be lawfull for a laie man to teache the worde off God in publike place/is an other question.

The nexte sect. I leaue to the iudgmente of the reader. Of this greate heape which foloweth / the moste parte haue bene brought before/some foure times at the leaste/they haue bene threshed/and there is no yelde/it shalbe seen that the rest/are no better then their fellowes. the places off scripture alledged heere/are all answered saueing onely that of the Actes 13. which is borrowed of Sosius: who vseth this place/against the choise by the church. For answer wherunto I saie/that it is not question there off such election/as wee spake off: that beinge the election off God / and not off the church. I for my parte rather thinke/that it was the voice off God by the Propheres / or one off the propheres: and for proofe alledge the storie in the Cronic. which may be cõmentary to this. For as the church tht in distresse/by publike prater/and faste/receiued comforte throwghe a Prophet / whom the Lorde sodenly in the myddeste off the congregation/raised amongeste them: euen so the church off Antioche beinge in great distresse/ and feare off ruine off the church off God/partly by the swordes and famine/partly by contentions/and serchinge remedy by publike prater/ and faste: receiued by a Prophet which the lord stired vpp amongeste them this oracle/wherby he shewed them a singular meanes/not onely to mainteine/but to amplifie the borders off the kingdome off Christe. If the B. will not receiue this interpretation/ but take the holy goste to haue sounded immediately from heauen: yet it helpeth him nothing / there was no place leste for any election/but needes muste Paule / and Bar. desent.

If therfore the bishop haue the spirite off prophecie at any time / wherby he may haue such a certeine / and vnfallible di-

Chap. 8. the 1. diui. pa 2it

De Sacramento ordinis 54. cap.

2 20 cap. 3. 13. 14. 15. vers.

rection/as this was/were will he sticke with him for his sole election: Yff not/ yt is in vaine to alledge this example: sauinge that it maketh much againste him. For if the lorde woulde haue the approbation off the whole companie of Doctors/and elders in that election vvhich him selfe had made/ and vvhere there was no daunger off error: howe much more owghte the bysshops election/ which hath so manie haukes both off ignorance/ and euill conscience/to put him from the waie of a good election/be sustienned by the iudgement off others. And yt vs vntrwe that it is plaine, that the church was heere shut forth. For althowgh yt was neyther in the ministers powre/ nor the peoples/ to chaunge this election: yet the faste there mentioned beinge generall/and the accoumpte off their embassage/and successe therof beinge afterwarde made vnto the churche: yt is not vnlike but in the approbation which that election coulde admit/the church also had her parte. That which is heere addedvvis off Beza/vvhich the D. woulde haue so diligently noted: is but to vvaste paper. For vvee holde that it is moste conueniente/the people shoulde haue the ministers/and elders goe before/and directe them in their elections. But yt is moste directly againste the D. For therby appeareth that Beza is off that minde/that althowgh the people be ignorant/and vntractable: yet they owght not to be cut of from ecclesiasticall electiõs/ but directed/and called to some moderation.

14. Act. 27.

23 Diuis. pag. 212.

Off that which remaineth in this diuision/ the canone called the Apostels/that off Antioche/ Eusebius/ and others which speake off ordeining/ make nothing to this question which is off election: consideringe that yt hath bene shewed/ not onely that ordinacion differeth from election: but also that the councells from time to time/ haue confirmed the election by the churches. So that iff there haue bene any elections made by the Bishopes alone: they haue bene directly contrary to the tenure of the councelles. In the councell off Nice (althowgh his boldnes be greater/ therin the other canons) hauing chaunged the wordes off the councell/and in steede off ordinacion/put election: yet hath he no more warrant off the wordes off that canon/ then off the others. And albeit the generall answer is more then sufficient/to resiste suche naked assertions: yet euen in this councell/it

to

so manifestly to be shewed/ that that cano is to be understanded of ordinacion/as it is distinguished from election. For in the letters which the Synode off Constantinople/ wrote vnto the councell holden at Rome/yt is thus written. Touching the care off the gouernement off euery church, yovv knovv that the oulde decree,and appointement of the fathers off the Nicene councell, hath preuailed from time to time ; that the inhabitants in euery prouince,takingto them if they will,and if yt be profitable,those which are next adioining, should make the elections. According to the tenure wherof vnderstand yovv, that the residue of the churches with vs,are gouerned. VVherupon we haue in our generall councell,set our bishopp off Constantinople Nectarius,in the sight off the Emperour Theodosius, and clergy off that citie,the whole citie giuing theyr voices thervnto. And so goeth forward with the election off the bishop off Antioche/and confirmacion off the bishop off Jerusalem. Where yt appeareth manifestly/ not onely that the ordinacion gyuen by that canon to the bishop/ did not shut owt the election off the people:but that yt implied necessarily / an election by the people/ and clergy ioined with yt. For the Synode saith/that those elections which were made by consent of the church / were made according to the decree off the Nicene councell. And if it should be as the D. pretendeth / that the councell off Nice ment to gyue the whole interest off election vnto the bishops / and to take yt from the church:then coulde not that councell haue saied / that they made the Nicene councell the squire off their elections/when they admitted the suffrages off the people. And that there be no doubt heroff / I will set downe the wordes off the councell off Nice/which are these. Let the people chuse, and the bishop approue,and seale vp the election with them.

Theodo. li.5. ca.9.

Lib 2. Histor. tripart. ἀλλ' ἐκεῖνο τοῦτο σύνηθες ἱστορεῖ· καὶ σύνηθον προστίθησι τοῖς ἐκείνου.

Dist.67.

For Gratians distinctions with his glosse: first them selues gyue me defense enough/ against all the force wherwith they assaile this cause:as when he saith/that the other priestes vnder degree off a bishop, may be ordeined off their owne bishop, so that both the citizens,and the rest off the priestes gyue their

assent. And the glosse vpon the second canon off that distinction/ saying/ the Bishop alone may gyue the degree vnto priestes: addeth/ alone that is to say, vvithovvt other bishopps. Then I coulde oppose the authoritie off Illyricus: which sheweth plainly/ that the wordes cited owt off the 63. distinction by the D. be a mere lie off Gratian. Howbeit I will not gyue either Gratian/ or his glosse that honour/ as once to vouchesafe hym off any answer in the church of God. And that thow maiest know good reader/ what maner of man he was/ of vvhom the D. plainged secretly helpe/ vvith commendation also of his interpretation/ euen where it is condemned off protestantes writers off our time/ as heere thow seest/ and further shall appeare: I will in a word advertise the.

In catal. test. veritatis.

That whether he vvere the brother off Lombard/ the archespiller of Antichristes seat/ borne with a third brother of a stromspet (as they write vvhich couer the shame of his birth) or Lombardes bastard/ conceived by a Nunn/ which by reuelation accompanied her selfe vvith Lombard: vvhether so euer I saie he vvere off thes/ this is certeine/ that in gatheringe the canons off the conceilles/ he endevored by might/ and maine/ to make them agree vvith the Patrone off the adulterous church off Rome. Therfore in goynge aboute/ to reconcile thee gouernemente off the elder churches off Christe/ vvith that vpstarte Synagogue off Antechriste/ as yt vvere to make accorde betweene the owle/ and the raven: there is no kinde off false dealinge/ nether in addinge/ changinge/ dimynishinge/ false interpretinge/ nor other corruptions/ and that contrarie to the cleare lighte off wordes/ controlmente off recordes extante to confute him/ wherin he hath not caried awaie the bel of vnshamfastnes/ from all that euer wrote before him/ or in his time. Off thes corruptions there are almoste as many both vvitnesses/ and gatherers off our owne countrey men/ and of others: as haue at any time bene exercised in this fielde off confutation/ off the papisticke religion. As for his gleaners/ as the Popes hyred seruantes/ such as flattered for a crvste off breade/ sayinge yea to his yea/ and nay to his nay: they shall goe together with their maister. And let euen this place of the D.

be for

be for a fey off the glosses impudencie/in expounding these wordes. For where Leo speakinge of electō/ setteth forth the interesse of the churches with all theis wordes/that the minister ovvghte to be chosen by the consente off the people, by the voices off the people, by their good vvilles, and that none be ordeined vvhich they desyre not, vvhich they vvish he not for, vvhich they require not: all theis wordes this good glosse bringeth me vnto this/*that the people shoulde onely gyve testimonie off his good behaviour*, vvhich is before confuted. And if he saie here that I deale not equally/which barre him off that authoritie that I have sometimes vsed my selfe. he vvghte to remember that a forevne testimonie/ and witnes off an enemie is glorious / and that I havinge vvarre in theis questions off the discipline/not onely vvith him/ but with the Papistes / mighte with commendation strike theis thinges with their owne sworde / which he (havinge herin the same cause vvhich they have) can not doo.

Tom. 2. Concil. Epist. Leonis primi 82. & 90. Divis. 2. pag. 264. Divis. 4. pag. 295.

That which is gathered off Ambroses election / owte off Theoderete/ is moste vntrwe. for yt is manifeste/that Ambrose was chosen by the whole church off Mylane/ and never a vvord to prove/ that the Byshops had the rigbte off election: but the contrarye by the wordes / and circumstances off the storie. And wheras vpon the bishoppes offer vnto the Emperour to appointe one/the D. woulde make the intereste of election/a runninge/and walkinge rigbte: firste as the emperoure gave vnto the bishoppes/thinges vvhich vvere vnmeete for them: so yt was no meruaile if the bishops sometimes offred vnto the Emperours/ that vvhich perteined not vnto them. Which may well appeare there by the answere off the good Emperour / which refused yt as a thinge vvhich he had not to doo with/and vnmeete for him. Secondly yt is very like/ that for the diversities of iudgementes vvhich vvere emongeste the people/ the bishoppes perceivinge that they shoulde run into displeasure off one off the parties/ woulde have bene glad to shifte off that evill will / and lay yt on the Emperour/which was better hable to beare it. last of all/they offred the Emperour that / which he willed them to doo: which vvhen yt was to ordeine onely / as the issue declared/and not to

Theod. lib. 4. ca. 5.

chuse/

chuſe/the churches election can be by no meanes preiudiced/ in that offer off the biſhope. As for Chryſoſtomes 3. booke de Sacerdotio. beſyde that I doubte not but if yt had any thinge of Valewe for yow/yow would alledge yt: yt is the ſame authoritie which Boſius alledgeth/ and alledgeth in groſſe (as the D. doth) againſte the churches election.

De Sacr. ordinis. §.

To the D. furſte reaſon againſte the churches election/vvhich ſtandeth in that there haue bene great contentions, and diuerſitie off myndes amongeſte the churches: I anſwer/ that the Apoſtles vvhen there fell a contention/and a iarr amongeſt thoſe off the church/ neuer entred into any ſuch deliberation / off cuttinge awaye the churches libertie: contrariwiſe they eſtemed the neareſte waie to heale vppe the breach/to gyue them ſome thinge more in that election off Deacons/then was ordinarie. For where they were accuſtomed to ſhew the way in other elections/and by ripenes off their iudgemente helpe the weaknes off the People/there they ſuffring the church to goe before/folowed with their approbation. And not onely in reſpecte off that election/ but if a man will conſider the vvhole eſtate off the primatiue church in the Apoſtles time: it ſhall appeare plainly/that if there were euer good cauſe/to take awaye the churches election throwgh contentions/ and diuerſities off myndes/that was in the Apoſtles times. For the churches off God then/ almoſte throwghoute the world ſtandinge of Jewes/and gentils/and there beinge ſuch a naturall hate betweene thoſe two peoples/ as vvhatſoeuer the one vvoulde/ the other commenly vvoulde not/and contrarywiſe: if the Apoſtles had iudged that for reaſon / vvhich the D. eſtemeth highe viſdome: they ſhoulde neuer haue permitted any election vnto the churches. For albeit the knittinge off both thoſe peoples into one profeſſion off the goſpell/did mortefy that deadly hatred/which was naturally in them yet notwithſtandinge yt appeareth by diuers places off the ſcripture/that there vvere ſuch remnantes off that hatred leſte/that neither the Apoſtles them ſelues which were ſo vviſe peace makers/and ſo kunninge tiers off lone knotes/ nor yet the miniſters/and elders which had receiued the firſte fruictes off the ſpirite off God/ cowlde kepe them from moſte daungerous contencions. And Maiſter Zuinglius off vvhom the

Diuiſ. 3. pag 213.

Act. 6.

Act. 15. 24.

Rom. 14. 15.

Epheſ. 2

the D. woulde seeme to receiue some succour in this cause / euen when their churches were moste dangerously infected with Anabaptistry / and many nourished it inwardly vvhich durste not vtter it openly: teacheth that this forme off choise by the churche / was to be kepte. Nether is it to bee passed by / that Basil noteth that one Anthimus / in choosinge a bishop without the churches voices / filled all Armenia vvith sedition. Wherunto adde the testimonie off Chrysostome: where he askinge vvhy Peter communicated the election vvithe the Disciples, answereth / leste the matter shoulde be tourned into a bravvle, and haue fallen to a contention. Where he assigneth the cause off contention (cleane contrarie to the D.) that the election was not communicated with the church.

Ecclesiastes.

Basil. Epist. 58.

Vpon Act. 1.

Secondarily iff the churches elections shoulde be taken awaie / because off cõtentions which happen in them: Monarchies which oft haue declyned into tyrãnie / and bene abused to oppression off the subiectes / shoulde haue had an ende long a goe: and other such moste lawfull / and necessarie aides off this present life / ought to be taken awaie / as those which are abused. And to come to ecclesiasticall affaires / councelles by the D. reason ought to haue no place in the churches off Christe / off which it is saide / that there was neuer seen good issue of them: and that throwgh meruelous ambition / and desyre off contention in them / thinges ovvte off order vvere not remedied, but made vvorse.

Nazianz. Ep. 42. ad Procop. Bas. 102. Epist.

Thirdly the examples off the contentions which the D. hath heaped vpp together / beside that they are in parte not off the churche with yt selfe / but off the church with heretickes / which is her commendation / as in the election off Ambrose: beside that also it is noted specially / that the people off Alexandria was off a Mutinous / and stirring nature / and therfore vniustly obiected againste the whole estate of the churche: beside this I saie / thes examples alledged by the Answ. are so farre from weakeninge the churches election / that they make yt stronger. For notwithstandinge those contentions had / vnder bothe Christian magistrates / and Bisshops: there was not onely no counseill taken / to barre the churches off their election: but were (as hath bene shewed)

councelle from time to time/so ratifie yt. And if the Emperours/ and Bishops had not thowght yt necessary/ that the churches shoulde haue interesté in their elections/or had thowght (as the S.) that botbe the churches were put in hasarde off false teachers/ and the commenwealth off vprores/by reason off popular elections: yt had bene greate folie/ or madnes rather/to haue suffred that which they mighte haue so easelie remedied. Which opinion off the necessitie off the churches interest/as yt hath appeared by diuers examples before alledged: so maie it clearly be seene/in the letters off the good Emperour Constantine/to the Cytisens off Nicomedia. which althowgbe they had chosen to his great greife/one Eusebius Bisshop: dooth not therfore take awaie the election from them/but moueth to a newe. And albeit they had abused their righte/in chusing such a one as was an Arian/ a runnigate from his former bisshoppricke/a trailer of the Emperour: yet he confesseth still/ that yt belonged vnto them/ to make a newe election.

Theodo: li.1. c. 19.

Fourthly/ what will he say to that/ that the people bridled the rage of the scribes/and pharises againste the truth/and ministers theroff/ in that they were a fraide off them: that the Bisshop off the church being an Arrian/ the people haue bene for the most parte Catholike: That also the Emperour hath displaced the catholike bisshop/chosen by the church/ād placed an Arian: Which disordere beinge often cōmitted by the Bisshops/ maie by the S. rule/as well deprive them of their interesté in ordering/and confirming/as the people in chosing. What also that the euill disposition off the people/ hath for the moste parte proceded off the mouing off their euill gouernours: So that people diuers times good/when the rulers were naughte/ hath bene seldome naughte/whē their gouernours were good. besides all this/there are other faultes off Symonie/off choise off moste dissolute/and most vnlearned ministers/wherwith the sole election off the bisshops is so infamous/and the churches election scarsly to be touched with: that many contentions off the people/ woulde drawe leeblould off the churche/then the choise onely off one suche blinde/ and lame minister/as many off the assemblies off the bisshoppes for that purpose/sende forthe by whole armies.

Math. 21. 26.
Act. 5. 26.
Sozo. li. 7 ca. 7.
Theodo. li. 2. ca. 7.

Laste

Laſte of all/as in other reaſons before I howe ſhewed/that the D. defendinge the ſame cauſe which the Papiſtes/vſeth the very ſelfe ſame armoure/bourniſhed by the names off Zuinglius/ Caluin/Beza/&c. ſo here he hath the very ſelfe ſame reaſon/ which the Papiſtes vſed for the biſhoppes ſole election/wherunto Calvin maketh anſwer. For vnto the Papiſtes ſayinge/that the people were ſhut forthe becauſe off the contentions/and tumultes which happened often times: he anſwereth confeſſing there were ſuch motions/and ſturres/but that the taking awaie off the churches electiō/was browght in for a remedy againſt thoſe ſturres/ the affirmeth to be a plaine lie. and ſheweth that there were other waies to meete wuth thoſe diſorders/as to puniſhe them which ſhould moue any tumult. And ſo goeth forward in ſhewinge the trewe cawſe off the falling awaie off this libertie/from the churche. To all the reſte off his reaſons I have anſwered before at large/ſauinge that he hath embroſſed owte this laſte/ with a ſentence off Chryſoſtome vpon John/drawen from Oſius: who vſeth this teſtimonie againſte the election of the churche. Where both Oſius/ and the Anſ. ſhoulde have learned/ to have put a difference betwene a confuſed multitude, and the church off God. For I woulde aſke off Oſius (howe ſhamles ſo ever he be) wether he dare define the church off God/ which is the ſpouſe/ and body off Chriſte/to be a certeine thinge full off tumulte, and ſturres conſiſtinge, and raſhly compacted for the moſte parte of folie, &c. and yet ether the anſwer is not afraied to ſaie/that this is the diſinition/ that is to ſaie the very nature/and vnchangeable propertie of the church off God: or els if he vnderſtand yt of ſome other compaſſe/he hath ſaide nothinge againſte the election off the church. And verely I can not ſee/howe he coulde ſpeake more vilely/of the moſte diſordred rowte/ off moſte godles people: then he ſemeth to doo off that aſſemblie/ vvhich beinge indewed with the wiſdome of the moſte higheſte/he calleth a thing conſiſtinge off folies: and which beinge the piller off trewth he lyketh vnto waues off the ſea. By which ſymilitude the ſcripture ſetteth forthe the eſtate of the reprobate/or at leaſte off the wicked vvhich have as yet no ſocietie with our Sauiour.

Inſti. lib. 4. c. 5. ſe. 2.3.

Hoſius li. de legit. indic rerum eccl.

Iam. 1. 6.

Therfore to conclude/ſeinge that the election off the chur-

the in her ministers/ hath grounde owt off the worde off God/ both in commaundement / and continuall practise / both in the olde Testamente/ and in the newe: consydering also it hath allowance off commen reason/ the approbation off all times after the Apostles/ as longe as ther was any sincerite / in peace and persqution/ both by councells/ and Emperours decrees/ both by godly writers ancient / and off our time: and considering he hath not so much as browghte an example to the contrarie/ owte off any autor/ and if he coulde yet the same is condemned / not onely by the worde off god/ but by continuall good harmonie off counsells/ one in the necke of another diuers 100 yeares: and forasmuch as the Ans. hathe this question of election by the bishope onely/ commen with the Papistes/ and hathe had both sworde/ and buckler ministred him owte off the moste grosseste Papistes: I conclude / that both the church owghte to haue her consente in the election off her ministers: and that the sole autoritie/ off bishops creating ministers/ is vnlawfull.

Vnto this question off election / and ordination belongeth the 2. chapter of the 4. tract. of ceremonies in ordeining: off which the 2. diuision beinge answered / and the first / and third vnworthy of answer/ there remaineth onely the fowrth. Against the
Pag. 228. that he alledgeth/ that the bishop might as well say receiue the holy goste to the ministers made by him, as to vse the wordes off the Lordes supper, I replied that there was a commaundement for the one, and not for the other: wherunto he saith/ that there is no speciall commaundement, Which is no answer. For if the generall commaundement off kepinge that whole institution / doo comprehende this beinge aparte theroff/ then the argument standeth. That he bringeth off the minister, sayinge without inconuenience This is my bodie, and in recitall off the commaundementes, thow shalte haue no other god but me: is nothing worthe / seinge the inconuenience is taken away by preface/ off God spake thes vwordes: Christe tooke bread, &c. The place of Timothe with Maister Caluine exposited / is vtterly impertinent. For it is not question whether God doth gyue his gifftes to them which he calleth / or no: but vwhether he giueth them by this meanes/ of sayinge receiue, &c. where he saith/ that the Apostels when they laide on their handi, likely vsed ther wordes: it is vntrwe

trwe/considering that Saincte Luke/pursuing the liste of those ceremonies which were vsed/made no mencion off it/being in the D. iudgement/worthiest off all other to be followed. And if they had vsed yt/yet yt folowed not that the bisshope maie doo it: considering that it was proper onely to the Apostles/do giue the giftes off the holy goste/by layinge on off handes.

Where he saith/that *Christe commaundinge the sea to be quiet, and breathing vppon his disciples, confirmed his diuinitie:* Answer that he did the same/in commaunding to receiue the holy goste/which otherwise he woulde haue praied for/as at other times when he gaue testimonie off his humanitie. Calvin althowgh he vse not the same example/yet vseth the like when he compareth the imitation off thes wordes/receiue the holy goste, with those being saide to Lazarus dead in his graue/come forth, and to the Palsey man/ryse, and vvalke. And his breathing beinge the Sacrament off those wordes receiue the holy goste: they muste off necessitie be referred to the same ende. So that if our Saviour woulde declare his deuinity by one: it was his minde to doo the same by the other. And if because he instituted a minister by those wordes/they are to be vsed then the breathing also must lykwise/considering that he vsed that/for the confirmacion off the wordes. Where he saith/*they conteine a perpetuall promise, off the presence off the spirite, with those which Christe shall call:* euen so doth the commaundinge off the sea/&c. to be quiet/conteine a perpetuall promise/that the winde/and sea shoulde ryse/and fall/for the profite off those vvhich be the Lordes. But as there is no promise/that that shall be in abating their rage/so soundainly as our Saviour Christe did: so there is no worde/that the Lorde will giue his spirite/by pronouncing off this sentence.

4. lib. Instit. 19. c. 29. sect. Ioh. 11. 43. Mat. 9. 5.

The bisshop (saithe he) *hath no meaninge to commaunde.* Neither had the Papistes: but why he shoulde speake one thing/and meane another/he can shewe no reason. therfore our faulte beinge in this poincte/the same vvith the Papistes: hath the same Censure off writers/inueighing againste this vnaduised imitacion. That which is saide/*that if any patron off calling is to be followed, our* Saviour *Christes owghte:* is a grosse begging of that in controuersie/

and then apparantly refuted / in that our Saviour Christe gaue newe names in his ordination / sente forth two by two / commaunded they ſhould cary no weapon / &c. which can haue no place in our ordinacions. Where I alledged that the reaſon was not one in thes wordes / and in the wordes off the ſupper / in that the miniſter doth not commaund that the bread be the body / but ſaith yt is; he anſwereth nothing.

Mar. 3. vi. 17. Luk. 10. 1. Matt. 10. 10.

Tract. 3. and 4. according to the D.

That all ordinarie Miniſteries / are annexed to a certein place.

The A. in heaping vp certein differences / betwene the office off an Apoſtle / and Paſtor / anſwereth nothing to the matter. Yff this be true which is ſet downe / that they be like in this / that a certein church is to a paſtor / or a miniſter / vnto which the twelfth place was then amongeſt the Apoſtels: the reaſon off the Adm. is mainteined. For then as it was not lawfull for them / to haue proceeded vnto a newe election / if Judas had not fallen from his miniſterie: ſo it is not lawfull to ordeine Paſtors / ſo longe as the place is full. likewiſe if the Apoſtels would not vndertake any election / but where they had the light / and guide off the worde off God / to ſhewe them the way / not onely what manner a one / but when he ſhould be choſen: muche leſſe is it lawefull for the Biſhoppes. The firſt off thes being ſo cleare as the A. durſt not plainly denie / he doth notwithſtanding puſhe at prively / ſaying / *that Paul, and Barnabas were added about the nombre off twelue.* But he ſhould haue knowen / that they were added by the Lorde / and not by the church: where he ſhould haue ſhewed that the Apoſtels / &c. choſe the thirtenth Apoſtle. And we denie not but the Lorde may nowe (if yt ſeme good vnto him) chooſe ſome Miniſter / which hath no certein place.

Diuiſ. 11 pag. 116.

That which he obiecteth off Epaphroditus / &c. to be Apoſtels /

Apoſtels / ſuche as we ſpeake off / is an abſurd begging off that which is in queſtion. Where againſt the ſecond point he ſaith / that there is no ſuche thing in the Election off the Paſtors, as that in their election, the ſcripture ſhould be fulfilled, &c. allthoughe there be not ſo particular a worde / as off chuſinge one into Iudas place / yet there is a certein rule / in obedience whereoff the ſcripture is daily fulfylled. And ſo falleth alſo his othes exception / which ſuppoſeth that off one example, we make a generall rule. Conſidering that we crave no further helpe off that example / then the ſame was compaſſed by the worde off God. The 3. graunting the diſtinction off ordinarie / and extraordinarie Miniſteries / and yet denying that it can be warranted by the ſcriptures pourſueth his former traine / off ſhrincking the ſcriptures. Seinge yt followeth thereuppon / that ſome truthe in Diuinitie / cannot be warranted by the worde off God. The queſtion moued off the Elders, is out off place: the anſwer whereunto ſhalbe differred / vnto the proper treatiſe. The abſurd ſpeaches which he hath here / and in the next Diuiſion off Apoſtels / Euangeliſtes / and Propheres / come to be examined in the anſwer to his third chap. Diuiſ. 3. Pa. 217.

Heere firſt he triflath with his reader / whileſt he ſuppoſeth that I ground the function off Elders / vpon the 4. off the Epheſ. and that I eſteme that place a perfect rule of Eccleſiaſticall functions, when as not onely I haue no ſyllable ſounding that way: but haue declared the contrarie / in that by a long diſcourſe in the queſtion off the Archebiſhop / I haue ſhewed that that place is onely of the Miniſteries / occupied in the worde. That which he ſpeaketh heere off ouerſeing ſhepherdes / and watchmen / belongeth to the 6. Diuiſion where yt is repeated. That off one ſhepherd having many flockes / belongeth to the queſtion off having many benefices. Yt remaineth to maintaine that part off the Diuiſion / which ſetteth downe the Doctor off the church / as a ſeuerall member from a Paſtor. Which may appeare by that the Apoſtle placeth them both to the Romanes / and Epheſ. as diuers, beſide that the giftes differing / whereby thoſe functions are executed / and there being apt to teache / and therfore meet for the office off a Doctor / which haue no grace in exhortacion / or moving the affections off the hearers / and therefore not ſo fit to be Paſ- Diuiſ. 4. pag. 229. Ro. 12. 7. Eph. 4. 11

be Paſtors: yt muſt followe/that the functions be diuers.

And where the Anſ. oppoſeth vnto vs the iudgement off one / or two: it is eaſye to ſhewe / not onely moe authorities off priuate men / but the vſe off the Elder churches / euen from the Apoſtels time: Especially in Alexandria / where the diſtinction off the Biſhop/and Doctor off the church / is ſo often obſerued by the eccleſiaſticall ſtory: alſo the couſtome continued in cathedrall churches (as they are called) where from time to time beſide the Biſhop/hathe bene a reader. And if theis were not diſtinguiſhed: thē muſt it needes follow/which in an other place the A. denieth/ that there were ordinarily two Biſhops in one church / conſidering that beſide the Elders / and him which they commonly called the biſhopp/there was alſo a Doctor. Nether ought it to be any hinderance to this diſtinction/that Saint Paul coupleth the Paſtor, and Doctor together, where as he ſundred the reſt that goe before, by this worde Some. For the coniunction dothe not couple them in ſignification/but maketh them onely couples off the liberalitie off Chriſte/towardes his church. Especially conſidering that bothe this coniunction And, is oftentimes a note to couple ſeuerall members off one diuiſion: and the Apoſtel would rather haue ſaide or Doctors, then and Doctors, if he had ment to make them all one. But all this had not needed/if the Anſ. woulde haue ſtoode by his former worde / in the writinge intitled The Doctors booke. For in ſayinge/there that the Apoſtle in the Epiſtle to the Corint. ſpeaketh onely off Apoſtels, Prophetes, and Doctors, Leauing out Euangeliſtes, and yet Euangeliſtes, and paſtors neceſſarie: he dooth manifeſtly confeſſe/that theis functions differ betwene them ſelues. Nether can he ſaie/that he ſpake there accordinge to my ſenſe. For I had not euen ether ſpoken/ or written any worde off that matter.

pag. 234. Thus in that he is called the Doctor off ſuche a church / in parte is anſwered the queſtion how yt can be ſhewed, that he is tied to a certeine churche. And for further anſwer/when as admitting that there is ſuche an office/he can not denie but the inſtitution off it/ is amongeſt other ſpoken of vnto Titus: all thoſe myniſteries be-

1. Tit. 1. inge appointed to a certein towne/and congregation/yt foloweth that that office ys likewiſe. Moreouer conſidering that exhortation/

sholde doctrine be necessary for the instructement off a chur-
che in the true service off God in that S. Paul putting thes de- 12. Rom.
wene the Pastor/ and Doctor/ and placing the office off the Pa- 7.8.
stor especially in exhortation/ ascribeth that office teaching princi-
pally to the Doctor: yf followeth that the Pastor being tied vnto
a place/ the Doctor muste also. wherby is likewise answered his
other question/ how it can be proued, that the doctor was geuen in aide off pag. 234.
the pastor. for the pastor being by the bandes of his vocatiō/ especi-
ally tied vnto exhortation: a supplie of teaching being nedefull/ it
must be fetched at his handes/ whose proper profession that is.
Last off all/ herby appeareth/ what an abuse yt is in the vniuersi-
tie/ that they are created doctors which not onely doo not the of-
fice/ but haue not so muche as a certeine place assigned to teach
in: which amongest other/ are the two principall thinges I mis-
be/ as vnlawfull. Where in the end off his booke he saith/ that it Pag. 781.
were confusion, and Barbarisme to take away such degrees: he doth shame-
full iniury to diuers reformed churches in Sauoy/ and Swisser-
land: whose all kinde of learning/ and good behauiour florisshing/
those degrees are not. But it is to be noted that together with
the churches/ Musculus especially hath his part in this charge
off Barbarisme &c. The churches not hauing the other degrees in
arte/ which are indifferent/ gyue no sentence off the Doctors
shippe but Musc. doth plainly declare his misliking. For hauing
spoken against the popish Doctors/ he addeth: wherfore I haue Vpon 1.
often meruailed, what diuers notable ministers off Christ mea- Cor. 12.
ne, that they glory so much off the title off an vniuersitie Do-
ctorshipe: as though any autoritie came to their doctrine ther-
by. Where it is knowen that those whom he ment/ were mo-
dest/ gloriyng no further/ then that as a meanes to draw more cre-
dit to their ministery/ they receyued it: which Muscul. to wheth
them for. Therfore onles he had bene drinen headlong/ he would
at least haue left his degrees indifferent: and not such as with-
owt which/ no godly honestie/ nor ciuilitie can stand.

35. In the next diuision his answer is vnsufficient. For the reas-
son against reading Ministers/ is not onely because they are ap-
poincted to no certein place: but for that: they are vtterly without

all ministerie/ and whether ever they shalbe ernd/ yt hangeth
ether off their owne/ or off their patrones pleasure. So that if
ther be sorbincking him selfe/ like the shop butter then the chuse
cheior the patrone will kepe the dore shut against suche insuffi-
ciene men/ which the bisshopp opened so wider (as sometime
falleth out) they can not agree of their market: yt comes to passe
that he is made a Minister/ which ether can not/ or will not/ not
only not fulfill/ but not so much as lay hand off that ministerie/
1. Timo. 3.10. whereunto he was appointed. Contrary vnto the rule off Saint
Paul/ that leueth not this in choise: but commaundeth precisely/
that if after triall they be found blameles/ they should exercise
their ministerie.

Diuif. 6. pag. 220. To prone that there may be a rouing ministerie/ and some
which may haue the walk of a whole prouince/ here is first alledg-
ged that the Apostels visited the places where there were seuerall Pastors.
Wherevnto the answer is/ that that function off the Apostels
was extraordinary (as I shall appeare) and therfore at no hand to
be drawne vnto our times. Secondly is brought the example of
Darius/ which beside 120. gouernoures set ouer the seuerall prouinces,
made three other to ouerse them. Wherunto I answer/ that the Lord
hath in assigning offices off the commen wealth/ lefte the liberte
vnto men/ which he hath not doon in offices off the church. The
reason whereoff is manifest: considering that they houlde are off
greater sufficiency to ordeine offices/ for the commodities of this
life/ then for those off the life to come: and the errour in appoin-
Lib. 4. de vit. Constant. ting of them/ is not so daungerous. Eusebius sheweth howe
Constantine inuented newe degrees off honour/ to pleasure those
which were about him. This not being forbidden in ciuill gouern-
ment/ I thincke the A. dare not say it is lawfull to be doon in the
gouernements off the church.

Hereby also is answered the surmise off Iuget which being
called sheapherds, should by this meanes haue their dominions restrained vnto
the gouernement off one cytie. For the scripture hauing not determi-
ned/ whether there should be a Prince ouer ewery citie/ as it hath
that ewery assembly should haue a pastor: and the enmities/ and
assaultes against the ciuill estate/ not being so great/ and daun-
gerous as against the spirituall; yt can by no meanes followe/

that

that the tying off the Minister vnto one church / should exclude the Princes authoritie in the circuit off one citie. But it is to be obserued / that both the S. reasons / off the Apostels visiting / and of Sacred policie / leade to Rome. For yt followeth vpon them / that one may haue oversight of all the Ministers: seing that both euery off the Apostels / had authoritie to visite any church through the world / and euen off those three which were ouer the gouernours off ten. prouinces / Daniel was the chefe: And albeit we leaue no place / either to the seruing / or owne growne ministeries: yet the shepherds / and watchmē want not therefore their ouerseers. considering that the Ecclesiasticall Senate / doth not onely watch ouer the body off the church: but euery one off them ouer an other / and especially ouer the ministers off their also as euery one in brotherly equalitie ought to admonish the so lowly they haue authoritie not onely to admonish / but by Ecclesiasticall censures to chastise the default off their minister. Yf they also faile / the Synodall assemblies haue interest / as I haue before alledged. And if the fault be suche as requireth ciuill punishement: the Magistrate is the watchman / appointed off God for that purpose.

Where he saith that a similitude maketh a matter plaine, but proueth not: when I added / they were argumentes drawne off the nature off thinges / whereunto the Ministers are likened / and are for the moste part vsed by the holy goste himselfe: I preuented that obiection / whereunto he S. saith nothing. But if they proue nothing / because they were similitudes: then his answere to ouerthrowe them / being bare similitudes / and in thinges wherein they be compared, moste vnlike / are insufficient. The rest off the second section off this diuision / which is almoste a whole syde / ys perteining to the question off Residence / and off hauing twoo benefices. Vnto thes argumentes which I vsed / as howe they should knowe his voice, vvhen they can not heare yt acknowledge him, vvhen they can not knowe him: followe him vvhen they can not see him go before? or howe he should heale their diseases, vvhen he can not possibly knowe them? he answereth not a worde. Diuis. 7. pag 222.

That S. Paul in commaunding to appoint Elders throughout

1. Tit. 5. Act. 14. 23.

ghe euery citye/ment euery companie off the faithfull/ryssing vnto a nombre conuenient to meet in one assemblie: yt is manyfest by the place off Saint Luke/where yrio saide/ that elders were ordeined thorowghout euery congregation. Wherunto albeit the Ans. could say nothing/yet in pressing the word ryse/he sheweth his good will. Vnto this ye may be added/ that the scripture vseth oftentimes for shortnes sake/ by a cyrye to comprehend as well townes/and villages/as the great cities. For where Saint Mat. 10. Matthew hath citie/or towne/ S. Luke hath citie onely: and in 11. diuerse places off the tenth of Saint Matth. 9 and 10. off Luke/ Luk 10.8. the precepts gyuen off the Apostels behauiour in the cities/ are necessarily understanded off other places. Likewise that both M. Beza/and Erasmus reformed herein the ould translatour/changing his translation off citie by citie (as that which attained not fully to the meaninge off the Apostle) into a more generall speach/ off towne by towne. This shall yet better appeare/ in the 3. cha. 8. Tract. wherein shalbe shewed/ howe the institution off God is/that a Bishop/ houlde be not off a diocese (such as ours) or prouince/but off a particular church. Which treatise I would haue drawne hyther/as vnto the proper place/ but that these places are so intangled with the question off the Dominion off the Bishop/that I could not without too great trouble off the reader/ seuer yt. Where he saith that *Saint Paul commanding to appoint Ministers to certain places, did not thereby forbid Titus to make Ministers hauing no certaine place*: he should vnderstand/ that S. Paul knewe he had to doo with one/ which had learned well that lesson off the lawes off God/ Thou shalt onely doo that which I cõmaund the. And it is shamefull iniurie doon to Titus/ once to thincke that he made kindes off Ministeries/ whereof he had no commission by the Apostle. The rest is nothing/ but a manyfest begging off that which is in question.

Where I alledged the councell off Calcedon/ that none should be ordeined losely/ but vnto some speciall congregation: the D. being at a bay/ and hauing no place to escape/ commeth vpon me with open mouth/ and will beare the reader in hand/ that I haue falsified the Councell, and why? forsooth because I haue left out these wordes, Or in the place off Martyrs buriall, or in mona-

ministerie. 3 lest them out for vnsit / because we haue no vse of them. How beit why as syllable is there here / which purporteth plainly or in all the canon which he hath for vs to vse? That the councell ment not, that a man must of necessity be ordeined to a certain place, but that he should haue some seruice of his gyfte directly contrary to the councelles wordes / which expresseth the first plainly / and of the later speaketh not a word. The reasons vsed haue not so much as any sense / and are drawen first from the filthie puddle of Popish dumnesty / that there be ecclesiasticall ministeries without cure / and places not neding any pastorall charge: whereas if those ministeries &c. were lawfull assembles / euery ecclesiasticall ministery was as necessary for them / as for other. After wards they are drawen from a shamelesse corruption of the councells wordes / by fauorers vnlearned of all good order in the church / which to vnderthrow a plaine meaning / haue interpreted without hauing some title, without hauing some possession or liuing.

And that 3 haue set downe the true meaning of this councell / may easely appeare by an other / which forbad this wandring from citie to citie. For Theodoret reprehending Eusebius bishop of Licomedia for leaving his owne church to be bishop in an other: alledged a canon wherby yt was ordeined / that none ether bishop, or elder should goe frō citie to citie. Wherby appeareth / they had all certein places. Yea the D. Senis shall giue testymony vnto vs in this behalf / whose wordes here vnder haue appointed to euery elder his proper parish, and church yeard, and ordeine that euery one kepe his owne right, so that none enter into the bounds of an other parish: but euery one contēt him self with his owen, and so gouerne the church cōmitted vnto him, that he may giue account, &c. But that this shamefull facing of the D. may be manifest / 3 will set downe Calsins iudgement of this canon / wherby shall better appeare who hath vsed most faith herein / he or 3. Speaking against the Popish making of ministers, he saith. But it was ordeined in the councell of Calcedon, that there should be no absolute ordeining of ministers, that is to say, onles there were a place

Theod. li. 19.

1. Tom. conc. Epis. ad Senes.

Inst. 4. li. ca. 5. se. 4.

assigned, where the ordained might exercise his charge. Here is the same sense / and exposition off the councell which 3 haue followed / as fullest euery poynt. now let vs beare owr off what schoole the D. exposition commeth. He addeth a litle after. But our Romish maisters, which thinke nothing to be carefull for but the belly, first interpreate a title, a sufficient reuenue whereby he may be able to liue, whether left off his freindes, or by some benefice. Therfore ordeining a priest, or Deacon if he able to liue, they give him the degree: not regarding where he should exercise his ministery. But who will euer admit, that the litle which the councell requireth, is a yerely reuenue to maintaine himselfe withe? And after (hewing other fraudes / wherby they haue deluded other councelle / which cõfirmed this / he addeth it is not alwaies absurd, to ordein an elder, to whom there is no place appointed? wherby appeareth not onely Calu. iudgement off this question: but how impudent a corruption off the councell / he esteemeth this / which the D. so greatly alloweth. 5e & 5.

The councell off Vrbane ought to make the D. blush: and the corruptions which he to so small pourpose / chargeth his booke with / cause it to speake so lowde / that the very deafe eares ought to heare. For this diuinity off the later popery which he maintaineth / being condemned off the former: hath therby a brand of corruption / wherby it may be knowen. Consydering that popery grue still from euill to worse / and that it was not able to put this order off the church to flighte: vntill yt approching vnto her fullage / had gotten greater strenght off wickednes. What Jerome hath of this matter / 3 haue shewed. In the next Question beside this question / whether yt be conuenient for a minister to take wages, which can liue off his owne / which 3 will not enter into / there is nothing but bare repetition / and open petition of that in controuersie. The nexte chap. of Ceremonies in ordeining, is answered before.

That functions off Apostels / Euangelistes / and Prophetes are not ordinarie.

Chap 3. pag 229.

TO thend it may be better vnderstanded/ what the D. hath wrē in maintenance of his Anabaptisticall dreames/ so confusedly burned vppon heapes: I will first examine the argumentes wch I have set downe after and wer vnto his answere taken out of the scripture: thirdly shewe how he impudently he hath abused the authorite/ both of elder/ and later writers/ to cover this phrenesie. Which shalbe doon so much the shorter/ as he is vnworthye any answer at all. First to nip at the distinction off ordinary/ and extraordinary functions/ received off all which have but a sparkle off vnderstanding/ he saith/ that the gift off foretelling thinges to come, was for that vse wherin it was ordinary. Which besides that it is senseles/ ys being ordinary in this part/ which is doon by a setled order/ and rule appointed off God vnto his church: ys ys also from the purpose/ considering/ that the question is not off an ordinary function/ in the beginning off the Gospell: but off the gospell supply/ which reacheth to the whole estate off the church vnder the Gospell. Therfore forasmuch as he can not deny/ but such Prophetes (if any were) should nowe be extraordinary: the distinction standeth.

After to that I set downe off the word Apostell, extended in the proper signification to all Ministers that are sent, which the knowledge of the Greek word might have led him to/ he opposeth Calvin/ which saith/ in the proper signification it only comprehendeth the nombre off 12. Wherin he declareth himselfe but a trifler. For onles he be at defiance with his grammer: he shalbe constreined will he nill he/ to confesse it to be true which I have set downe. That which Maister Calvin saith/ is not contrary: considering that vvhere I spake off the generall vse off the worde/ he spake of the vse off it in the newe Testament/ where it is most usually taken in that sense. As for that he saith/ it is the proper signification he meaneth not the nature all as I ment/ and expressed: but the particular/ in which sense proper is also taken/ which appeareth in that he calleth hym the other generall.

Diuis. 2. pa. 230.

Where I assigned a proper note off an Apostell, to be called immediatly off God/ he setteth himselfe to confute it/ when a litle

Vpon Philip. 2. pag. 231.

a litle before he had flatly confessed/that it was a thing proper vnto the
pag. 229. Apostels to be called off God immediatly. His first exception is of Matthias, which he saith was not so chosen: which is vtterly vntrewe: where-
pag. 232. as he saith also that I confesse the same: that is an open vntruth. For I shewed that the election out off those two/was permitted vnto lot: that thereby the Lord might from heauen/declare whom he would haue to be an Apostell. So that the church chose no Apostle/but onely chose twoo off the which one was taken by the Lord/to be an Apostle. His other exception is off Barnabas, which being an Apostle (as he saith) appeareth by the 11. off the Acts, not to haue bene called immediatly: where there is not a word which confirmeth that/and therfore he durst not note the place/whereoff he gathered yt. Where he saith it can not be proued by the scripture, that he was so called: he beggeth the thing in controuersie/not able to answer the reasons alledged. For where he saith/that S. Paul doth not say that he saw Christ to proue that he was an Apostel, but to proue that he was not inferiour to other Apostels: he is manifestly confuted both by the wordes going before/and following after. For hauing propounded this for his question/am I not an Apostell, 1. Cor. 9 12. and not as he saith/am I inferior to any Apostel: he addeth for a reason/haue I not seen Christe. And in the next wordes that followe/yf I be not an Apostell vnto others, yet I am to you, he declareth that the estate off the question is there/whether he were an Apostel/or no. To that I alledged off the protestantes/proving that the Pope can not be Peters successour, because there is no succession vnto the office off an Apostell: he answereth not.

To that I alledged off Epaphroditus called an Apostel, not in respect of the ministrie of the word, but as sent with relief vnto Saint Paul: he parcheth out an answer almost of as many coulors/as he alledgeth auteorities, out off the Centuries/that he was an Apostel in that sense that Paul, and the rest off the Apostels were. Which beside that yt is false/(they onely affirming that he was an Apostel) is cleane contrary to that he alledgeth out off Caluin/that it is taken there generally, for any sent to preach: and therfore it can not be taken in that signification off Apostele/in which the
Diuis. 3. pa 231.

and Paul, yt is contrary also to that owt off Ambrose/ which
saying that he was therefore called an Apostel, because he was sent off
Paul: confirmeth in part that which I have set downe / that he
was called an Apostle / not in respect off any dignitie off minis-
5. stery, above others Ministers off the word: but onely in that he
was sent. Finally contrary to that alledged owt of Theodoret/
which so calleth hym an Apostle: that forthwith also he maketh
him to be a Bishop. When as if he be a Bishop / he can not be
such an Apostell as the 11. considering that they be twoo seue-
10. rall members off the ministers off the Gospell/ differing by the
D. owne cõfession/ as the least in the place of exercise off their mi-
sterie: the bishop having an especiall bonde to his Bishopricke/
and the Apostel preaching Where he thinketh need

Where he saith he also that it confirmeth his side, that he is called
15. the Apostell off the Philippians, and other the Apostels off the churches, for
that thereby it may appeare, that one maybe Apostel off a kingdome, or off a
province: the daliеth with his reader. For in that place I alledged
owt off the 2. Corinthes 8. the Apostels off the churches are not so
20. called/ in respect off any ministery off the word/ but off the almes
which they were sent with. And beside that the church off the
Philip. was neither prouince nor kingedome / but a particular
church: Epaphroditus is not called their Apostel/ in that he was
sent off Saint Paul vnto them: but in that the Philip. sent him to
25. Saint Paul: as the wordes which followe immediatly after/ obs
serued off Master Beza doo declare. So that yf that place prove 2. Phil. 25.
an Apostel: yt proueth one sent/ not to a province/ or kingedome/
but vnto one singular person onely. But who would vouchsafe an
answer/ to such scrapinges?

30. Against that I alledged to prove/ that Junias / and Adro-
nicus were no Apostels / for that a man may be famous amon- Diuis. 4.
gest the Apostels / and yet no Apostel: he opposed Martyr, that se- pag. 232.
meth to doubt whether the worde will beare that sense: which I leave to
the readers iudgement. The other reason that S. Paul calleth
35. them kinsfolke / and fellowe prisoners / and not fellowelabourers/
which his vse is when he speaketh of those/ which have any mini
stery of the gospell: he toucheth not. He hath raked vp to no

his purpose a number off bare opinions/ which I will not wrestle with: considering that nothing thereby falleth fro our cause. For if both Epaphroditus/and these be Apostels/such as Paul/ and Barnab. I refer my self to that where I have shewed/ that that functions ceassed. If in the generall signification/for that they are sent to preach: ye maketh nothing to the question/ seing the D. must shewe that there is an ordinary particular function off Apostelship/severed from the office off a Pastor/Euangelist/ and Prophete. Where he saith/he alledged them to prove that some now may preache, which have no certain cure: I could not thinck himself forsaken off all iudgement/that he would make such a conclusion: howbeit I trust now he hath his answer.

That I alledged the Apostels declaring that they would not have this order continued in the church, in that they renewed not that order of Apostels as they were taken away by death: he answereth/first that the scripture doth not expresse it. Ye yf S. Luke which so diligently described the election off Matthias/ would have quit ouerleaped this/if there had bene any. And considering that they had not such cause to drawe them to a newe consultation of a newe Apostel/as in the 1. Act. which was an expresse word/ off taking an other into the rowme off Judas; it is manifest that they attempted no such thing after. So that although yt be not expressed: yet it is conteined in scripture/ that there was no consultation off an other Apostel. If not/ howe is he (as he saith) persuaded/ that there was none chosen into their places: or how knoweth he/that it was not necessarie: will he still have his persuasions in diuinitie/without the words: without which they are no persuasions/but idle phansies. After he asketh who euer said, that there muste be twelue Apostels, neither more nor lesse? as though my reason tended to that. But yf the Apostels did not vphould that small nomber off twelue/ which the Lord instituted: yt proueth that their minde was/ not to choose aboue that nomber. And if they would not continue 12. to gather the 12. tribes off Israel/scattered thorough the whole world: they ment not that there should be a greater nomber/ to gather those which were scattered in one Iland.

To

To that I alledged off Ambrose/which saith/that he would not take vpon him the estate of an Apostell he answereth/that he said so, to abase him selfe, because in an other place, he chalengeth vnto the circumcision off a pastor. will he neuer make one off these sleepes for to let passe that not to acknowledge the grace of God bestowed on him/to a fault/as to chalenge that which he hath not receiued: and not to enter here into his abilitie/of doing the office of a Pastor: doth he not see that the cawse off not taking vpō him the estate off an Apostell/to assigned not in his disablenes/but in that which the greatest wit/learning/ and godlines off those times/ could not come vnto/ that is to say/that none could chalenge the office off an Apostell, but he vvhom the sonne off God himselfe had chosen? he might aswel say/that it is a point off great modestie for a man to professe/that he cannot clymbe vp into heauen/without a ladder. Neither is this Ambrose iudgement only/but Ignatius: which in those epistles that the D. will haue rightly borne/saith that he vvill not commaund them any thinge, as an Apostell. In deed [a] Nouatus a runnegate/ [b] Manes a Pdranticke/ [c] Martiall a coleprophet/ [d] Romish Augustine/the Anabaptistes off our time/and such drambels haue intruded themselues by the name off Apostels/ and taken vpon them to ordeine others: but all that haue had together with pietie/ any spark off iudgement/haue beside their heresies condemned also this phrensie. [e] Cyprian reproacheth Nouatus/that he sent forth newe Apostels. [f] August. pressed the Manicheans once/ or twise: which saied/they were Apostels/ and demaunded what scripture they could shew/to shew themselues Apostels. Whereby he declareth/that he estemed no other Apostels/ then which had particular testimonie off the scripture: which thing he never laide to the charge off other orders off the Manichean Ministers. [g] Zuinglius also chargeth the Anabaptistes/aswell for that they tooke vpō them the office: as also for that they chalenged the name/off Apostel.

But the D. seing his folie laide open to the derision off young children/hath in fauour off his Apostels/ and Prophetes/ inuented a newe distinction. For where I alledged certeine pro-

Diuis. 7ti pag. 234.

Ad Trall. & al.

a Euse. 7. lib. 31.

b August. Tom. 6. catal. heresi.

c Orthodoxo. in vit. eius.

d Epist. Bonif. ad Lanfr.

e Lib. Epist. 2.

f Cont. epist. fundam. & l. 1. de Act. cum Felice,

g Zuingl. Ecclesiast.

per workes off the Prophetes / as foretelling thinges to come / and Apoſtels / as immediat calling from God / ſeing off Chriſt / embaſſedge vnto the whole world / which not failing into any ſunction nowe in vſe / proue that they are ceaſſed: he aſwereth / that Prophetes, and Apoſtels in ſuch reſpectes are ceaſſed, but continue ſtill as touching preaching the goſpell. Then which what can be more bluntly ſpoken? For yt as much as yf one ſhould ſay / that a beaſt is a man / although not in reſpect that it hath a naturall capacity off reaſon / and ſpeach: yet in that it liueth / and hath ſenſe as a man. For as a man / and a beaſt being both liuing thinges / are ſeuered one from an other by their properties / and ſpeciall differences (as they be called off the Logicians) : euen ſo Apoſt. Prophetes / Euangeliſtes / Paſtors / Doctors / being all preachers off the Goſpell / are ſeuered by that wherein they differ / one from an other. And as he can be no man which hath none off thoſe differences / whereby a man is ſeuered from other liuing thinges: ſo he can not be Prophete / or Apoſtel / which hath nothing whereby he may differ / from a Paſtor / Doctor / or Euangeliſt. Yt is alſo too childiſh / that he vnderſtandeth not how the difference off a thing (which is the ſubſtantiall forme) being taken away / the thing it ſelfe can not remaine.

Pag. 229. 231. 218.

Therefore yf the D. will haue Apoſtels / Prophetes / and Euangeliſtes remaine: he muſt ſhew howe both euerie one off thoſe / nowe differ from them ſelues / and from the functions off Paſtor / and Doctor. In which behalf he hath bene hacking / but his tooles will not enter. For this newe Apoſtels office, is placed in preaching the word where need requireth: the Prophetes in an eſpeciall gift off interpreting the ſcriptures: the Euangeliſtes office being ſet betwene three opinions / as it were three ſtooles / ether off preaching more fercently then other, or off preaching the goſpell, or off preaching ſymply, falleth flat to the ground. For howe dare he take vpon hym to ſet vp Euangeliſtes / whē as appeareth here / and eſpecially pa. 407. he knoweth not what their office is, and wherein it conſiſteth? Which might haue ſerued him for a peece off inſtruction / that that functiō is ceaſſed. For euē as the Jewes if they were not altogether blinded / might vnderſtand that the Lord hath take away the difference off cleane / and vncleane beaſtes / in that (by their owne confeſſion) they can

229.

can not reduce to the knowledge off mennes forbidden euen soff (as he saith) the Lord hath not left any exact knowledge in the scriptures of this office/ beside other reasons/ he declared by this also/ that his meaning was/ that it should haue no continuance. Considering that there is no office off continuance/ whereoff all the partes/ haue not a full sight/ and manifest shewe in the scriptures.

But let the Answ. reape that he neuer sue/ and not able to proue any/ let him enioy ether all/ or that signification off Euangelistes/ which serueth his turne beste. First it can not be denied/ but all these three agree in preaching off the gospell. Likewise that which the D. assigneth in the description off Apostels/ that they preach where need requireth, agreeth vnto his Euangelistes/ and Prophetes/ both by the practise of their offices in the scriptures: and by the D. owne confession/ especially in Euangelistes/ whose ministrie he appointeth in going from place to place. This difference yͤ remaineth/ that *Euangelistes do preach with greater zeale then other, the Prophetes with greater dexteritie off interpreting.* Wherein first he is a small freind off the Apostels. Whom contrary to their institution/ he hath thrust downe vnder the degre off Prophetes/ and Euangelistes/ which hauing certen gistes off Zeale/ and dexterite off interpreting aboue them: muste needes haue the vpper hand. Secondly he hath gyuen a checke to the Prophetes/ whom the scripture preferring before/ he placeth behinde the Euangelist. For the gift off Zeale in preaching the word symply/ being more excellent then to haue a speciall dexteritie/ and readines in interpreting (thone proceding off greater knowledge: thother off greater loue): the office whereunto yt is knit/ muste needes be higher. Thirdly let him shewe/ how thes Euangelistes/ Prophetes/ and Apostels/ may be chaunged into Pastors. For yf their gistes off interpretatiō/ and Zeale/ be greater yͤ fall into a Pastor: then yt is neither lawfull for the Bishop to admit/ nor for them to accepe the office off a pastor/ after they haue once exercised thes offices: which is directly contrary to the practise off our churches. Fourthly yf there be such offices/ why are they not ordeined euery one to their seuerall function: Apostels to their Apostelship/ Prophetes to their Prophetship/ Euangelistes to their Euangelistship:

Ephes. 4. 11. Cor. 1. 12. 28.

Ephes. 4. 11.

lyp: that they may knowe to what kinde of Ministerie to applie themselues/and pourse after that gyft/which is moste agreable with their office. Fiftly/considering that yt is common to them all to preache wherevnto required/how cōmeth yt to passe/ that some be tyed restrained vnto a Diocese/ other have for their circuit/a whole province/ other a whole realme/ other two realmes off England/ and Ireland: or if this diuersitie off limitation/make diuersitie off function: let him tell vs/which off these we shall take for Apostels/which for Prophetes/ which for Euangelistes. But there would be no end/ yf I should pourse all the absurdities/which hang vpon this assertion. I come therefore vnto that spoken a part off the Euangelistes.

Diuis. 5. pa. 233.

Diuis. 2. pa. 217.

He saith that he hath shewed by scripture, reason, and autoritie, that though the name off an Euangelist be changed, yet the office remaineth: which is moste vntrue. For neither hath yt any autoritie at all/ and yt is both against reason/and scripture/that the office by his saying remaining fully/ and in all pointes: the name should be chaunged. I say by his saying fully/and in all pointes/ forasmuch as that touching writing off the gospell (wherein onely he maketh our Euangelistes/to differ from those in the Apostels time) shalbe shewed not to appertaine vnto the office off an Euangelist/such as Saint Paul speaketh off. Where I saide it is against reason/that the name shoulde be taken away: both I saide it for that there is a profitable admonition in it/to kepe them in remembrance off their dutie: and for that it conteineth a marke off honour/ aboue certein other ministers. Which being a part off reward/ought not to be cut of from them/which doo faithfully bestowe themselues in their office. yt is against scripture manifestly: which by this meanes is set to schoole/ whilest the name which yt gaue being caste aside/ an other as more fit/ is receiued. Whereunto ad/that it is against common experience. For it commeth often to passe/ that the duties commaunded failing away/ the names annexed vnto them remaine: but that they remaining/ the names (especially which cary a note off honour/ that men so willingly lay hould of) weare out/is very seldome/or never heard off. So that here I haue to thancke the D. which putteth me in remembrance off a very probable reason/, against all his newe

found

found a mel Prophetes/and Apostle/and Euangelistes. Which is
that for so much as the names were wonne out many ages agoe/
the offices them selues had also an ende and for as muche as no ma
dinary minister nowe/ ought to be called by the titles/or bering
called to wcewe the tithes fore the offices whereof these be the na
mes/are ceassed. Otherwise these rules both ought to be good/ &
may be receaued/as well as those of a bysshop/or Pastor/and Deck.

Where I alledge that Timothe, and Philip Euangelister,
had their vocation confirmed by miracles: towching Philip he
maketh an outcrie/for that he was entred into the ministerie off Euan-
gelistship/before the miracle 8. Act. 29. As if the same cause not to pos- Num. 17.
se in Aron/which had his calling confirmed by miracle/long af- 8.
ter he had don the office of the high preist. Likewise he answereth/
that it was rather doon for the Eunuches sake/than for Philips. Albeit yt
were so/yet by that(rather)is not shut forth/that yt was doo for 1. Sam. 17
Philips. If he had learned that Dauid/and other seruantes off 1. Psal. 116
God/come oftentimes ether through small successe in their mi- 14.
nistrie/or manifould contradictions off the wicked/or sense off
their owne weakenes/into doubt off their calling: he would not
haue found is so straunge/that the seruantes off God in their o-
wne respect/haue had these confirmacions. Where he saith/these
particular examples make no generall rule: I shewed the likelihood/
wherevpon I thought the rest to haue the same/for ioined to
these twoo which the scripture onely calleth Euangelistes/had
that confirmation. Which I leave to the iudgement of the reader.

Where he saith/the place 1. Tim. 2. 28. proueth not that Timo.
had his calling confirmed by miracle, first because Prophecie is no miracle.
then because he being ordeined by putting on off handes needed no confirma-
tion by miracle: the first is nothing but dalliance in the wood/my
meaning being apparant/which is/that he was by an extraor-
dinary calling/and in our Ministers vnwonted. Albeit yff ye
haue thinges hid/and which no knowledge off man is able
to come vnto of certainty/be miraculous: ye can not be denied/but
that a Prophecie may in a generall sense/be called a miracle.
The other exception is friuolous: considering that both Paul
and Barnabas which were miraculously called of the holy goost/

by

by the voice off the Prophetes/vnto a certeyn ministerie/ had not
Act. 13. 3. withstanding for a further confirmacion/the laying on off hands
des off the Ministerie off Antioche. And yt ye also vngod-
ly/ as that which directly contrarieth Sainct Paul which
drawing argumentes for the confirmacion off Timothe / as
1 Tim. 4. well off that Prophecie / as off the imposition off handes 1e; 5.
14. seemed them both needfull. That which he addeth/ that there is
2. Timo. no mention off any Euangelistship in that place off Timothe: is vnworthy
1. 6. any answer.

An other answer is/ that Timoth. was Bishop. in proofe whe; 10
reoff like an euill shoomaker as one saide / which putteth a great
Diuis. 59. shoo on a litle foot/ he hath spent a whole sheet off papir. When
Pa. 404. yf he had gained this point/ yt would serue him to small aduan-
Agesila - tage: which notwithstanding how far he is from / shall plainely
us in Plu- be seen. Therfore to giue the onset off this great heape/ his first 15.
tar. reason that Timothe was bishop, because the Epistels written vnto him
contein the office off a bishop: proueth as well that he was a Dea-
con/ a widowe/ a man/ a woman/ old/ young / and consequently a
monster: seing he wrote off all their duties. Yea rather that he
was a Deacon. Considering that there is nothing in the descri- 20
ption off a Deacon / which agreeth not vnto him: but in the de-
scription off a bishop / that which he requireth off not being gi-
2. Tim. 3. uen to wine, and not being a young Christian, could haue no
15. place in Timothies instruction: nourished in the truth from his
cradel / and so sparing in the vse off wine / that S. Paul was 25
faine to call him to a more liberall vse off it. let him shew therfore
1. Timo. but one onely precept directed vnto Timothe in both those Epi-
5 23. stels/ which is proper vnto a bishop: nay let him shew one pre-
cept (that onely excepted which I alledged / off doing the worck
of an Euangelist) which ought not as well to haue bene obserued 30
off the Apostel him self / yf he had taught where Timothe did.
Yf he be able to shew no one such point / which maketh him to
differ from other ministers of the word: then all may see how vai-
ne a reason this is/ which he hath made the grownd sell off this
cawse.

This second reason drawne (as he calleth yt) off the subscri- 35

ption

pistle of the second Epistle/ is an vaine. For who is there euen he
which hath his nose stuffed / with selfe willed prejudice against
the truth/ that can not easely smell that subscription/ not to be in
the canon off the holy scripture? for considering that he had in
5. the beginning off the Epistle/ made the direction vnto Timothee
what needed he in the subscription/ repete the same against? Like
wise that he was first, and that he was ordeined, or chosen by
voice: sauoreth not S. Paul. Considering that yf there were any
such thing / both Timot. and the Ephesi. knew it well: and there
10. was more cawse to write that in the former Epistle/ then in this
whereby he calleth him from thence: also in the superscription/
then in the subscriptiō. seing it is contrary to all vse of letters/ to
set ether the name / or titles off him to whom we write / in the
subscription/ or vnderwriting of our letters. This riot/ and disor-
15. der hardly happen vnto a man off meane Judgement / and shall
we thinke that they were committed off Saint Paul / or rather
of God by him? last off all/ that the subscription hath vvas vvrit-
ten, and not vvritten, and vvhen Paul appeared, not vvhen I/ or
20 vvhen I Paul appeared: doth manifestly argue/ that yt was none
off his / considering that there ys no suche subscription in all
his Epistles/ vvhere he speaketh off him self/ in the third person.
And seing in those thinges wherein he vsed the hand off an o-
ther/ which copied out his letters / he never vseth that manner
25 of speache: that he would vse yt in the subscription/ which can not
be otherwise esteemed then off his owne hand/ yt is altogether
incredible.

Where for confirmation off this he saith/ that it is so in the
most, best, and auncientest greeke copies: him self set downe his an swer/
30 which he is not able once to remove. For yf those subscriptiōs be
vntrue / as appeareth/ especially in that of the first epistle to the
Cor. which haue testimonie off the moste / best / and auncientest
writers/ as well as this: how cometh yt to passe/ that there being
the selfe same authoritie in both/ yt should be off such strength in
35. in this subscription/ which is off no value in the other: nay when
that subscription to the Cor. hath the testimonie off all greeke co-
pies/ and this off his is forsaken not onely off the Syriake para-

Beza vp-
on the 1.
Cor.

phrase/but off diuerse the auncientest greeke copies: howe is he
Vpon 1. Timot. not ashamed to lay such weight off this cawse/ in that testimo-
nie: yt is true therefore that M. Beza saith/ that these subscripti-
ons were not S. Paules/ but some others/ for the most part either
vnlearned/ or not so well aduised.

His third reason is drawne off autoritie off writers. wher-
ein not to examin howe truly he hath alledged these places/ as
a thing vnworthy the tourning off a leafe/ nor to speake off his
fond allegation off diuers autorities/ especially Chrysostome/
and Theodorets/ which make no manner mention off any bis-
pely state off Timothe/ off Zuinglius twise cited/ which making
thoffice off a bishop/ and Euangelist one/ serueth not to prowe/
either that he was more a bishop then an Euangelist/ or that the
same may haue diuers functions at once: I say not to examin
pag. 335. these/ they are all (yf I would vse his owne weapon) ouerthrow-
ne in a word/ that histories are not curious, in calling men by their seuerall
titles. If that be true in histories/ which off all other seeke after ra-
ren from the cradell to the graue/ thinges of les importance/ then
the office which a man hath borne/ either in church/ or common
wealth: much more is it in other writers. But that writers espe-
cially when they speake by the way/ and not off set pourpose/
speake thus/ and call men by vnproper titles: shalbe once answered
against all the rakinges/ both here/ and pag. 230. when I come to
the D. argumēts whereby he prowth Prophetes/ Euangelistes/
Apostles/ &c. In the meane season I will not sticke to cōfesse/ that
diuers off these writers/ histories especially (peradventure decey-
ued by that subscription) estemed him a bishop/ and no Euange-
liste. But what then? if they were for one a 100. they can not co-
2. Timot. 4.5. unterwaile/ much lesse beare downe/ the testimonie of the Apostle.

Howbeit not all the auncient writers/ are (as he vntruly
saith) of that iudgemēt. For not to speake of Ambrose/ which cal-
In Epist. ad Phil. leth Timot. a Deacon/ where he opposeth a Deacon to a bishop:
Ad Trall. Ignatius an auncient writer saith/ that he was a Deacon/ and
that where he deuiding the ministeries off the church into Bish-
opes/ and Deacons/ &c. doth openly oppose a Deacon to a bishop.
Where all his testimonies are not able to aford one sentence/
wherein Timothe is so called a Bishop/ that he is opposed/ vnto

an Euangelist. Therfore although the thes places proue him not an Euangelist: yet they haue more to proue that he was no bishop/ that all those to proue him a bishop / which are raked here toge-
ther. Albeit Ignatius missing the proper name/ assigneth him the
5. true office off an Euangelist: which was to be assistant to Saint Paul in his Apostelship. Where he saith/ that all the new writers are off that minde that he was a bishop. Maister Beza onely excepted: I trust the Doctors faith in alledging auteorities / ye too well knowen/ to abuse the simplest any more/ with these visardes. I onely had
10. Calu. and Musculus at hand / the reader may looke others yf he thinke good: both which plainely say he was an Euangelist/ where they handle properly the seuerall ministries off the church/ and make a manifest difference betwene a bishop/ and an Euangelist. And such is his dealing / that he feareth not to bring euen from
15 thence a peece of proofe/ where Calu. mouing the question/ whether the word Euangelist verified off Timoth. be taken in a generall sense/ for any that preacheth the word/ or for that proper office which S. Paul expressed to the Ephes. vpon two reasons concludeth/ that he speaketh off that office off an Euangelist. Yet
20 vpon that he saith/ Timothe was excellenter then common Pastors: this trimme interpreter concludeth directly against Calvin/ that he had the proper office off a Bishop, and that Calvin ment that he had a notable gift aboue the rest off the Pastors. As though Calvin reasoned not off the degree off offices / one aboue an other: but off
25 the degree of giftes in one/ and the same. Yt is too great shame to striue with suche light of wordes. Considering that he doth there make Timothes office, a middle degree betweene Pastors, and Apostels: higher then Pastors/ lower then Apostles.

30 This man also which reprocheth me as one setting the fathers together by the eares, without cawse where the disagreemēt is manifest/ and which saith symply/ that yt is great iniurie to learned men, to accuse them off contrarietie with themselues goeth about to proue Beza directly contrary vnto him self. For where Beza sheweth
35 that Saint Paul did not leue Tim. at Ephesus, as their bishop, which the D. in affirming that Beza is against him cōfesseth. he busieth him self/ to proue him to haue contrary sentences. For proof

Cal instit. 4. 3. 4. Tit. de minist. cap. de off.

2. Tim. 4.

102. Pag. 114.

Vpon 1. Tim. 1.

 hereof

hereoff he alledgeth/that all were bishops which S. Paul sent for from Ephesus to Miletum: and therefore Timothe being one off those which by Bezaes iudgement was sent for, must needes be a Bishop. Albeit it be graunted which Beza saith/that Tim. was sent for: yet that they were all bishops wanted proof. For all know that it is not vnwonted/to call a whole companie gathered off diuers degrees/by the title off that whereoff there are muste in the companie/without speaking to euery one by their particular titles: especially seing he speaketh indefinitely/that the holy goste, had appointed them, and not all them Bishops. Where Saint Luke saith that both the princes off the people/Elders/ and Scribes/ and those of the race off the high ghe priestes were assembled: Peter in speaking vnto them maketh mention onely off the Princes/ and Elders/ without naming the scribes/and priestes/which notwithstanding he spake vnto with the rest.

Act. 4. 5. & 6.

But I can hardly graunt that Timothe was then sent for/ to come with the rest off the Ministers vnto Miletum. consideringe that there was as appeareth so small a space/ at the least betwene the time which Beza supposeth Timoth. to haue bene sent to Ephesus from S. Paul/and this sending for the bishops vnto Miletum: that Timo. taking the streight course vnto Ephesus/ was litle more then onely arriued/ when Saint Paul sent from Miletum. Secondly for that S. Paul writeth vnto Timothe/ that he left Trophimus/one off his companions in that iourney/ sicke at Miletum: which had bene needeles yf Timothe had bene with Paul/ as the bishops off Ephesus were/ vntill he parted from Miletum. Thirdly/ for that S. Paul in that oration vnto the bishops/ saith that he knew that none off them should see his face any more: which he would neuer haue saide off Tim. His other reason that he calleth him president, a generall word agreing to any in preeminence/ is nothing worth. That which he ioineth to backe yt with/ as added by Beza out off Cypri. that the Bishop ruled the colledge off Seniors: the place is in his confessions/ and not where he assigneth. howbeit yt maketh nothing to the pourpose. For although the Bishops were presidentes in the Eldership in Cypriane time/ when that office was the highest in the church: yet yt followeth not therefore/ that the bishops were alwaies

Act. 20. 4

Act. 20. 25. 38.

yea

ynd the firſt in the Apoſtels times/ when there were higher ſupe
ciones. Onles the D. will ſey that the biſhops tok the vppe
hand off the Apoſtels/and Prophetes/when they came vnto their
churches/and toyned them ſelues vnto their conſultations.

And albeit yt hath appeared / and ſhall appeare that the Anſw. hath not wun ſo much as a poore cottage: yet as though he had taken great Babylon / or Ninine / he maketh his Triumphes: which yf he had had any hould off him ſelf/ at leaſt he might haue differred/vntill he had anſwered the reaſons to the contrary. For yf (as he moſte vntruly ſaith) he had all the writers calling Timothe biſhop: yet yf the ſcripture ſtand for vs/ yt ye reaſon that he with all his writers/ſhould haue their honner. Howe therefore although he ſay/I forget my proues, of prouing Timothe an Euangeliſt: yet the reaſon I alledged/that the ſcripture ſo calleth him, will proue better memorie in this point / then he can well afford. To this reaſon he anſwereth/firſt that the ſcripture doth not call him ſo, but onely biddeth him doo the worcke of an Euang. which in deed is more againſt him. For they are ſometimes called by a title/ which not doing the worck belonging thereunto/can not be properly ſo called: but they which doo the worcke which the title pretendeth/may alwaies properly be called by yt. And the vſualleſt argumentes in ſcripture/ to proue or improue a man to be ſuch/ as he beareth countenance off/ are fetched from this place off effectes. pag. 232. 233.

His ſecond anſwer ſtandeth off the interpetation off theſe wordes / the vvorcke off an Euangeliſt. Which being alledged out off Bulling. Muſcul. Heming. to be preaching the goſpell purely, and conſtantly is nothing to the pourpoſe. For we graunt yt is true/but that there is further vnderſtanded / which may ſeuere hym from other miniſters off the word. Whereoff Caluin aſſigneth thes reaſons: one that by aſcribing vnto him this degree aboue that off Paſtors/he might procure him more autoritie: the other that he might thereby gyue the ſpur to ſtir vp/and enforce him ſelf to all carefull trauaile/ off anſwering ſo high a calling. Off both which reaſons he aſſigneth a manifeſt cauſe/ which is that the Apoſtel throughout his whole epiſtle / driueth vnto Vpon 2. Tim. 4. 5.

those two endes: This is yet clearer/ for that where other titles
off Apost. Prophe. &c. be caried off the scripture from their parti-
culer/ vnto a generall signification: this word off Euangelist (for
a part this place in controuersie) is not vsed but to note that pro-
per office/ opposed vnto other ministeries off the word. And ther-
fore the Apostel hauing occasion to speake off this word preach-
er/ shunneth (as semeth) the word Euangelist/ and vseth an o-
ther: when as notwithstanding the word Euangelist was pro-
per to holy writ / and thother commen to prophane: off which
reason also I left a step/ in the place before recited. Againe Euse-
bius (howsoeuer otherwise he forgetteth him self) where he spe-
aketh off that proper office/ noteth it out by the same manner of
speache which the Apostell: saying/ they did the worcke off Eu-
angelistes. Last off all it appeareth by that the scripture setteth
forth off him/ both before he was at Ephesus/ and after / touch-
ching his ministerie in many places where the Apostels had ta-
wght before: that the worcke off Euangelist/ is taken in that par-
ticular signification/ whereby it is seuered from other Ministeres:
considering that the Euangelistes office was / to water where
the Apostles had planted/ and to be assistant vnto them.

His third answer is a mash/ and bruing of all together/ drinck
fitter for horse/ then men. For to be sure to make Timothe a bis-
hop/ he thinketh that one at one time/ may be Apostle / Euange-
list/ Doctor/ bishop/ and I can not tell what: which is directly a-
gainst the word off God. So when yt saith that God gaue some
Apostels, some Prophetes: againe he set first Apostles, secon-
dly Prophetes, &c. Againe are all Apostels, are all Prophetes, &c.
Whereby appeareth/ that the holy gost placeth thes diuers giftes
in seuerall persones/ and that they are one vnder an other: so that
onles one/ and the same mā may at one time/ be second and third/
inferior and superior/ before and after him self: yt can not be that
one at one time/ can be Apostle/ Euangelist / &c. hetherto perte-
neth (which is towched in the former booke) that the Apostel
bringeth off the likenes off constitution off our bodies / with
the church. that as the natwrall bodie/ so the spirituall of the chur-
che/ is best preserued/ and maintained in most comelines / when

every

euery membre doth his proper office and of the contrary the one shone so the other to hurt/ and disfygured / when one breaketh vpon an other. Whereuppon yt is euydent/how vnsure yt ye which the D. doth in so great assurence set downe: that one may be Euangelist/and Bishop at one time.

5. Besides that/he is confuted by his owne wordes. For if the office off an Euangelist/be to preach more fermanly then others (which significatiō those three which he hath set downe onely (as that which putteth a differēce betwē yt ād others) cā stād): yt he cā be no bishop: cōsidering that euery office hath his proper gift/according to the measure whereof it is erequated. And yt is as absurd/ that a bishop should preach more fruitfully/ād beyōd the measure of a bishop: as yt is that a mā may leape beyond him self/ouerrun himself. yt is saide that one in his full age/ differeth from him self in his childhood: and a man at one time / may after a sort passe hym self at an other: but that he should differ from him self/at one and the same time/ as the D. iudgement implieth/this is the first tydinges I haue heard off yt. Againe yt is houlden off all that I haue red (Zwinglius onely excepted/which maketh a bishop/ and an Euangelist all one) that both an Euangelist is not/ and a bishop is/ bound to a certaine place. And this difference is thus far confessed off the D. that the Pastor is more bound to one speciall church/ then the Euangelist. which yf yt be true/ a man being (as he saith) at one time both bishop/and Euangelist/ may be also at one time bound/and not bound vnto one place/ haue a speciall charge off one/ and indifferent off all: which will be hard for him to bring to passe/ without he worcke miracles.

For his reasone whereuppon this opinion standeth/that Saint Paul is called a Doctor, S. Mathew, and Iohn being Apostels, are off writers called Euangelistes: they are far from proving this. Touching the fyrst/ Saint Paul yo not called a Doctor symply/ but with addition Doctor off the Gentils: declaring that his Ministry pertained not to one kingdowe/ but vnto all/ which is all one with an Apostel. Towching the other/ he should vnderstand that our question yo not off an Euangelist as writers/ but as Saint Paul taketh Euangelist: which can be by no meanes vnderstanded

2. Tim. 4.

Eph. 4.

bode off them which wrote the storie off the gospell: consydering that Philip which is confessed to have bene an Euangelist/ in that sense was none. If they say that the Apostle mente to set forth two kindes of Euangelistes/ one preaching onely/ an other preaching/ and writing too: I answer/ that Saint Paule pur- 5.
posing thereto set forth the liberalitie off the Lord/ in giuing preaching ministries vnto the church/ was neither so negligent & vnmyndefull off the grace off God/ nor so dull/ and poore off speach: but yf there had bene an other seuerall ministerie (as this answer supposeth) he both would/ and could haue vsed an other 10
word/ as a seuerall dish to haue presented this gift with. And seyng the S. bringeth in S. Paul/ offring one onely gift of the bi-
Pag. 219. shoprik/ vnto the church/ in two wordes as it were two dishes: what likelihood ys there/ that he would thrust vp so narrowly thes two giftes/ whereoff ech off them being more excellent then 15
the bishoprick/ asketh greater roume?

Moreouer by the same reason that men may call Saint Mathew/ and Saint John Euangelistes/ because they wrote the stories of the gospell: they may call S. Paul/ and Peter/ &c. For as they wrote the storie/ so thes wrote the summe off the whole do- 20
ctrine off the gospell. They being therefore both writers off the gospell/ in this rule of estemyng Euangelistes by writing/ muste needes be a like Euangelistes. For the greeke word fauoureth the one as well as the other: yt being as ioyfull newes/ which S. Peter/ and Paul wrote/ as that which S. Mathew/ and John. 25
For the difference off storie and summe, bring not a graine weight to pull the name of Euangelistes more to these/ then to those. Howe therefore forsomuch as yt ys manifest by the subscription of S. Paules epistels/ that he writing did the office of an Apostle: it is also cleare/ that both S. Mathew/ and John being Apostels/ 30
in writing the storie off the Gospell did the same: and that the committing off the Gospell to writing/ was not the proper difference off any speciall office/ but according to the occasions offered/ and moving of the holy spirit off God/ commen to other functions off that time. And as the Pastors off our time which both 35
preach/ and write/ differ not in ministerie from those which preach onely/ and are oftentimes more excellent pastors/ then they/ so

the

the writing off Saint Iohn and Matthew being Apostels / off Saint Luke and Marke Euangelistes / might peraduenture make them more excellent Apostels / or Euangelistes / then those which wrote not: but to chaunge their ministerie / it could not.

5. Last off all / off this answer followeth that substance before noted / that one man at the same time / should be first / and second / before and behinde himselfe.

That an Euangelist at one time / may be a bishop at another: maketh little for the D. considering that we shewe / that Timothe 10. was euen then at Ephesus an Euangelist / when he supposeth hym to haue bene bishop. Howbeit it is vnlike that they which were ordeined Euangelistes / and set in higher degree about the Pastor / were without their fault / thrust downe vnto the order of Bishops. Men nowe a daies peraduenture may chuse to an office 15. off charge / one whom vppon better triall ar not altogether sufficient / they may cause to rise out off his chaire / and sit in a lower place: but in the Apostels ordinatiõ / especially of Timo. in whom they were directed by the voice off God / it could by no meanes tomme to passe. This being vntrue / in the Euangelistes cast down 20 to thoffice off bishoprye yet more vntollerable in the Apostels. For they are by this meanes not let / but cast headlong downe / from the highest staier in the ministerie / vnto the lowest almost: yea by the D. saying (which maketh the Pastor / and the Doctor all one) euen vnto the lowest. But it can not be / that they which 25 were appointed by the voice off Christe immediately to the Apostelship / can either off their owne / or any other autoritie in yearth / be put from that ministerie. And therefore our men doo substantially dispute against the Papistes / which would haue Peter bishop of Rome: for that being ordeined an Apostel / he could not 30 betake him vnto thoffice off a bishop. which the Answ. with diuers other groundes / would to maintaine his phantasies gladly shake.

2. Tim. 4. 5.

1. Tim. 1. 18.

The reason pretended out off Zuing. for that they abode in one place: yf it be his / is vnsufficient. For to omit that it is easy to 35. shew / that Iames immediatly after he was ordeined to the Apostelship at thascension off our Saviour / exercised his charge in one place / namely Ierusalem / during his whole life / whereby

ſhould follow that he was never any Apoſtell: And to let paſſe
l.ii. 18. c. that Euſebius cleareth out off Clement, that all the Apoſtels remay-
ned by the ſpace off xii. yeares in Jeruſalem / after our Sauiour
Chriſtes aſcenſion / whereby they all ſhould be biſhops during
28. act. 30 that time: to ſay nothing alſo off Saint Paule / which teaching 5.
Eph. 1. 1. at Rome / and there looking to end his life / and from thence wri-
2. Tim. 1. 1 teth him ſelf an Apoſtle / and not a biſhop: I ſay to let all this paſſe /
which notwithſtãding caſteth downe this opinio / the Anſ. muſt
know that thabiding long in one place / doth not make a biſhop
differ frõ an Apoſtel: but the neceſſitie / and bond to abide in one 10.
place / by reaſon of his particular function. Which when neither
can be ſhewed off any Apoſtel / and is as hard bene ſhewed / directly
contrary to his function: yt can not be / that the abode in one
place / ſhould proue a chaunge off the Apoſtelſhip / into the func-
tion off a biſhop. 15.

Whereby is alſo anſwered the laſt reaſon off the D. that
Tim. was biſhop, becauſe he returning to Epheſus died there. For yf that
were graunted / what reaſon is there / that whereas by the diſ-
courſe off the ſcriptures before alledged / it appeareth Timothe
taught in diuers churches: he ſhould be ſaide biſhop off Ephe- 20.
ſus / becauſe that was the laſt church he inſtructed: why not off
the firſt / or ſecond as well as off the laſt: it is all one as yf a man
being a ſtraunger in diuers places / ſhould be ſaide to be Cytizen
of that / where he laieth his bones. Wherein the D. againe approa-
cheth vnto the abſurditie off the Papiſtes: which againſt that the 25.
Proteſtantes alledge / that Peter is ſaide off writers / as well bi-
ſhop off Alexandria / and Antioche / as off Rome / anſwer that the
differẽce is great / becauſe he died at Rome. Neither helpeth it him
any thing which he alledgeth in an other place out of Cal. that Ty-
pag. 336. chicus was ſent to ſupplie Timothies abſence. For beſide that the Apoſtle 30.
doth not goe ſo far / and what ſoeuer can be ſaide in that point is
coniecturall: Calu. wordes do not neceſſarily enforce a deputie /
conſidering that abſence may after a ſort be ſupplied / by a ſucceſ-
ſour.

And yf beſide the firſt ordination off Timoth. vnto the fun- 35.
ction off an Euangeliſt / which is vnlimited / we will conſider the
manner off his embaſſage towardes the Epheſ. there can no-

thing

thing to be gathered then thus / that Timothe was off Saint Paul instituted bishop off Ephesus / whereby he should need a deputy. For in that he sent him / desyring him to tary for him there: he declareth that he was not sent to remayne alwaies / but for a tyme. But off the Answ. take exception that I have found out this newe translation / to make the place serve for my turne: fyrst I trust that those which have still in the greek / will easily graunt that the word will bear this sense: then it hath some confirmacion of that / which Saint Paul writeth off diligence to be vsed in his taling there / vntill his cōming. Which word vntill although not alwaies: yet for the most part / maketh an end of that / whereunto it is applied. Last off all / it appeareth by Augustin which vseth this translation / that yt was off auncient tyme receaved: which testimonie off antiquitie cast in / when the skales are euen on both sides / may cary it away. Thus I leave it to the Judgement off the indifferent reader / what truth it hath that the Answ. affirmeth / of Timothes being bishop at Ephesus. I returne back to the generall treatise off the Euangelist.

1.Tim.1.3 greeke.

1.Tim.4.13.

Sustinere nec.

2.l. cont. epist.Par.

Where I shewed that if there were Euangelistes, yet the bishops could not ordein thē, being their inferiors: he answereth *that yt can not be proued, that an Euangelist is of higher degree, thē a bishop.* Yf S. Paules autoritie be not sufficient / which setting the ministries off the word so precisely in order / preferreth the Euangelist / and Prophet vnto the Pastor / or bishop: nor the Judgement off writers: whereoff although some make an Euangelist next in honor vnto an Apostle / some the Prophet: yet both sortes prefer the Euangelist / and Prophet vnto the Pastor / or bishop) yf I say none of these be sufficient: yet the S. hym selfe will help vs / which in appointing the gifftes off Prophetes / and Euangelistes greater then those of the bishop: proueth that he here denieth. And although he take this libertie off denying thinges / which none durst euer call into doubt: yet he escapeth not so / considering that although he make the bishop to take the wall off the Euangelist: yet he can not do yt in the Apostels / and Prophetes. Therefore the absurditie remaineth still / that the bishop being an inferior minister / taketh vpon hym to make ministers / which are abo-

Diuis.6. pa. 233.

Eph.4.11.

Euseb. 3: 27.

Calu. vpon the Eph. Beza. pa. 226.

me him. He saith that they of the Heb. maketh not for me, because blessing is not there taken for consecration to the ministery, yet the reason is all of it. For as the Apostel proueth that Melchizedech was greater then Abraham/because he was the minister of God/ to pronounce the blessing vpon him in the name/and authoritie of the Lord: so he that ordeineth being a publike minister of God/to pronounce his assistance towardes him that is to be admitted/ ought by the same reason/to be greater then he.

li.3.c.37. Where I alledged out of Euseb. that the Euangelistes did ordein bishops, hauing nothing to answer he was content to take the benefit of the primere/ or writers fault: which as easely might come to passe for the figure of 3. had set the figure of 4. where I shew that thes Euangelistes are superfluous, yf the pastors, and Doctors doo their dutie: he asketh what if there be not for euery church, a sufficient Pastor. Which being answered in an other place/ I answer also here/ that his Euangelistes should helpe to make vp the nomber. Where he saith if euery church were prouided of an able Pastor, yet for confirmation of the doctrine, ofttimes preaching, diuers working of God by one rather then an other, the Euangelistes might doo good: beside that he easely forgetteth the churches charge/ which being hardly able to maintaine their proper ministery/ should be ouercharged with those that ride about: and beside that the Pastor being prouided vnto euery church/ the ouerplus ought to serue to furnish them of Doctors/ an other ordinarie myniſterie of the word: he must know that able teachers/ can teach as often as the church can conuenientlie meet. And it can not be denied/ but they haue the blessing of God promised to their labours/ before any other. If there be any such great/ and vrgent need of confirmation of any point of doctrine/ the churches hard by may by dutie of godly neighbourhood/ help one an other in that behalf.

pag.34.

Euseb. lib.5.ca.9

The place to proue the ceassing of this Myniſterie out of Eus. to manifest to all that wil vnderstād. For in that speaking of the time about the yeare 162. he saith there were yet Euangelists, he declareth that there were none in his time: and that he saith with repetition/ there were there were, all see that he wrote that

ἦσαν γάρ ἔτι. ἦσαν ἔφασκε.

with

with declaration off sorow/that they hauing bene before/were not then. That which he answereth/that they can not now goe from kingdome to kingdome/bicause the miraculous gift off tonges is ceassed: manifestly vtterly against him. For Eusebius putting that amongest other annexed to the office off an Euangelist/sheweth the reason off the want off that ministerie/which he had before bewailed. Which being the same now/that was then: yt followeth that as there was not then/so there is not now/any such function. Thus much for the maintenance off the reasons/which were set downe by me against the S. Apostels/Prophetes/&c. It followeth to examin his.

First the reader may see the hardnes off the S. countenance/which hauing diuers reasons alledged out off the scripture/assaulted notwithstanding for one word out off it/which doth but insinuate thes offices to be temporall. After he alledgeth Ephes. 4. where vpon that is saide/that those with other Ministeries off the word/were giuen off God for the gathering together off the saintes/vntill we all come vnto a perfect man: he concludeth but vnlustily/that they are perpetuall ministeries. For the offices off Apostleship/&c. may well haue their worck in the perfection off the church/without such continuance. Which he might haue easely knowen/if he had considered that which our Sauiour Christ saith/that the fruit off their preaching should remaine. Therfore although their ministrie were but for a time: yet for as much as the fruit thereoff hath/and shall haue her worck vnto the worldes end/in the perfection off the church off God/it might be well saide/that they were giuen for the gathering off the saintes/vntill they came to a be perfect man. Whether doo the wordes off the Apostle/import continuance off all theese offices. For if all thes amongest them/and euery one in his turne/finish this worck: yt is enough/nothing falleth from the liberalitie off the Lord/nothing from the truth off this word. no more then he breaketh promis/which vndertaking to furnish an other off all manner of workmen vntill his howse be finished/after foundations layed/and patron lesse vnto carpenters/and masons/how to proceed in the rest off the building: with draweth the master builder. for as the lorde abated the nomber of sortes of builders: so hathe he deminished the varietie off workes/requisite to the building.

Pag. 239.

15. Iohn. 16.

And as the offices off Pastor/ and Doctor which were not in the beginning offthis building / are saide to be gyven to perfecting off it/ euen so these functions off Apost. &c. although they be not in the end/ may likewyse be saide. But I merueil that the Answ. doth not vnderstand/ that both this place of the Ephes. and that 5
offthe Corinthes 12. speak of such Apostels/ Prophetes/ and Euangelistes/ as were noted with such markes off immediate calling/ extraordinary giftes/ &c. as fell not into the Apostels / Prophetes/ &c. which he dreameth off. If therefore he thynk that the Lord hath bound hym self by those wordes/ to continue thes degrees: yt followeth that he is bound to furnish them/ with giftes proper to them. For if promising such as S. Paul here maketh he give other kindes/ much inferior vnto them: he thereby (which all godly eares detest) is argued off vntruth. 10

p.229.230 His other reason is/ that Prophetes in the 2. Corint. 14. and Prophecie 12. Rom. are put as ordinary. Whereunto I answer / that the word Prophecie/ is taken sometymes not for that particular function Saint Paul speaketh off/ but generally for any publike instruction offthe people/ in the will off God. As when it is saied 15
1. Thes. 5. extinguish not the spirit, dispise not prophecie. That it ye so taken to the Rom. yt ye manifest / for that yt ye deuided / and altogether consumed into the ministeries off the word. So that there being no ordinary minister off the word in the church / which embraceth not yt must follow that it is taken there / for no particular function. Which thing may better appeare/ for that in other
1. Tim. 3. Phili. 1. places where S. Paul deuideth the whole mynistrie of the church / the ministeie off the word / which he vttered here by the word off Prophecie / he there attributeth not vnto Prophetes/ but vnto Bishops. And when as the prophecie which the S. pt ansierd / is a simple Ministrie off the church: that Prophecie mentioned there being compounded/ must needes be diuers. Likewise that a Prophet to the Corin. is taken generally / for any which instructeth with any word off exhortation: yt is apparant
1. Cor. 14. 1. 2. 3 4. 5. 6. 23. 24 31. 39. both by that S. Paul attributed prophecying/ to all which haue any gift off teaching: and in that he doth so often oppose it/ to the fruteles speaking in a straunge toung/ amongest the assembly of the faithfull.

His

This testimonie out of writers remaine / wherein almost
gest the auncient / he hath onely a counterfeit sentence off Ambrose / as I have before declared: which as yt ys full of confusion /
and disorder; so yt maketh nothing for the D. for of Apostels be
5. bishops / and Euangelistes / and Euangelistes be Deacons / &c.
what maketh that to prove / that there are beside the bishops /
and Deacons / seuerall functions of Apostels / and Euangelistes /
which is the question. But how this fable is beaten down by all
auncient antiquitie / that may be a sufficient argument / that the
10 auncient writers in great consent / speake off the whole ministrie
off the church / as deuided into thes three orders / Bishops / El-
ders / and Deacons. After that other ministries entred / as door-
keepers / subdeacons / &c. yet there were none but such lightheaded
spirits as I have before spoken off / that durst paint out any their
15. mynysteries / with the names off Apostels / Euangelistes / and
Prophetes.

For the new writers (that the D. if his forhead be not of yron / may learn to blush) I will towch their Judgment onely / which he hath alledged for him self. Maister Calvin dividing the
20 mynistrie off the word into Apostels / Prophetes / Euangelistes /
Pastors / and Doctors: affirmeth that the two last onely, that
is to say Pastors / and Doctors are ordinary. Bucer likewise deui-
ding them into perpetuall, and for a tyme; affyrmeth that these
perteine vnto the state off the former church / and corrected by the
25 D. Ambrose for applying them to his times / by the true Ambro-
ses sentence to the contrary / in the fyrst of 1 Cor. Peter Mar-
tyr vsing the same division / sheweth that the function off Apost.
and Prophets / are not in vse: and that the ministrye of Prophetes /
is not onely exprest in respect of telling thinges to come / but also
30 for the manner off interpreting the scripture. That he speaketh
not the same off the Euangelist / was for that the Apostle maketh
no mention off him in that place. Musculus deuideth the myni-
steries off the vvord, into those vvhich serued for the beginning
35 off the gospell as Apost. Euang. Proph.: and those vvhich cōtin-
nue for euer, as Pastors, Doctors, Elders, Bishops. Bullinger
saith the office off Apostleship / Prophetship / and Euangelist-
ship

Tertul de Cor. mil. Athan. in diuersis Epist. Euseb 7. lib. 30. c2. Ieron. ad Euag. Ignatius ad Tral. Magnes. &c. Instit. li. 4. c. 3. f. 4. Vpon Ephes. 4.

Vpon 1. Cor. 12.

Loci. com. de minist. of

Dec. 5. ser. 3.

ſhip/ were inſtituted off the Lord for a tyme: and that thes many ages/ euen ſynce the foundacion off the kingedome off Christ, both Apoſtels, Euangeliſtes, and Prophetes are ceaſſed, into vvhoſe place are come biſhops, Paſtors, Doctors, and Elders. Laſt off all the confeſſion off the churches/ having ſpoken off all myniſteries off the word/ mencioned off the Apoſtel: concludeth/ that off all thoſe now it is lawfull to eſteeme myniſtries off the churche/ Biſhops/ Elders/ Paſtors/ and Doctors. Thes autors affirming that thes myniſtries be extraordinary/ that they were for a time/ that other are come into their places: the reader may ſee how the D. dealeth with him.

Let yt now be noted/ how he hath haled thes ſentences taken from them. Out off Maiſter Caluin he alledgeth/ *that God hath ſtirred vp Apoſtels, or Euangeliſtes ſynce the time of the primitiue churche, and hath doone ſo at this tyme.* Within a lyne after he addeth/ yet I call that extraordinary, becauſe in churchs vvell dreſſed, it hath no place. Of the like ſort yt ys that he alledgeth owt off my booke: whereas vpon Maiſter Caluin/ ſo of my wordes/ which affirme that God hath raiſed vp ſometimes Euangeliſtes immediatly by his ſpirit, vvithout any calling off men: he would conclude/ that the office is ordinary/ and perpetuall: then which bouldnes what can be greater? Out of Bucer he alledgeth/ *that there be now Euãgeliſts.* Where if his maner of ſpeach/ that there are found Euangeliſts, could not/ yet that which he addeth/ that God doth it by merueilous meanes: ought to haue kept him from that allegacion/ except he thinck that a miraculous calling/ be perpetuall/ and ordinary. Out of the Confeſſ. is brought/ *that thes offices off Apoſtles, &c. are myniſtries off the new Teſtament:* els ſhould they haue great iniury/ ſeing they were both in tyme/ and dignitie firſt. but who (the D. ſet apart) would euer conclude therof/ that they are perpetuall miniſteries? eſpecially conſidering it addeth immediatly in plaine wordes/ that the Apoſtles are ceaſed, and Paſtors come into their places: which could not be/ yf it had any ſuch meaning as the D. phanſieth. Where it ſaith/ that there are yet Prophetes: yf that were not which I alledged out of it/ to whyng

5. 10 15 20 25 30 35

Inſtit lib. 4 ca. 3. ſe. 4

the

the shutting out of those extraordinarie ministeries / from them which are now in use: yet the manner off spealing there are yet found, the same with that of Bucer before alledged / declareth that they meane therby an extraordinary calling. For so we vse to speak of thinges
5. rare / and not in common vse.

Last off all / where yt is alledged out off Bullinger / that the wordes mentioned to the Ephe. are confounded: yt doth not make for him / but is answer both against the moste places brought to proue Timothe a bishop / and against those which he hath cited / in the 3. and 4. Diuision off this chap. for if those ministries being sepa-
10. rate one from an other / their names notwithstanding be confounded: yt muste follow / that not euery one which is called an Apostle / or bishop / &c. hath that function which is by seuer proprietie seuered from other / and which the Apostle vseth to the Eph. for where one man being an Apostle / is sometimes called a Pro-
15. phet / Bishop / Doctor / Elder / and Deacon: yf he will say that because he is called by these titles / he did therefore all those functis one proper vnto those ministries: beside thabsurdities before shewed / the vntruth doth manifestly appeare / in the office off dis-
20 posing off the churches money / Whereoff the Apostels discharging themselues / ceassed not therefore sometime to be called by the same name off Deacons. And to vse those authorities which he hath brought / Jerom calleth Esay the Prophet / both Euan-
25 gelist / and Apostel. Yet I think the D. doth not esteme Jerom to haue had so lisle iudgement / as to think that he was either off them / in that signification they are taken of Saint Paul. likewise where he hath cited out off Calum / that Timothe was a Pastor: when Calvin calleth him also an excellent Doctor, and maketh that
30 a seuerall function from the Pastor / yt is cleare that he spake not off the speciall function off a Pastor. The same may be saide off Beza / which calleth S. Paul a Bishop, with diuers other / wherin writers speaking off one in passing / and not off purpose: content them selues with those generall titles / which not-
35. withstanding when they inquired into the natures off them / (as we doo here) spake otherwise / which vse is also noted off Cicero.

And to shut vp this matter / it is to be vnderstanded / that

Rabbi Moses Maimon. Proœm. sup. Esa. Pag. 405. Li. 1. instit. ca. 9. se. 1. vp. 20. Act. 2. offic. 2. lia est enim, &c. cum veri

6. Act. 3. 4. 2. Cor. vi. 23.

eas ipsa li matur, &c.

Ephes 4. 11.

there be diuers significations off these wordes Apostles / Prophetes / Doctores / &c. for in generall signification they agree vnto all ministers off the word. Considering that all are sent / all teed / teach / and by a trope are saide to prophecie. Their other significacion which S. Paul setteth forth / is particular / and agreeth onely to one seuerall ministrie. Obserue then how the D. hath trifled / when as a part off our question being / whether there be now Apostels / Prophetes / and Euangelistes in particular significatiō / and as they differ as well one from an other / as from Pastore / and Doctore: he hath brought certein places / where thes names be taken generally / and as euery off them may be verified off all myniſtries off the word. as yf vpon that the Maior off the citie / is called sometimes the officer / sometimes the Magistrate / he should conclude that he hathe three seuerall offices. And where (an other part off our question being / whether these functions are now ordinary / or extraordinary / perpetuall or for some ruinous time) he hath taken vpon him to proue them ordinary / and perpetuall: he hath alledged testimonies / which confessing ther some off thes ministeries haue bene found in our daies / ad partly in expres wordes / partly in wordes / and circumstances of like valew / that they were extraordinary / that they are but for a time: then which what can be greater mockery off the reader? And so I trust yt appeareth / aswell vpon the argumentes I haue vsed / as vpon the shame off the D. answers: that off all the myniſteries of the word / reckened of S Paul / there remaine onely Doctor / and Pastor: and that the function off Apostles / Prophetes / and Euangelistes / haue no place in the church / onles the lord immediatly stye them vp / without the ordinary calling by men.

Ephes 4. 11.

Off the necessarie residence of the Pastor 4. Tractat. 5. according to the D. Cap. 1. Diuis. 1. pag. 235.

THe D. to deliuer the Non residents / from the crime he ye charged with / flieth from the iudgement off the word off God / vnto his owne conscience: so that yf he / and his

conscience although astonished / or blinded / can agree off some easier way yt is to be heard / all mouthes are shut up to speake against him. And pa. 118. he saith that preaching, and private exhortations, must be according to the conscience, and discretion off the Pastor which is
5. too shamefull a saying. In stead whereoff if he had put a good conscience (which will admit no perswasion but out off the word off God): he had openly begged that in question. The lord knew too well the vnreformed corners / and false doores of the best cõsciẽces / to cõmit his church which he loued so dearly vnto their 1. Cor. 4.
10. courteousie. When Saint Paul cõfessed that he was not accusching his ministrie iustified / albeit his conscience cast him not in 3. 4.
the teeth / of any thing he had done: he declareth that the conscience is no sufficient rule / to direct the minister in his charge / Yea his was more Chrystallike / then is to be hoped after off any now.
15. and when he saith / that all the workes off a good minister / are 2. Tim. 3.
taught out off the scripture inspired off God: he incloseth the 16.
Pastor within streighter boundes / then the Answ. which leaueth him in the large field / or wilderness rather sometime off his conscience / sometime off the peoples pleasure. That which he brin-
20. geth off the examples off the Apostels / and Euangelistes / is absurd: considering that both the callings are diuers: and euen in the very point whereoff the question is touching the place / yt is confessed of him / that the Pastor hath one certein appointed him to exercise his charge / which the other haue not. Off this sort is that he alledgeth after off Ionas the Prophet: whose mynistery Diuif. 12.
25. was altogether extraordinary towardes the Ninewites. Which pag. 144.
yf yt prove any thing / yt proueth that the pastor / after he hathe once laide open the synnes off his flocke / and denounced the iudgement against them / may goe his waies without ether deputy /
30. or returne. Likewise that off S. Paul Act 20. free from the Ephes. bloud, because he had declared them the whole counsell off God. Which is first impertinent / considering that the pastors teaching at his Diuif. 13.
charge / is not to be compared with the Apostels teaching at ope Pa 214.
church / but at all the churches of his Apostelship. Then yt is apparantly against him: considering that the Apostle which clea-
35. reth him selfe off their bloude / doth notwithstanding all the knowledge they had / charge the pastors with watche / and warde

ouer them/as those which should answer for them. So that one
leo S. Paules diligence had bene pursued in feeding them/ whe
ich were alredy so well fed/ not the people onely/ but the pastors
also/ should haue perished.

And euen the extraordinary callinges/ are so far from streng- 5.
ghtening these startinges aside from appointed charges: that
they help to binde them more strictly to them. for they had not one
ely a generall calling to execute their function: but withall specia
all direction vnto the persons/ and places vnto which the Lord
would haue their ministrie to appertaine. for when those off Na- 10.
Luk 4.23. zareth thought much/ that our Sau. Christ braked in other cyt
&c. ties off Galile/ and not in theirs/ where he was brought vp: he
alledgeth the calling off God/ which sent him to doo miracles in
other places/ rather then there: and sheweth the cawse why Elias
as rather reckned the extreme faurin/ and Elizeus cured the lepro 15.
sie of straungers/ then of their owne countrey: for that they were
Luk. 4.43 sent vnto them. Wish desired to tary in a place/ he saide it was not
at his libertie to tary/ but that he must preach to other cyties. al
ledging this reason/ that he was sent off his father so to doo.
Considering therefore that they had not onely generall callinges 20.
to doo their duties/ but also where/ and to whom: much more in
the callinges which are ordinary/ and certein it ought to be ob
serued/ that men haue not onely callinges to preach/ but direction
vnto the place/ and parties to whom they should preach. Which
because yt is not now/ without calling of the church: yt followeth 25.
there can be none such. That he addeth/ if he haue care off them, is
altogether from the cawse: considering that the pastors care/ is
but one part of his duty: and may be taken off one newer present.
Likewise that of his sufficient deputy (beside that yt cometh after to
be spoken of) if the absence be phansied be vnlawfull: the deputy 30.
for yt so idly mentioned.

3 alledged that the Euangelistes, and Apostles taried mo
re in one place then in an other. Which may be easely vnderste
anded/ not onely in that S Paul/ preached somewhere yeares/ 35.
other where monethes/ in some places weeks/ in other not all but
Gal. 2. in that by certein vocation S. Peter/ &c. were more bound to

the

the places where the Jewes/then where the Gentils were: and Saint Paul/and Barnabas had in their generall charge/a more streight bond to preach vnto the Gentils / then to the Jewes. And albeit the Euangelistes he imagineth/are let so lose that they may preach through the realm: yet euen in that scope he leueth them/they haue a neerer knot / and further dutie off preaching in places of their natiuitie/abode of freinds/ad kinsfolk. Therfore if the residence off a Pastor/be no more then the D. plainly setteth downe/that he ought to doo it especially in that place, and more in that then in others: the difference betwene a Pastor / and them/towching the bond to a place / graunted also off the Answ. is cleane taken away. But he will not answer the former reason/ because it cometh owt off place. Where forsomuch as preaching in other places/is alledged to be one off the cheif cawses off non residence: all men see that this arrow was shot at the heart off his cause. And yf yt had no place here: why did not he cary yt to the proper place? how cometh it to passe/that he answereth yt not els where? But how vaine this excuse is/it appeareth: seing euē in this diuision/ to proue that the Pastors may preach in other places / then in their charges/which is that he refuseth to speake off / as impertinent: he alledgeth the example of the Apostels/and Euangelists/ and so continueth almost a whole side off repetitions. pag. 242.

Likewise to that alledged/that Timothe, and Tite, cam not from Ephesus and Crete off their owne heades, but called off the Apostle a cheif gouernour off the church, which can be no warrant to those which leue their charges without any such calling: he answereth not. That which is saide off the D. that S. Paul sent for Timothe for his owne priuate busines: is vntrue / neither hath any grownd off the word. And if he thinck that those words doo help him/that Timothe should bring Marck as one profitable to serue him: they rather confute him. For yt is absurd to imagin/that S. Paul would take twoo such notable lightes from the seruice off the church / to serue his priuate busines / and to doo that which might be doon by others/which had no publike charge in the church: especially considering that he had Luke with him before. Therfore that seruice must be expounded / of the seruice 2. Tim. 4. 11.

off the gospell/ wherevnto he would employ them.

Diuis.2. Pag.237. Whereas I alledged for residence/ against those which leaving their proper charges wander in other places/ that they should not attempt any thing in the ministerie, without calling: the Ans. saith/ a man is not so called vnto one place, that he is restrained from doing good in other: which is not the question. For it is not denied but he may doo good by prater/ counsell/ and writing. After he saith/ that he constantly believeth that in the moe places he laboureth, the more his service is accepted vnto God: and p.241. that he is a meber, and minister off the whole church generally: and pag.214. wheresoever the preacher may doo most good, thyther he is called of God. Wherein beside the miracle off making Apostles / he bringeth in other wonders which the Lord him selff never wrought: which is/ to chaunge a Pastor into an Apostle. And beside that it is directly against the order off the scripture/ which calleth them bishops off such/ and such a particular church/ and not off the whole church: against the Canons off the ould Councels/ which forbad the bishops to goe beyond their owne boundes/ and assigneth that cause off appointing Patriarche: yt is against that him selff hath set downe/ where putting differece betwene pastors/ bishops/ and other preachers/ he saith/ that Pastors and bishops haue their cures limited. Whereuppon foloweth that: if they goe to other places, they both passe their limites / and destroy the difference assigned off the Ansv. betweene them/ and other licenced preachers.

Act.20. 17. Philip.2.1 Socrat.li. 5.ca.8. pag.224.

Yea if he be minister off the whole church/ he hath a necessary calling to preach in as many places / as he can possibly: as he which otherwise shalbe guilty off their blood/ over whom having a mynistry/ he hath doone no duty. But forasmuch as the Pastor hath his calling vnto one certein place onely / yt must needes be that he goyng to other churches off his owne head/ goeth without calling. Onles he will here / flie vnto secret persuasions off the spirit off God/ without the voice off the church/ which is mere Anabaptisticall. And where he saith/ that God calleth him to that place where he may doo most good: first he doth presumptuously/ that taketh vpon him to determin where he may doo most good/ and that which controlment off the churches iudgement / which placing

wing hym the certein church / whereby gyueth her sentence / that he ought doo moste good there.

Then Ianswer / that although he could know where he might doo most good: yet that is no sufficient calling off God. For the lord called sometime his ministers vnto places / where they came least / and sendeth none to those where after preaching would follow repentance / as appeareth by that our Sauiour Christ speaketh off Corazim / and Bethsaida / compared with Tyre / and Sydon / off Capernaum compared with Sodom: and by that the Lord saith to Ezechiel / off the Iewes compared with the Gentils. And our Sau. Christ which knew where he might do moste good / and best fill his hand off the Lordes corne / folowing the calling off God his father / euen in the land off Iury where his charge was / preached more in certein stonehartted townes / then in those which were better affectioned to his doctrine. Which may appeare both by Ierusalem / and the exāples before recited / and especially in Capernaum. In which for that he preached so often / and wrought so many miracles / yt is in an other place called his owne cyty. Now if our Sau. Christ preached no where but by the calling off God his father / and yet sew in places more abowndantly / where he knew he should haue a thinner harueste: yt folowerth that yt is both vntrue which the Answ. saith / that God calleth a man to preach / where he may doo most good: and true / that the lawfull voyce of the church (being the same to the Mynisters now / which the holy spirite off God was in those extraordinary callinges) ought to goe before euery one in his mynistry / not onely for direction off hym to preach / but also for the place where. Whereuppon folowerth / that he which being placed in one church / leapeth into an other / without an other calling off the church / runneth or euer he be sent. So that although the Pastor had neuer so hasty a desyre to profyt, in his wandring from place to place: yet hauing no calling / there is no obedience: and therefore if in casting his net into an other mannes fishing / he should enclose neuer so great a multitude: yet with owt pardō / he shall one day heare / that to obey is better the sacrifice: and to harken better then the fat of rāmes. Where he addeth that God

Math. 11. 20.

Ezec. 3. 6.

9. Math. 1

1. Sam. 15. 22.

enclineth

not so to one church, that he would haue the other neglected. I graunt and further that euery one ought to take care off all the churches/ but according to the bounden off that calling / wherein he is set off God. And beside that I haue shewed/ that the lone off God towardes men is no certein rule/ to direct the minister in his function/ but his calling: the Answ. by this reason / must take shipping ouer to Rome/ and Constantinople/ and to whatsoeuer place he shall vnderstand to haue need off his help.

Diuis. 3. pag. 237. Yow doo as yow say daily, not with mine / but with the holy Gostes metaphors off pastor/ and watcheman. And fyrst where yow would so assigne the resemblance betwene these/ and a

pag. 220. Pastor off the church in other thinges/ that yow would not haue yt come to the diligence/ and continuance in feeding: yow are manifestly confuted by the words off the scripture. for in the person of Peter / yt requiring off all ministers off the word / that they

Iohn. 21. 15. &c. should feed, feed, feed, according to the charge committed vnto them: sheweth that the similitude reacheth to the diligent continuance. Which may better appeare/ in that as the gouernment of the Pastor towardes his church / is set owt in the picture off a

Psal. 23. shepherd: so is the spirituall gouernment of our Sauiour Christ/ shadowed forth in the same similitude. and like as our spirituall

Iohn 10. feeding is off Christ: so the principall meanes which he vseth to feed vs by/ is the Pastor. Wherevppon yt followeth/ that if it be needfull for vs at all times/ to haue our spiritual feeding of Christ: yt is needfull also to haue alwaies/ that hand which the Lord es-

Esa. 62. 6. specially hath appointed to giue it by. Likewise noting a good minister by watch day and night/ vnthout ceasse/ yt is cleare that the resemblance reacheth vnto the continuance vpon their charge. Whereunto pertaineth/ that the scripture compareth the spirituall watch ouer the churches/ with the watch which shepher-

Luk. 2. 8. Gen. 31. 40. des kept in those countreis/ which for the multitude off wolues/ and other hurtfull beastes/ watched day and night. For thereby is implied a greater attendance/ then if the comparison had been drawne off the fashion off our countreis. Which although it be expresly set downe in my 49. pag. yet the Ans. will not vnderstand it: but saith he knoweth not wherefore the 2. of S. Luke should be quoted.

To conclude it is to be obserued / that albeit he grateth the

vaile off his reader by so often repetition off that thy difference: yet he will not once acknowledge the strength off the argument: which is not as he imagineth off him, but off the lesse as the more. For if there ought to be such diligence, and continuance off watch for thinges off so small value: how much greater ought yt to be for those, which are bought with the pretious bloud off the sonne of God. If for those which have sometimes made with their ennemy: much more for those which have resisted war. If against the hazard off this life onely: much more against the danger off everlasting death. Therefore to let the vnworthy off some differences which he taketh vp, vnworthy off confutation, rest in the iudgement off the reader. For if they were all true, the argument remaineth still vnanswered. For albeit the absence, and substitution which the D. imagineth, be allowed in the worldly watch: yet it followeth not that the same is to be allowed off, in the spirituall.

Nether helpeth yt which he alledgeth, and that in an other place, out off Chrysostome: that the sheep are here reasonable, which are there vnreasonable. Wherein first cometh to be obserued, how ill he fitteth with the Answ. that cometh to net. To driue the church from the election off her minister, he alledged out off Chrysostome, that the people is nothing but a tumultuous flie, compacted of folie. Here where he would make more elbow rowme for the Pastor, they are reasonable sheep, such as can feed themselues, such as can prouide for them selues. Thus he is content for aduantage, both him self to play on both handes: and to draw the Doctor to the same. But if this reason be oftentimes in the reasonable sheep, more ennemy then freind vnto the spirituall feeding. If the fetid sheep haue naturally more appetite to desire, taste to discern, and meanes to enioy their conuenient feeding, then thes reasonable haue for theire: then this sentence off Chrysostome helpeth not. And yt may peraduenture seem to smell off the smoke off free will, and off the naturall power of man: whereoff he is often too lowd a preacher.

Likewise that which he bringeth, off the difference off the temporall meat soone digested, and off the spirituall which continueth for euer, so oft repeted: and off that no man can take the sheep off God out off

pa. 221. & 244.

pag. 215.

pag. 221.

Rom. 8. 7
Math. 16. 17.

221. 556. 244.

husband, to ese homefull abuse off the holy scripture. For to let goe
Math. 13. how many waies this seeding is through the malice off the dea
4. &c. will/and corruption off mennes natures/either clean taken away/
or turned to the hurt off the hearers: likewise not to stand in that
the Pastor knoweth not what time the Lord calleth effectually/ 5.
and giueth that meat that neuer consumeth/ to those which are
vnder his charge/which ought to kepe him in a continuall exercis
se off his function/ and waiting for that howre when the Lord
will touch their hearts: I say not to stand vpon thes/ the S.
should haue knowne/ that as the Lord declareth/ that none can 10.
take them owt off his hand: so he hath disposed off the meanes/
whereby he will bould them/which is the ministry off his word.
And as he seweth the vertue of the word/in the hearts of thos
se which are effectually called/to be perpetuall: so he ordeineth yt
should haue that perpetuite/by that meanes off preaching/ whe 15.
1. Cor. 3. reby it first took root: In watering that which is planted/ feeds
3. ing first with milk/then with whole meat/ them which are once
conceyued by the immortall seed of the word preached/vntill such
2. Pet. 1. 23 time as they come to their perfect growght/ and stature off the
& 2. 2. full age off Christ. To hereunto/that thes places applied vnto the 20.
Ephes. 4. vse the S. putteth them/ serue to proue that preaching off the
23. word/ is needles amõgest those which haue believed/and as well
that the pastor may be away without any deputy/ as with one.
For if the residence off the Pastor may be lesse/ because the sheep
off God can not fall from their calling/and because the spirituall 25.
food which they haue once tasted of/endureth to life: the same
comming to passe without any further instruction/yt followeth
by the S. reason/that they may be without all ministry off the
word. And iff this may diminish the continuall residence off the
Pastor/yt may as well abate the diligence off the hearers: so that 30.
after they feel them selues to haue believed/ they need not seek so
carefully/the food off the word off God. But as sentence giuen
Act. 23. 11 by God that S. Paul should appeare at Rome/ and not perish
Act. 27. 23 with his copany in the sea/it being vnpossible that he should pe
&c. & 27. rish/or any off his company/he truly said/that they could not be 35.
31. saued/onles the mariners did abide in the ship: euen so it impos
sible to take Gods sheep owt of his hand/ is truly said note

with

withstanding/ they yt is impossible for them to be saved/ without continuance off feeding by the word off God. For as that was the ordinary meanes to deliuer from shipwracke: so this from spiritwall destruction.

In the next diuision that which he answereth of a Pastor accepted of God, though he be not so wise as Salomō, &c. is from the pourpose. If he would haue answered/ he shoulde haue sade/ that a man hauing both his handes full/ and more then he can ouercome/ off the charge committed vnto him: may voluntarily/ and off his owne head/ reach owt his hand for more. The mildnes off Christ hindreth not his iustice/ not onely against the vnfaithfull seruāt/ which hideth his talent in a napkin: but against the foolish/ which hauing enough to doo at home/ maketh him self worke abroad. The cauill of baptisme is vtterly vnworthy of answere: considering that I expound my self in the next wordes. The example off celebrating baptisme but once or twise in the yeare, is fondly/ and without iudgement alledged: seing that it was very inconuenient/ and not to be followed. Preaching at the discretion off the Pastor, to confuted: that other may minister sacramentes, then ministers off the word: is begging off that in controuersie/ and after disputed. pa. 238.

To that that I propounded of the necessary/ and continuall abode/ to the end that the preaching thorough knowledge off the estate off the people/ might haue the better effect: he answereth/ that the Apostles although they did not long continue in a place, yet preuailed muche, as yf the Pastors now had the discretion off spirites/ wherby the Apostels/ or were armed as they/ with power off working miracles/ and distribution off giftes/ whereby their preaching was made so fruitfull: or as yf there were not more particular knowledge required in a Pastor toward his flock/ then in an Apostle towards his charge. Considering that an Apostle might execute his Apostelship/ towardes those whom he neuer saw/ or was present with: which I thinck he will not say off a Pastor. Where he saith/ yt is not so hard a matter to know the peoples conditions: all wise men see the contrary: yea the experience of men deceiued in the natures off their frendes/ wiues/ and children/ best knowen vnto them/ might haue taught him otherwise. And pag. 139. 2. Colos. 2 pag. 241.

yt he were so righthanded in this matter / as he pretendeth: yet considering the estate off his people chaungeth / in the whole / or in the particulars: yt is meet for the knowledge of their estate / he should waite vpon the alterations.

He saith also / that admonitiō being gitē them in due time, and order, their bloud shalbe vpon their owne pates: and in other place / that if the the city be sufficiently admonished, leauing some behinde him, the watchman hath doō his duty, and may goe to another place. Wherin first (as his wōt is) he taketh that for graunted / vvhich is the question. For yt is in question vvhat is sufficient admonitiō / and what is to admonish in time / and order. whether as long as he continueth Pastor of that churche / vvhich vvee maintein or vntill he shall esteem his church lightened vvith the knowledge off the truth / which the D. supposeth. Then the similitude of the vvatcheman / confuteth his imaginary sufficiency. For as where the vvar is durable / there yt ys not enough for the vvatcheman to haue discried the ennemies once / or twise / onles he doo yt as oft as they come against the city: euen so yt can be no discharge vnto the spirituall watcheman / to haue giuen vvarning / onles he doo yt during the whole time off the spirituall war: which being continuall / and without truce / requireth his continuall watch. And this being alledged off me afterward / ys altogither vnanswered.

pag. 244.

pa. 244.

Moreouer there is herein / difference betweene the spirituall / and bodely watch / that there yt ys enough off one daunger to haue gyuen one vvaarning: but in the spirituall / the alarme bell must be rung oftentimes / for one / and the same daunger / yea and that in thinges well knowen. Againe although in bodely vvatch / the watchmā after he hath gyuē warning may goe to his rest: yet it is not so with the spirituall watchmā. For he is bound not onely to admonish thē of the cōming of the ennemies / but to fortify / and cōfort them: they must as the preists in the batrailes of the Israelites / blow continually the syluer trumpet / not onely that they should every one take him self to his armour: but that in the fight through that passioned / and stirring musicke off trumpettes / they might blow vp / and whet the courage off the souldiers. And herein he is greatly abused / that in this whole disputacion / and precisely here / he imagineth the duty off the Pastor / to be onely

Philip. 3. 1. 2. 2. Pet. 2. 12.

in

in instructing the sinner/and giving to vnderstand what he must doo: when as the Lord teacheth / that the watch consisteth aswell in admonishing the righteous / and those that haue lived long in all commendation off good workes/ as the sinner which newer was lifted vp/ owt off the myre off his wickednes. Likewise that the Pastors agreement with the fieldshepherd/ is not onely in leading them to the pastures / and setting meat before them / whereby they may be kept from starving: but in healing the sicke/bringing home the straies/ strengthening the weake wherevnto if were ad that off S. Peter / which teacheth that he owght to strengthen the strong: I would gladly know off the Answ. what time there is/ wherein one off these duties is not in season to be doon off the Pastor.

Ezec.3.18 19. 20.

Ezec. 34. 4.

2.Pet.1.12

Further this answer cleaueth not together. For if the Pastor haue discharged his duty after his supposed warning, that their blowd shall light vpon their owne pates: what need he leaue a deputy behinde him? He dare not answer that the deputy is but off pure grace off the Pastor/ and if he leaue hym to instruct off necessitie: how hath he discharged his duty/ that in necessary substitution off an other in his place/ he still confesseth him self bownd vnto? And those other duties off consorting the sad / binding vp the broken/ &c. be aswell commaunded vnto the Pastor / as the bringing them to the knowledge of the truth/ and be also more proper/ considering that his gouernement is properly off those/ which haue some entrance into the church. by what rule is it lawfull more / to turne ouer vnto his deputy/ thes other offices off ministry: then that which him self effeereth hym bound to/ in his owne person? Yf he may set ouer his second/ and third instructions / and admonitions/ &c. why may he not the first? So it may come to passe (which he denying in wordes/ doth in deed confirme) that a Pastor may doo all by deputy.

pag. 248.

That he alledgeth off God directing the preacher in his worde, and matter: tendeth to Anabaptisme. For aswell may it be alledged to proue/ that the Pastor may preach without study: as without knowledge of the estate of his people/ as a meanes to direct both his wordes/ and matter/ to the most profit of his hearers. Where he saith/ a discrete preacher will so temper his matter, as he may profit all,

and but none. If he had told vs how / and off what bredth that
except is made / which is fit at all times / in all places: I should
better haue knowen what to haue answered. In the mean season /
he is cleane beside the question: which is not whether a man may
profit / in preaching to the people / whose estate he knoweth not: 5
but whether he profiteth more / that knoweth yt. He that casteth
blindefold / may hit the mark: but no wise man will lay any thing
on his head. The reasons I brought to prove / that the want off
knowing the estate / may either hinder the fruit / or gyue occasion
off that daunger / which by knowing it might be auoided: are for 10
the moste part vntouched.

Diui. 16. pa. 240. 1. Reg. 6. 1. Chron. 28. 11. 12. 13. 19. 1. Sam. 9. 12. 1. Cor. 9. 13.

Heere his memory serueth him not / for any place out of the law, which proueth continuall residence off the Pastor. I will let passe the howses built rownd about / and ioyning to the temple / which being doon off Salomon (as was the rest off the building) according to the word of God / might declare how neer their charges the lord will haue the Ministers off the church. Likewise I will not presse the example which is alledged / off Ely sitting at the dore of the Tabernacle / to espy the manners / and answer the doubtes off those which entred. I will content my self with the Apostel / the best expounder off the law: who setting forth the Priestes function / by that part off it which consisted in sacrifices: vseth a word off great strenght / to binde them to a continuall residence / and signifieth in effect / a continuall sitting at their charge. Now considering that the Pastors diligence is the same in his church / that theirs was in their charge: continuall presence being required off them / the same / or greater rather if greater can be / is required off the pastor: as he which hath greater trust / committed vnto him. 15 20 25

That which is spoken off *diuers beside the Pastor*, able to dissolue doubtes which arise: not to meddle with the truth thereof / nor to stay in the great gistes required in one / yt ought comfort him that is cast downe / whom the scripture affirmeth to be so rare / that a man shall scarce finde one amongest a thowsand: I answer that it helpeth not / not onely because they hanging of their Pastor / know not to whom to haue recourse: but also considering that the dissolving off the doubt / or comfort according to the ne-

Iob. 33. 23

30 35

cess

ding off the person/depended not off knowledge onely/but vpon the blessing which the Lord giueth, that being therefore greater/and more abundant/when ye is doon by the instrument vvhich the Lord hath sanctified forthat pourpose: yt followeth/ that if there were such supplies as he speaketh of: yet the Pastors presence is necessary. And therefore ye helpeth him not/which he alledgeth afterward owt off the Coloss. that they should admonish one an other in psalmes, &c. but maketh against him/considering that if particular persons/have a duty off admonishing those that are fallen: the Pastor hath much more. And if the lord will not spare the meanes off the admonition off a private man/ for restoring off hym that is fallen: he vvill much lesse spare the mynistery off the Pastor. 5. pag. 244.

That which he often repeteth of help by reading off the scriptures, is not to the pourpose. For if the help of the Pastor be not requisite/when the sheep are particularly stricken off the Lord: there ys no necessary vse off hym at all. And where the Lorde hath prouided resistance agaynst tentation / not onely by reading / but also and that especially / by the lyuely voice off the Mynister: what is elo to betray the sheep vnto the wolf/ yf this be not/to leaue them destitute off the moste principall meanes off their defense: beside that/the place off Tymothe 2. 3. is abused / whyleste he draweth those thinges to private men / vvhich the Apostle speaketh off the Mynister off the word: vvhom he calleth the man off God, as the manner of the scripture is to call the Prophetes/in which respect Saint Paul so calleth Timothe in an other place. Nether doethe it belong vnto private persones to teach / and to confute false doctrine: which the Apostle sheweth to be a part off those good workes/ which scripture storeth that man off God with. To the next diuision he answereth nothing/but yet filleth vp the place/as is there to be seen. 1. Tim. 6. 11. Diuif. 8. pag. 241.

To that out off the Apostle / and our Sauiour Christ/ off the Pastors presence, that in going before his flock, he might serue for a patron off good vvoorckes: he answereth that our Sauiour Christ/ and Saint Paul serue for examples, to those which 1. Tim. 4. 12. Io. 10. 4.

many

vnder foo them, and vvhō they vvere not continually. Albeit the light off their example shining so cleare/ might be seen off those vvhich were far off: yet the same followeth not in the persons/ vvhose light is a great deal dimer. Likewise the pastor being not as our S. Christ/ and S. Paul lightes off the world/ but off those bowses ouer vvhich they are set: ought to be placed vvhere they may giue most light vnto them. Cōsidering that it is vnmeet/ not onely to put the light vnder a bus shell/ vvhere it is altogether vnprofitable: but also vnder the table/ vvhere notwithstanding it may giue some comfortable remedy / against the darcknes. Therefore forsomuch as the example that may be both seen/ and heard/ hath more force to conforme the followers vnto yt / then that which is onely heard: the reason remaineth still vnanswered, seing the question is not onely/ how he may serue for example/ but how he may doo yt to their moste aduantage.

1 Pet. 5. 2. Act 20 28.

To that of the restreint of Pastors to their proper flockes, he answereth/ he wrote not to Pastors onely, but to all in generall, that haue the name off Elders. his reason therof that Peter saith he was also an elder, is senseles/ and hath no māner of tast. I will not stick to cōfesse/ that S. Peter vvrote in those wordes to other Elders then the Pastors: yet that he vvrote to them onely/ that vvere tied to particular congregacions (which maintaineth the reply) yt is manifest by the vvordes alledged owt of S. Peter. Wherein yf I haue brought the right sense/ he owght to haue rested: els to haue confuted the reasons/ wherewith that translation is vvarranted/ and the other vvhich he setteth downe/ remoued; and not thus cōfusedly to make a masbe of all. And it availeth him not/ to seek corners in the diuers interpretation off the place: when as that off the Actes doth in plaine/ and confessed speach / vtter the same that is here debated off.

After he addeth how soeuer the place be expounded, yet it maketh not against him. No if S. Peter/ and Paul crye neuer so highe/ in this language of continuall residence: yet the B. is deaf/ and will not heare. If both the Apostles doo not only commaund the Pastors to feed in their proper flockes: not onely that they must employ their talentes/ but vvhere: yt is manifest that they shut owt/ that rouing abroad vnto other churches/ vvhich is pretended for

Non

Master Sutcliffe. I sée well how the argument is good / taken from the place off the Thessal. that for so much as S. Paul confesseth a great griefe / in being absent a small space from those / to whom he was not so streitly bound / as the Pastor to his flock: the Pastor owght much more to be greiued / to be away from his flock. And consequently therevpon must follow / that if their absence for so neer their hartes / as yt owght: yt would hang such plummets off their heales / as should hinder them from those light sound leapes / which he maintaineth. I added also / that the Pastor having the same dutie vnto his proper church, vvhich the Apostles had tovvardes all the churches of their charge: yt must follovv, that as they vvere continually in their ministery tovvardes some off those churches: so the Pastor should be continuall vppon the charge off his church. That he bringeth against this / that the Apostle did not speake this in any duty off ministery: for that a learned man noteth off that place, how the saincts desire to see one an other be daily, is ridiculous: as if his desire to see them / could not stand with the duty off the his ministery. 1. Thess. 2. 17.

In the two next diuises vnto the reasons alledged / off the Pastors care so much more stirred vp, as he seeth the blessing of God vpon his labour: and of familiar acquaintacement full in a Pastor tovvardes his flock, to embolden them to come vnto him; both vvhich are best procured by continuall residence: he answereth nothing. where I alledged / the singular loue by this meanes vvrought betvvene the Pastor, and the flock: he asketh me how I know it / seing I had neuer experience in any: I know yt of the causes off loue / whereoff the daily conuersation / and delight to be together / is one off the principall. off naturall reason which I tyted owt off Aristotle / that teacheth how men haue greater care / ouer thinges proper vnto them / then ouer those that are common to them with moe. And hauing greater care / yt followeth they haue greater loue / from whence the rate proceedeth. Likewise I know yt by experience in the Apostle S. Paul: which vttereth greater affections off loue tovvardes the Corinth. and Philip. and other with whom he remained longest / and suffred pag. 242. 243.

moste forthen towardes the other churches/ where he made not that abode/nor toke so great paines.

He asketh what Aristotle had to doo with non residence: if yt had bene but Balams asse/ he sholde haue bene scholemaster fit enough for some/ which refuse to be taught by the vvord off God. But this is one off M. D. oracles/ which he saith owght to be believed: considering that speaking off the naturall causes off preservation of thinges/ for which I alledged him/ he spake of thinges pertening to his profession. That he chargeth me with not reporting Aristot. vvordes truly/ is a wrangling cauill: for I kept the sense off the autor/ considering that a thing comuen to many/ requireth the care off many. That he saith/ it can not be true that it is neglected off all, which is cared for off all, is to childish a consideringe the flowers off speach so often vsed off all writers/ both prophane/ and holy: as they living are dead/ hauing nothing possessed all thinges/ he that is every where/ is no where. Neither is care taken in lesse measure then yt owght to be (which I speake off) contrary to neglect, as he supposeth: but a kinde off neglect. That he addeth a man owght not so take care off his private thinges, as to neglect the comuen wealth, is frō the pourpose: seing the pastor in his charge ouer his flock/ serueth not him self/ but the comuen profit/ and that off the whole church. forasmuch as it perteineth to the commodities off the vvhole body/ that the part which he hath the nourishement off/ be well preserued: beside that I haue shewed/ how the care for other churches/ may be with a continuall residence at his owne.

In the next diui. I owring ouer againe the remouing of Apostles/ and Euāgelistes from place to place (which is answered) he addeth that the Pastors did the same, which is vtterly vntrue: that a man may be transferred from one place to an other, which is no part of the question: that those which haue geuen their names to the gospell, are sufficiently armed with faith, although the Pastor be not present, which is absurd/ when the armour off faith/ with the rest off the compleate harnesse off a Christian/ which he speaketh off in the next diuis. is not so put vpō/ but that it is daily to be puton/ and that by the preaching off the gospell especially. He saith further that although they

Pag. 243. Pastors

they be tempted, yet they can not be ouercome: which is confirmed notably by diuers examples of moste excellent saincts/ Noe/ Daniel/ Peter/ &c. but by whole churches off Galatia/ &c. which haue bene caried away by false teachers. For if he speake off the finall victory/ yet is absurd: considering that that dependeth vpon the election off God/ vnknowen vnto vs/ and may be as well said off the elect which bene not yet beleiued. Likewise that it is a more acceptable worck, to gaine those which are altogether in ignorance: vnles also beside that he taketh vppon him to be a planter off churches/ which before he assigned to be proper to the Apostles. I answer that albeit it be neuer so good a worck (of it self/ yet is not good) much lesse the best/ vnto him which hath no calling thereunto. And in that he presumeth a calling/ he doth but beg it in controuersy/ which is also before refused. That he alledgeth off the lost great Prodigall sonne, &c. maketh against him: considering that those places are not off strangers from the church/ but off them which after knowledge off the truth/ fall into some corruption of life/ or doctrine/ as appeareth in the parables of the straye sheep/ which although it be of the same kinde with the other two/ he hath by all likelyhood left owt/ because it did more plainely shew his folie. In this respect also S. Iames saieth/ that a man that gaineth his brother straied from the truth/ saueth a soule. He saieth his brother/ not his neighbour. Therefore this moste excellent worck off conuerting sinners/ and finding off those which are lost/ being alwaies in the poorest churches/ through the ambition/ couetousnes/ idlenes/ licentiousnes/ &c. off ours/ or other: it followeth/ that the pastor hauing exercise of the moste excellent worck which can be/ in his owne church/ ought not by the S. owne reason/ cast him self vppon others. All in the two next diuis. is answered: neither conteine they any answer/ proper vnto the reasons alledged off me.

Pag. 243.

Lu. 15. 4. &c.

5. Iam. 19. 20.

He answereth that the similitude off the rie and soule in the body, coupled with the Pastor in his church, agreeing in some partes, can not be applied to the residence: because the Pastor may be absent from his flock without present destruction, which the rie and soule can not. If this be a sufficient exception/ there be few similitudes in the scripture/ which are able to hould owt: and he might as well say/ that as the

Diuis. 14. 15.

Pag. 245. 246.

waxeth worse / and worse through age / so the Pastor may wax
euery day more foole then other. Howbeit this is clear / that so
Mat. 6. 22 somuche as the Pastor doth the office off an eye / and off the sa-
wle vnto his church: his absence from it ought to be such / as the
body off the church may neither seeme worse / nor be les disposed /
and lively vnto all good workes: which is enowgh to breake the
neck / both off his monethly / much more quarterly sermons / and
off his reading deputies.

Hereto pertaineth which the D. intitleth / the most effe-
The le-uenth Tract. Pag. 554. &c. ctuall kinde off preaching: where he would if he durst / expound dili-
gent preaching / preaching once a moneth: to which end he sto-
reth vp a fresh / the difference betweene spirituall food / and cor-
porall / before vnswered. But because he dare not take vpon him
this defense / and the rest of the treatise hath nothing but a childi-
she excuse / off his reproches against the Ministers of London, an im-
pudent denyall off his Lewdenes towardes the women, an intolle-
rable bragg off his benefites, and off his preaching often, a vowed
curse against me / all besides the cause: I will leaue them in the rea-
ders iudgement.

In the next Tract off the great conuenience off preaching
pag. 562. before administration off the Sacramentes / falling also into this
treatise (as that which pulleth at the least one of those feathers /
wherewith non residentes so willingly take their flight from the
eie vnto charges) there should haue been almoste an title to ans-
were / as in the other if the D. had not vsed such open false accu-
sations / as he may thereby seem to haue stirred vp the mastie
thereoff / with the feathre off them. And first to let pas his correc-
tion off thorder off my reasoning / whereby he maketh him selff
more then ridiculous / to all which haue a graine off knowledge
what waies: to that he saith / that Iohn a minister preached in the wil-
dernes, and baptised in Iordan, and thereupon will conclude / that if pre-
aching before the Sacramentes now haue ground in Iohnes example, pre-
aching in the wildernes, and baptizing in riuers haue the same: I answer
that the case is nothing like. For his preaching in the wildernes /
was by speciall vocation / whereunto he was directed by an expres-
Es. 40. 3. se prophecye. This instance therefore is vnfitly alledged / which
should be more incident to his ministerie: yet that was by extraor-
dinary

dinary calling. The baptising in Iordan/ was for that he sought the commoditie off water/as appeareth by other places / where he likewise baptized not as the D. pretendeth / for that his mynisteris called him moreto that place/ then vnto an other. Iohn. 3 23

Wr also vnderstand/that the Apostles in that they were ministers of the word preached in all places/and wrought miracles. For then all ministers off the word/ should doo the same. Considering that as whatsoeuer agreeth vnto one man/as he is man/agreeth vnto all/euen so whatsoeuer agreeth vnto one minister off the word / as he is minister theroff/must needes be verified off all. The reason wherroff is more knowen/then that the D. without blussing/ owght thus to be ignorant off: that whatsoeuer is verefyed off a generall, as generall, is verefyed off all vnderneth yt. Therefore that the Apostels preached the word/they did it in that they were ministers off the word: but that they preached in all places/ and ioyned therewith miracles / they did it not as ministers off the word / but as such ministers/ that is to say / extraordinary/ and Apostles. Where he saith/there is an other reason off preaching before Iohns baptisme, then before ours, for that Iohn had to doo with those that beleued not in Christ, which he calleth a litle after infidels, and we haue to baptise infantes onely: to passe by his ignorance off calling the Iewes at that time infidels (the onely people off God / euen before Iohns baptisme) which notwithstanding deserueth the mayster owght to vnderstand / that albeit the baptisme be administred vnto infantes/which haue no vse off preaching: yet forsomuch as the knowledge off that mynistery/necessarily perteineth to the whole assembly/ and particularly to those which vndertake the bringing vp off the infantes: the necessitie off preaching before the Sacrament/doth remaine. pa. 563.

He saith/that it can not be gathered off S. Math. that S. Iohn preached immediatly before he baptized. Yet the first reason I alledged/ that he baptized after he had preached, he cleane passeth by: the other off the Actes/he vnderstandeth not how it can be gathered. Although the interpretation I noted was not commenly knowen/as that which touched off some fewe/was not seen of diuers writers off name: yet when I pointed him to it/ I suppos- Diuis. 2. pag. 563. 19. ca. 4. 5

ſed he would haue vnderſtanded. But I preſumed ye ſame off
his vnderſtanding/and yet not knowing what I would note/ he
condemneth the ſenſe I haue followed/ as tending to Anabaptiſtry
or Papiſtrie, or I know not what. S. Paul meaning to refer the
1. Act. 5. giftes off the holy ghoſt/ which the twelue diſciples at Epheſus/ 5
were to receiue by putting on off handes/ vnto the performance
off the truth off the promiſe figured by baptiſme/ and ſo to ioyne
the ſigne with the thing ſignified: in the fourth verſe ſheweth
how Iohn preached, that his diſciples ſhould beleiue in Ieſus
Act. 19. Chriſt which came after him. After in the 4. verſ. he ſheweth 10
that thoſe diſciples off Iohn, and not (as is commenly ſuppoſed)
thoſe twelue diſciples off Epheſus/ hauing heard Iohns prea-
4. verſ ching, and not (as is alſo ſuppoſed) Paules/ were baptized in-
5. verſ. to the name off the lord Ieſus. Which interpretation as yt ſtor- 15
ye werth/ and hath plaine proofe off the two conjunctions/ which
& haue relation one to an other/ and can not without violence be ſe-
uered: ſo off all other yt moſte ſtoppeth the mouth off the Anaba-
ptiſtes, and Papiſtes, taking all coulor off Argument from them: and
with all noteth the order I alledged yt for/ that after they had 20
heard Iohn preach, they were baptized.

Diuiſ. 3 Where it being moſt boldly affirmed off the D. that it is ma-
pag. 505 nifeſt that our Sauiour Chriſt was baptized without preaching, he owght
to haue ſhewed yt by manifeſt reaſons: he not onely ſet downe 25
no reaſon/ but againſt the reaſons I alledged/ oppoſeth his na-
ked ſaying. For that that S. Luke hath not, that S. Iohn preached im-
mediatly before he baptized, is vnworthy off anſwer: as if the order off
the ſtorie could not ſhew that/ without the word immediatly: or as
if nothing might be ſaide doon immediatly after an other/ but 30
where ſome ſuch preciſe note off time is added. That he ſaith/
he knoweth no pourpoſe why our Sauiour Chriſt ſhould be at Iohns ſermon:
yt was anſwered/ that he vouchſafing to be baptized off Iohn/
yt was probable/ that he would honour the miniſtery off the
word with his preſence; which he paſſeth with ſilence, beſide that 35
Luk. 2. 52. he muſt learne/ that our Sauiour Chriſt growing in wiſdome/
and ſtature vntill the time off his baptiſme/ when he receiued

the holy ghost without measure: no more neglected the ordinary meanes off God/ vvherby he receaued his increase off wisdome/ then the ordinary nourishement wherby he grew in stature.

That the disciples were preached vnto of the vse of the supper/ before they receaued/ the reason followeth in the 6. diuis. That S. Luke nexed the sommes/ rather then laied owt at large/ the sermons of our Sa. Christ: howsoeuer the D. will not acknowledge yt/ is more manifest then his impudent deniall/ ought to rawse me enter into profe off. To the next reason/ of continuall practise of preaching immediatly before the Sacramentes/ proued owt of S. Luke/ his answer is insufficient. For beside that it is vntrue/ that the assemblie infantes excepted/ are sufficiently instructed off the vse off baptisme: his answer off preaching immediatly before the sacramentes, to those that are not conuerted, hath no place/ considering that S. Paul preached to those in the administration off the supper/ which were already conuerted. Diuif. 41

Diuif. 5.

Act. 20.7

Where I confesse that neither the Adm. nor I hould for a thing simply necessary/ that the word be preached immediatly before the Sacramentes: he saith that there is then no cause to contend, yt being agreed off the conuenience. If it be very conuenient that preaching be immediatly before the Sacramentes: then the custome off reading onely/ is not sufficient: which is that he found fault with in the Adm. for at the least a great conuenience is wanting to that sufficiency. And seing the scripture commendeth thinges conuenient/ as it forbiddeth the contrary: the order of preaching immediatly before the Sacramentes/ euen in this respect/ ought (vnles yt be rare/ and vppon great causes) to be obserued. Where I say the life off the sacramentes dependeth vppon the the vvord preached: the D. saith yt is a fowle error, no mervaile according to his black diuinitie. But how cometh it so fowle: because the life off the Sacramentes dependeth vpon the promisses in the word. I graunt/ and nether vpon preaching, nor reading, that is vtterly false. for when baptisme belongeth not vnto infantes/ but in that they ar ancestors in the conuenant/ and those no otherwise in conuenant/ then by faith which cometh of preaching: yt followeth/ that the parentes hauing no fruict off the covenant but by preaching by/

Diuif. 16. 566.

Rom. 4. 12. & 13. 14.

aching/ can much les haue profit off the Sacrament without it. I graunt their infantes saluation/dependeth vpon the election off God: yet that they may be partakers off baptisme/ dependeth on that the promise preached was receiued (at least in the churches iudgement) off those off whom they are descended. Thus the doctrine fowle in the Oecolampadius iudgment is beautifull in the scriptures.

Let vs now se whether yt be so vncourteously handled off others as off the D. Caluin shewing that the Sacrament standeth of the word/and element/ saith vve muste vnderstande the vvorde, not vvispered, vvithovvt vnderstanding, and faith, vvith a noise onely, as if yt had povver like an enchantement, to consecrate the Element: but vvhich being preached causeth vs to vnderstand, vvhat the visible signe meaneth. Likevvise vppon these vvordes (Preaching the baptisme of repentance) the vvord sacrament doth not signifye a vaine Ceremonie, vvhich standeth of shevves vvithovvt doctrine, but the vvord off God is alvvaies annexed: vvhich gyueth life vnto the outvvard Ceremonie. I vnderstand the vvorde not mumbled betvvene the teeth, but pronounced vvith a cleare voice, fit to edifie the faith. for yt is not saide simply that Iohn baptized to repentance, as though the grace of God vvere shut vp in the visible signe: but that he preached the vertue of baptisme, that the signe might haue effect, by the vvord he preached. Here is not onely the same iudgmẽt/ but almost the same vvordes: that the life of the sacramẽt dependeth vppon the word/and that preached. In his dispute after/as though I had saide that the sacramentes are dead/ vnles the word be preached immediatly before/ he declareth that he is gyuen to speake all vntruth/ be yt neuer so apparent. For it is directly against that I set downe/ in the same place/ he sayseth this false accusation: where I confessing that there is no precise necessitie off preaching immediatly before the sacramentes/ affirme notvvithstanding/ that preaching owght to go before them,

In. 1. Inst. lib. 4. c. 14. 4.

Har. in 3. Luc. arg.

Diuis 7. pag. 567.

In that he bringeth vvyt off Zuing. against the Anabaptistes/ the first place is altogether against him. For although the

disciples

disciples baptized without teaching: yet it being saide there that our Sauiour Christ tawght, yt is euident that preaching went before the sacrament. The other places to fill vp rowme. For we say not that young infantes must be tawght before they be baptized: but that doctrine must goe before the sacramentes in the church of God/as the publishing off the graunt before the seale. Where he would conclude that I vnderstood the necessitie off preaching before the administration, not in respect off the rest off the church present, but off the infantes, for that the life off the sacrament perteineth not vnto others then those which be preachers: Who hath so blinded hym that he vnderstandeth not/that baptisme receiued off the standers by in their infancie/taketh effect daily by preaching after they be off age: and that without preaching in those vvhich be off discretion/ yt remaineth vnfruitfull/and serving onely to condemnation. Nay euen the baptisme off the infantes/ not onely perteineth vnto the parentes for whose comfort yt is also ministred: but dependeth as I haue shewed off this/that they off whom they come/ haue through preaching off the word before that baptisme/ gyuen their names vnto Christ. Thus hauing obteined that yt is very conuenient/that there should be preaching immediatly before the administration off Sacramentes: I returne back with one hand more/to hold the Pastor from roving beyond the tether off his church. Other thinges impertinent vnto this place shalbe answered in their places. Pag. 568.

His triumphes vpon that I confesse/ that the Pastor may for some busines vvith leaue off his church, vvith an able deputy be absent: notwithstanding he would so faine mount them on highe by his questions/are beggerly/ and doo scarce crepe vpon the ground. For where he asketh first/ whether he may not as well be away for publicke affaires, as for priuate: he may if they be of that sort/ which agree with his vocation. But what then: will he conclude of anych an ell/ off a week a moneth/ off a moneth half a yeare: and off a case off necessitie/ make an ordinary licence: when S. Paul will haue him which entreth into this warfare off ministry/ to vnwrap him self off all occasions which may drawe him from yt: being already entred/ he will much lesse suffer that he should Diuis. (4.) & 15. pag. 245. &c. 2. Tim. 2. 4.

y ether

ether seek new occasions off absence/ or take all that are offered. Our Saviour Christ not suffring those whom he called to this worke/ to goe bury their dead/ and give the farewell vnto those off their howse: declared sufficiently that they owghte be very vrgent cawses/ which should drawe the mynister off the word/ from the charge committed vnto him. And when his love towardes God/ must be moten by feeding off his flocke committed vnto his chargethis long/ and often voluntary absence/ must needes prove a small love in him towardes the Lord. Which reason being alledged/ is altogether vnanswered. This rare absence/ and that vppon vrgent cawse/ may appeare also by the practise of the church. The Councell off Mens/ decreing that the Bishop vpon sickenes or some other vrgent cause off absence not able to preach, should haue some euery sonday, and other festdayes to preach in his steed: declareth that the vse off the church did nether suffer the bishop to be away but vppon great cawse: and that not so much as one holy day/ without a preaching minister to supply his place. Augustine saieth/ that he vvas not absent frō the church of Hippo, but cōpelled by sickenes. Zuinglius putting difference betweene an Apostel/ and Pastor/ saieth that he that doth the office off a Pastor, is alvvaies in the powver of the church ouer vvhich he is set, and neuer goeth from it. Vppon which both testimonies off the scripture/ and practise off the church yt appeareth/ how to haue a deputy owght not to be (as the D. would haue it) an accoustomed thing; but rare/ and vppon vrgent causes.

Luk. 9. 60 61, 62.

Iohn 21.

2. Tom. Cal. 25.

Epist. 138

Ecclesiast.

Pag. 221.

Where before he alledgeth for prose off a deputy/ that *there is no shepherd which hath not a boy, or a man to supply his absence*: he owght to vnderstand/ that our Saviour Christ is that master shepherd/ and therefore he being but a seruant/ can no more set ouer his charge/ then one seruant discharge him self vppon an other. Beside/ what sheepmaister is there of so smal houshandry/ which will be content that his stipend should be mangled/ and a portion giuen vnto an hyreling/ for a monethly/ or quarterly ouersight off his flocke/ suffer the shepherd to enioy the rest: yt may well be for the pour profit off the shepherd: but it can not be but to

the

the great ſcare off the ſherp. conſidering that not onely the hyred
can not by any likelyhodd / haue that care ouer the flocke which
the proper paſtor hath: but alſo that all this diſputacion tendeth
hether / that they may haue a reading / or other inſufficient ſubſti-
tute: which as the ſhepherdes boy / or rather curr / content with
a locke / or twoo / will leaue Maiſter Perſon the maiſter ſhepherd /
the reſt off the fleeſe. For ſuch is their fidelity / that where as in
times paſt the preiſtes are commaunded to beare the arck vpon Nom. 7.
their owne ſhoulders / ſo they ſhould feed their flockes them-
ſelues: they are not onely content to ſhift yt from their owne ſhoul- 2. Sam. 3.
ders / but as the fooliſh / and idle preiſtes in committing yt to 6.
ſuch vnſkilfull gouernours / they lay yt vpon a cart / hale yt with
oxen / not with the aduenture / but with certeine euent of an ouer-
throw. Although herein I ſpeak too fauorably off the greateſt
nombre off them: which doo not beſtowe ſo muche coſte as a new
cart / and a draft off oxen come to. For they haue learned their
howſebandry rather off him which teacheth / that alwaies it ſtan- Plin. l. 18.
deth a man in leaſt, vvhich may be doon by a poore aſſe. And if natur hiſt
this carting off the church of God / were ſent home to our popiſh
Philiſthins from whence yt came: the kitchen fyre being thereby 1. Sam. 6.
well abbated / this diſputation for a deputy / would be well coo- 8.
led. For an able man would either for conſcience / or honeſties ſa-
ke / kepe him ſelfe from this byrelingi hip. I ſay conſcience / becauſe
amongeſt other corruptions / he can not auoide the crime off Si-
mony (as they call yt) whyleſt to obteine a place / he is content to
part ſtakes with the Paſtor. Honeſty / whyleſt all not ſeruill min-
ded / will rather chooſe to be free / then vnder the yoke off an othe- 1. Cor. 7.
er mannes ſeruice. 24.

His ſecond queſtiō / whether the flocke be not in like daunger in the Paſtors abſence with leaue, as without: is altogether from the pourpoſe / when it is no lawfull for him neither with leaue / nor without lea-
ue / to be away with daunger off his flocke. His third / where I finde in ſcripture that the Paſtor owght to haue leaue off his pariſhis anſwered in that I ſhewed that the Paſtors are belonging to their chur-
ches / and are their ſeruantes: which he altogether paſſeth by.
His laſte aſketh how he cā in his abſence haue an able deputy, ſeing he may

nit be admitted to the ministery, which hath not a certaine flocke. Although in suche necessitie for so small a time / the supply may not be made by the Pastors hard by: which is also answered to that he obiecteth pag. 249.

Chap. 2. Diuis. 2. pag. 247. of Plurali ties of Benifices.

Vnto the next diuis. I answer not. Vpon that many parishes may be ioined in one, and six townes in Fraunce (as he saith) are committed vnto one Pastor, he concludeth that one Pastor may haue diuers flockes which is vnworthy any answer. As if a thowsand sheep in one pasture / were not easelier / and with more cõmoditie tended / then three in three sheepgates. For as towching the preaching off the word / and administring the Sacramentes / vnto diuers townes assembled into one bodie off a church: the labour is almoste all one in ten / and ten hundred. The residue off the charge being common with him vnto the rest off the elders / may be (especially in such necessities) borne owt by increasing their numbre / according to the compas off the churches territorie. Yt is also vntrue that he affirmeth I haue saide / that the numbre, or distance off place is all one. And yt is inconvenient / that ether a greater numbre be assembled into the bodie off one particular church / then can be at once tawght off one mouth / or that the numbre should be taken owt off townes / farther remoued from the places off the churches resort / then that they may haue conuenient accesse. Likewise yt is vntrue which he saith off six townes to one Pastor in Fraunce. For although one church be assembled owt off diuers townes: yet it falleth owt that the least part off those townes pertaineth vnto the church and those fewe meet together in one place / to receaue the nourriture prouided for them off the Lord / by the hand off their Pastor.

Diuis. 3. 4 5. pag. 247. 248. &c.

To that alledged / that the Pastor if he will haue many flockes, should content him selfe with that stipend off them all, which he hath off one, when that one is able to maintaine him, and his familie honestly: he answereth not. yet was it necessary to be answered / considering that therby the painting of that Zeale / vnder pretence whereoff they spred their nettes ouer so many churches / is washed away. Where he accuseth me wholly / ether of deceiuing, or being deceiued, in that the Councell off Nice, is put with-

owt.

ovvt the addition off Second, wherby yt might be fenced from the pwer & vncell off Nice: I can not precisely say/ whether the leaning ovvt off Second/ were my fault/ or the fault off some other. but that I mean to deceive none/ there be which can witnes: by that that in
5. the second edition (howsoever yt was omitted) I gave a note wherby that should be corrected. Ou reaso wherwith he would prove/ that I went to abuse the reader, for that I set it before Damasus, is to frivolous: considering that that counterfeict Damasus/ mencioned in the first Tome off councels/ was not before this second
10 Councell: and yt is not vnwonted to put the iudgemt off a councell before that off a particular person. As for the corruption off the Councell, I have shewed how that maketh more against the D. then if the testimonie had been fetched from the first Councell. And where he saith/ the Councell went that one should not have pertained vnto him moe great cyties then one: yt is a shameles corruption off the minde off the Councell. Considering that the drift theroff is/ that one should not have more to live one / then is needfull to mainteine him self competently: and therfore is cõtent as it were to vvincke at those/ which are placed in poore churches not able to
20 maintein their Pastor: albeit it inclineth rather to this / that he should supply that which is wanting / by some honest occupation. pa. 213. Propter hominũ inopiam indulgetur.

That he addeth that Gratian him self doth so expound it: all men vnderstand how vnsavourly yt is spoken. As yf it were any mervaile that Gratian so expounded yt/ which is knowen to be an open corruptor off the Councels / and manifestly in this point off having many benefices/ not onely in this councell/ but in that off Calcedon. For where the Councell decreed that no man might be ordeined in tvvo cyties: he doth impudently dally with it/ saying
30 he may be notvvithstanding Archebishop of one cytie, and bishop of an other: prouided that he enioy the one as intituled to yt, and the other by vvay off commendation. Which is but a toy to mock an ape. As if a man should say/ that yt were not lawfull to have two wives at once/ but yet he might have two weamen/ one vnder the title off a wife/ an other of a lemmend. This interpretation off the Councell / is yet made worse by the D. for he ad- Can. 2. Clericũ.

deth that a Pastor may not be ordeined in moste great cities then one: as thoug the Councell would permit one to be ouer diuers
1. Cor. 7. 20. small cyties. The proofe browght by the Councell/ that euery one ovvght to tary in that vocation vvherin he is called, is fit. The reason against yt/ that the Apostle speaketh off the kinde off vocation, and not off the place, to fonde: as thowgh yt were not a mannes calling/ to doo that he hath to doo/ in one certein place: or as thowgh yf the soldier/ or embassadour commaunded to serue in one place/ serue in an other/ he offended not against this rule off the Apostle. Where fault is found/ that I set downe councels in the plurall numbre, alledging but one: he dealeth very streightly which will not suffer me to speake as other doo. but that there may be councels/ let him learne that the same was decreed in the counCanf. 10. can. 3. cell off Toledo. Wherunto I ioyne Maister Hopers iudgement/ which saith that no man off vvhat giftes soeuer may haue tvvo liuinges. and therfore he is not so much a shepherd which hath many flockes/ as the D. saith/ as a theef: seing not able to doo the office of a Pastor towardes them/ he pilleth them.

Vpon the comaun. Thovv shalt not steale.

Towching Damasus/ that his pourpose was nothing lesse then to condemne idle bishops/ him selfe idlest off all: shalbe seen in an other place/ when yt shall appeare that he had no good meaning in thes wordes. Notwithstanding the comparison (which likeneth the Pastors that put ouer their charge, vnto harlots that gyue their children to other to nourse, that they may sooner gyue them selues to lust) being apt/ I tooke as a good stone set in an euill place. In the next diu. the first part/ that it is better that one should haue diuers flockes/ then any be vntawght/ is answered: in that yt is both better that one church be sufficiently fed/ then all insufficiently: and it is alledged before/ and after/ how the want off preachers is in part because they are not sought after/ in part because they are driue owt/ which were plaCeed. The other part is also answered.

pag. 149.

In the 2. diuis. off this cha. Diuis. 7. pag. 250.

All the Answer. witnesses/ browght in to proue that Denis the Monkish pope fyrst deuided parishes and Dioceses, are suspected. Polidore whom he hath chosen to speake in the name off the rest/ doth (as the D. him selfe hath doon) falsifie the wordes off the Monke.

Mende. Considering that he saith not that he appointed dioceses/but parishes/and churche yardes onely/ making no mention off dioceses. Wherupon the Canonistes them selues say/ that boundes off bishoprickes were deuided long before. Both which opinions I shall appeare more at large to be false/ where I shall shewe God willing/by what practises the bishoppes stretched owt their armes so far. Afterward the man in going about to shew mine/proclaimeth his owne ignorance. For where he saith ther was no limitation off place in the Apostles tyme, he is greatly deceyued. For beside that there is almoste in every story before the Apostles/often mention off prouinces/wherinto the gouernementes were deuided: Cicero maketh mention off the diuision off prouinces into dioceses. The Romans likewise before the Apostles had their Curias/the same with the greeke word whereof our word (parish) is taken. Also towching the very word parish, by that Eusebius reciteth owt off Apolonius/a Senator off Rome/ who lined about the yeare off our Lord 190. of Montanus which could not be receiued, not so much as of his owne parish whence he was: yt appeareth that it was both in vse / and in the same signification that we take yt/long before Denis (off whom the D. would father this diuision off Parishes) was bishop. So yt is manifest thes diuisions were before the Monkes tyme / yea before the Apostles time.

80 distinc. glos. cau. 13. quest. 1 ca. 1. vpon the vvordes of Denis.

Li. 13 Epist. fam.

Euseb. 5. 17.

And where he saith 'all men may know that limitation off Parishes, and dioceses could not be made but off men in authoritie, and therupon concludeth / that it could not be made by the Apostles: yt is very true towching the precise limitacion. but how is he so blinded that he can not also therby see/ that yt is an idle dreame that he so greatly stryueth for / that Denis limited dioceses, parishes, & c. Reconsidering that the Denis he supposeth / lyuing about An. 264. had no authoritie / but was a poore Bishop vnder persequnting Emperours. And if the the Emperours had been Christian then/as they were heathen: yet how cometh yt to passe / he doth not vnderstand / that in going about to make men beleue/ that the Bishop off Rome at that tyme had authoritye to limite dioceses/ parishes / &c. in the church off God: he setteth

vpa

vpp a Pope / and armeth him with that authoritie which he
neuer came vnto foure hundreth yeares after. Finally if this
Monke were off any credit / he is directly against him euen in
this cawse. For off the wordes before alledged yt is cleare / that
he appointed vnto euery elder a seuerall parish: vvherin he
should keepe him selfe: which is against the pluralitie off bene-
fices / that he so greatly striueth for.

He asketh *where it appeareth, that the scripture deuided nationall churches into congregations, and parishes?* I answer that off that the scripture willeth / elders to be chosen for euery competent congregation / and particular bodie off church / and also that thes assemblies (as all other thinges in the church) should be with the greatest convenience / so that as Jerusalem had commendation in hauing her building knit closely together / euen so the church as much as may be conueniently / should haue her partes not onely in a spirituall bond off charitie / but in neighbourhood of dwellinges well trussed one with an other: yt is apparant / that although the scripture doth not mention parishes / nor precisely define off the compasse / yet yt giueth the rule / wherby they are squared owt. For when a parish well bounded / is nothing els but a nomber of those families / which dwelling neere together may haue a commodious resort: and the assemblies off the churches ought so to be ranged / as they may be neerest the place off their spirituall refection: yt followeth that the scripture hathe after a sort / gyuen the churches tarriers / and that a parish well bounded for the spirituall intercommuning / hath testimonie owt off the word off God.

Act. 14. 23 Tit. 1. 5. 1. Cor. 14. 40. Psal. 122. 3

Where he asketh *proofe off this / that dioces is taken for a parish:* yt appeareth first that in the primitiue church / bishops in steed that they are now off such a dioces / were then of a parish. afterward when they began to hooke into their possession / moe churches then they were able to feed: they were called bishoppes off dioceses. yet the name parish was not quite worne owt / but indifferently vsed for a dioces: as appeareth by the councell of Ancyran / where one translation hauing dioces, thother hath parish. And yt shall better appear in the 8. Tract. that at the first there were dioceses off so narrow compas: that diuers parishes in England / may appear to be off greater circuit then they.

Euseb. 6. li 9. 10 20 21. Ca. 18.

That

That the place off buriall mentioned off Eufeb. was in the field, may as I ſaied be gathered off the vſe off the church: which I haue noted in an other place. That the churches of Chriſt had nether the/ nor in the time that the D. imagineth / any churchyardes / ye manifeſt: conſidering that then the temples (wherunto the churchyardes were annexed) were poſſeſſed off idolaters. The anſwer to the incommodities off buriall in churchiardes/that by that reaſon churches, and other thinges muſt neceſſarily be removed: is a begging off that in queſtion/and otherwiſe inſufficient. For yt is in demaund wether it be conuenient: and if it had been / yet being not neceſſary/it owghe for ſuch abuſes to be taken away. And beſide the incommodities aſſigned/it was as may appeare/taken of the Papiſtes/from the ſuperſtition off the heathen. For Lycurgus made this law/that men ſhould burye in cyties, and round about the temples. Now reſidence being neceſſary/and that principally for preaching off the word/ it appeareth how diſordered a power yt is off the biſhop: off whoſe licence the paſtor both choſen and ordeined/muſt depend/in a thing preciſely commaunded to him by the Lord/and for omitting wherof the thunderbolt of Gods courſe/is from heauē throwen vpon him. Therfore the chapter intitled Off licences to preach/ ſhall be heere in a word or two diſpatched.

Plut. in vit. Lycur.

1. Tim. 3. 10.

1. Cor. 9. 16.

Chap. 3. Tract. 6. pag. 255.

First the D. charged with falſe dealing/in that he ſurmiſeth of the Ad. as if one might preach withowt their approbation to whom yt apperteineth: anſwereth their meaning is plaine. belike he hath it by reuelation/ for in their wordes there is not a tittle ſounding that waies. But he ſaith yt was their owne caſe, which put from preaching would haue preached againſt the biſhops will. Where leauing that to thoſe that may haue knowledge therof/I anſwer that he towcheth not the matter. For both they ſpeake/ad my reply was of thoſe/which ordeined to preach the goſpell/are ſent to their charges not able to doo their duties withowt further licence: as if a man charged to doo a thing/ſhould be bound hand and foot of him that charged hym/ and layed at his mercy whether he will loſe him. Wherunto he anſwereth not a word. Thirdly he laieth to my charge/ that I had not anſwered to nothing that the Adm. would haue preached againſt the biſhops will: a word wherof is not

found but onely in his latter book. then which what greater dis
tage can there be? as yf there could be default off answer / where
there was no such thing obiected.

In that I saied / vvithovvt their approbation to vvhom yt
apperteineth: he exceepteth that *there is an equiuocation, yt being not*
set downe by whom the election should be made. Where beside that yt
was apparant before by a whole treatise / what we think in that
behalf / and owt of place to speake off it heere: his exception is too
childish. For to whomsoever the election doth apperteine / this ca-
se remaineth the same. whether it be vnlawfull to ordein one to
preach the word / and yet to keepe it still in his power / whether
he shall doo yt or no. Off this sort is that he saith / *I suppose no man*
may preach which hath not certein charge, and onely in yt. Wherоff al-
though I make not heere one word off mention: yet howsoever
yt be taken / this case remaineth one. Where I shewed that the
bishop could not alledge for defense / that he vvhom he sendeth
prisoner to his church / is ether heritik, or schismatick, or suspe-
cted, for that he ovvght not then to haue admitted hym vnto
that ministery: he vseth open falsehood. For he saith *I suppose that*
hypocrites, schismatikes &c. may be knowē forthwith: or suspected may be by
and by remoued. Whereas first I haue not a word off Hypocrites /
and haue before manifestly tawght the contrary off that he hee-
re forgeth / that the church can not procede against Hypocri-
tes, that is those whose sinnes are not discovered: and that God
onely hath reserued their iudgement vnto him self. Then whe-
re I shewe / that those which are to be admitted to the min:stery /
ought to be free from suspicion off heresy / or schisme: the D. ans
swereth as if I had saied / that those which haue already bene in
the ministery / were vpon suspicion off heresy to be despосed. Wh-
ich what seely Sophistery is it / and whether this whole dimi-
declare the D. spoiled off all both conscience / and iudgement: I
leaue yt to be considered off all men.

The 5. Tract. and 6. by the D.

Off

Off preaching Mynisters.

Here may be iustly renewed the complaint of the prophet/ that the preists did not onely them selues not execute their charge/according to the lawes giuē in that behalf: but ga- Eze.44.8
ue those also entrance/to whom the lord had vtterly denied it. For yt is not enough for the D. to feed hym selff/and others with the bloud off the church/ in defense off the vnlawfull absence off the Pastor: onles by this maintenance off vnpreaching ministers/ as yt were by banner spred/he make a feast theroff vnto all the rauening/and Cormorant foules in the land. And so as if it were a small thing/ to beare the condemnation off his owne parishens he stretcheth owt his hand / to haue part in the gift off others. And although this defense may seem to be gyuen to thes wofull readers: yet if we gyue a litle heed/ we shall easely perceiue / that both this puddle/&d others which depend vpō it/returne to fill if it were possible/the Ocean sea off non residents. For nō residence would bring litle ether to filling off coffres / or bathing off them in the delightes off the world / or to what other thing soeuer they in their absence propound: vnles there were such hungry knightes/as would for a crust of bread/supply this absence. Now for remouing off thes sweepinges owt off the church ministery/ we must come backe to a diuis. towching this matter.

Where yt is saied that the people need not pine away for lacke off foode, seing they haue one to reade, &c: yt is but a begging off that in question. for is this the diet which God hath appointed to his children/or portion he hath commaunded his faithfull seruantes to gyue vnto his family in due season / or that delicate table/ and cup that runneth ouer? are thes the housholders which before they set vp/or take the charge off housekeping/haue filled all the ir garners/furnished all their cellars/strawght all their threasuries with all store newe and oulde/ fitte to entertaine the sonnes/ and dawghters off the great kinge off heauen? wo is vnto that housholde that hathe such a stewarde/and wo shall be vnto that stewarde that vppon suche prouision / vndertaketh the stewardshippe off the howse off God. But wo and wo againe shall be to him/that not onely him selfe famisherh the housholde which he hathe/ but teacherh others to doo so: and not onely doth euill/ pag.153. Math.24. 45. Math.13. 52.

but iustifieth the euill doer. A. great parte off the D. alowance here/cometh to be examined asteriae that bare reading is not able without Gods extraordinary worke/to deliuer one sowle/and that homilies are not serviceable in this solemne bancket.

Now to runne throwgh the reste/ J answer prayers, and Sacramentes forasmuche as they take effecte by the preachinge off the worde/where that is not/ those doo not onely not feede/ but are ordinarily to further condemnation. That whiche the Curates can gyue before they haue learned their Cathechisme (of wiche tyme is here spoken) is poison and no meate: so that hetherto they maie pyne/ for any thinge that the Answ. setteth before them/ in suche sorte especially as he setteth yt. All the hope therfore off delyueringe them from famyn/ hangeth vppon the well disposed preacher, whiche if he feede another flocke withe the hinderance off his owne/ or hauinge no flocke goe abowte in circuite whether so euer he thincketh good: J will not dente but the one and the other maie haue a good meaninge therin/ but whether the lorde alowe off it (onles he be able to shew the seale off some extraordinary calling) J leaue yt to be considered/ of that which hathe bene before disputed. J omit that J know my selfe/ that within seuen myles of Cambridge/ there haue bene parisshes where one off thes sermons was not/in sowre whole yeares. Which if yt be so neere Cambridge/ where the greatest number off those preachers be: what is to be thowghte off other places off the Realme?

Onles yow counte euery reproche/ and raylinge worde an argumente/ here is no worde to proue, that yt is meete to enioyne ministers to learne Cathechismes: that is to saye/ to proue that they maie be ministers off the worde/ before they haue learned the Christian A.B.C. which children off seuen yeare olde in reformed churches/ can answer vnto. They are necessarie poinctes which he are tawghte there. So ys the A.B.C. to him whiche will learne to reade, they are the weightieste thinges in our Religion. Els they coulde not be the foundations whiche vphold the whole buildinge. To haue saide somethinge yow shoulde haue saide/ they are the hardeste/ and difficulteste poinctes off religion. but that yow can not/ those bes

inge A

inge without the circuite off a Catechiſme. I am contente there
fore yow ſhall praiſe the booke withe what wordes yow will:
but when yow haue doon/looke that yow leaue yt a Catechiſme/
that is to ſaie a treatiſe of the firſte elemẽtes/or A.B.C. off Chris
ſtianitie. And then yt followeth/that yowr enioyninge off yowr
myniſters to learne it: doth neceſſarily preſuppoſe ignorance off
thoſe thinges/the wante off knowledge wheroff in that age/not
onely owghte to remoue them from the colledge off myniſters:
but leaueth them no place till they be better inſtructed/to ſyt a
mongeſt the Chriſtians. And if yow thinke this no diſcredite at all,
yow haue yowr credite ſeperate from the credite off the churche:
whiche is diſcredited/diſhonored/yea vtterly deſtroied by ſuche
blinde eyes. And I maie further ſaie/that he whiche thinketh this
no diſcredite, maie be feared to ſeeke credite in the ignorance off the
myniſters: whileſt amongeſte ſuch a blinde companie/his ſighte
maie be somewhat/ad whileſt he maie vſe their ſimplicitie/to the
eſtabliſhmente off that tyranny/which a learned myniſtrie wo
uide neuer beare.

But becauſe the Anſ. can ſaie nothinge/let vs heare what
the Helueticin confeſsion (fully repeted againe 253. and yet againe 484.
mentioned alſo the fowrth time) ſaithe for them. vvee condemne
all vnmeete myniſters, not indued vvith gyftes neceſſarye for a
ſhepherd, that ſhoulde feede his flocke. What doo I heare?
doo yow condemne all/&c? hearken Maiſter D. heere is ſentence
off condemnation gyuen off thoſe/whiche yow defende. Was
there no eaſier worde to vſe but condemninge? yf they had onely
ſaide they approued them not/ſpeakinge owte off the worde off
God/as they doo: yt had bene a ſhrewde blowe. But in ſayinge
flatt'y that they condemne them: they haue ſaide what they coul
de/for the vtter ſweepinge them owte of the church/as longe as
yt ſtandeth. And take this alſo with yow/that in condemninge
them/they condemne the making/and defence of them. Thus our
ignorante miniſters haue once paſſed the condemnation off the
churches: and in this condemnation they lie/and ſhall lie as lon
ge as the worde off God remaineth/if all men in the worlde wo
uide abſolue them. But let vs heare whether they be reproued by

the iudgemente of these churches/or whether they giue any pardon/which gaue the condemnation.

There followeth that they allowe better off the harmeles symplicitie off some, then off the exquisite learning off others, ioyned with the pride. And worthily. For nether can pride agree with the manners off the minister off God: and harmles symplicitie maie well agree/ with a competent learninge meete for that function. In the ende they conclude/ that they reiecte not the good symplicitie of certein, so they be not altogether vnskilful off God, and his worde. Firste this can make nothinge for excuse off our mynisters. For when they are to learne their Catechisme/ and the principles off Christian Religion/ what knowledge is left vnto them off God/and off his worde? Then yt is like/that by harmles symplicitie they meane some rare/and singular holines/wherby they goo as farre beyond the other in life/as they come behinde them in learninge: whiche all see to be otherwise in our ignorante ministers/oftentimes the maisters off misrule to all the parish. Otherwise they knewe what Jerome saithe/that in that S. Paule requireth that a bishop shoulde be wise, he barreth those which vnder the name off symplicitie, excuse the folie off mynisters.

Ad Oceanum.

Laste off all by that skill off God/and off his worde/ they muste needes vnderstande suche giftes/ as are necessarie for a shepherd to feede his flocke: whiche is habilitie to teache/ to exhorte/to convince the aduersarie: and if he haue those/ although he haue not the knowledge off tounges/ and artes/ in the name off God let him haue the chaire. And suche I confesse our churche hathe had/and hathe some/but they are very rare: and off thes I doubte not but the confession meaneth. Nether can they be without manifeste iniurie/ thowghte to receiue those which they had before condemned. for shall wee saie off them that with one mouthe/yea with one breathe they blewe whout/ and kolde: wheruppon I conclude/ that the condemnation bringe heere greater then the pardon/and the wound wider then the plaister: yow were verie neere driuen/ when yow were compelled to vse the testimonie off thes churches/to couer the nakednes off the ignorante

norante mynisters. your notable slaunder off the Dom. I am con-
tente shall (as yow saie) reste in the readers iudgmente. That I
have gathered yowr argumente faithfully / to whiche the learn-
inge off Catechismes / is shewed before. There soloweth the 2.
diuis. (the first being a blank) where beside the causes by him as-
signed of want off able Ministers / be to no pourpose / considering
that we shewe there can be no cause off instituting a reading mi-
nistery / and be also owt off place / considering that he shoulde
have opposed them / to those which I alledged in that behalf: that
which onely was materiall / that we be in cause off that fewnes, is onely saied.

pa. 352.

pa. 484.

Where I alledged owt off S. Paul / that yt is an expresse
commaundemente that a pastor should be able to teach, and
conuince gaynsayers, and therfore to be broken vpon no occa-
sion: he answered that S. Paul sheweth the qualities off a pastor, but
falleth not that we may not have reading Pastors, if there be none, or not a suf-
ficient nombre in whom all those qualities concur. Then which what can
be more bluntly saied? For this being a generall rule / he owght to
have shewed where the Lord giueth leaue to take vnteaching
mynisters / contrary vnto the tenor off this commaundemente
which he is neuer able to doo. For the scripture commaunding
the pastors should be able to teach / and conuince doth forthwith
shut owt all other: it being a generall rule / that it both commaun-
deth the contrary off that it forbiddeth: and forbiddeth the con-
trary off that yt commaundeth. And there is no commaunde-
ment in the scripture / which may not be eluded by the D. answ-
er. For thus yt may be sayed / that we may have images in chur-
ches to teach the ignorant: for that although the lord forbid
them / yet he hath not saied that where there are none / or not a suf-
ficient numbre off able teachers / we may not have such supplis-
es. Those also which pressed with extreame hunger seeke remedy
in stealing / finde him their proctor. For the lord hath not saied in
so many wordes / that one which is hungerbitten / may not steale
as much as will saue his life. But when all commaundementes
be generall in the scripture / albeit they have not alwaies the vn-
iuersall note off All / or None; onles there be some exception de-

Diuis. 3.
253.
1. Tim. 3.2
Tit. 1.9.

clared /

clared/this off the sufficiency off the pastor/being not onely vniuersall/but vniuersally propounded/is better armed against all thes fond cauils. For our saulour declaring that euery one instructed as a scribe vnto the kingdome off God/owght to be prouided aforehand with store off doctrine/and iudgement to apply yt according to the present occasion: doth gyue manifestly to vnderstand/that no one may be receiued into the order off pastors/which is not able to teach his flocke.

Mat 13.52

And the S. may as well say/that in default of sober/chast/and quiet pastors/they may chuse dronckards/whoremongers/swashbucklers: as that in default off a teaching pastor/they may take vnteaching. Yea rather may he say the one then the other/cōsidering that sobriety/chastitie/and quietnes are commen with him to all Christians; but abilitie to teach/and confute are his proper duties. Therfore although thes be both vntollerable/yet the church receiueth les harme/by pastors which infected with [illegible] yites doo teach: then by them which free from thes/are vtterly vnable to teach. For the good life off the pastor without doctrine/wherby they may be both tawght to put their trust in god/and see the good workes they should follow/is as a faire coulor without light to shewe yt by/vtterly vnprofitable: where the word truly preached/shineth oftentimes clearer in the heartes/then the clowde of the pastors disordered life/cā stay the fruict of. And albeit all commaundementes off God/are such as may not for any cause be broken: yet this S. Paul gyueth off the Pastor/hath a speciall sense cast abowt yt/wherby it might be kept in greater safety. For the spirit of God/foreseing this shamefull prophanation off the ministery/together with the present daunger vnto the church/useth a preface to this description of the pastors office/used rarely/and but in matters of greatest stablenes/saying yt is a certein doctrine. As if he should say/that which foloweth is an vnuariable/and vnchangeable rule/which can by no autoritie of men/for any cause not onely be broke/but not so much as bowed/or once vvrinched a side.

1.Tim.3.1

Diuis 2. pag. 44.

His reason that *Paul was glad those preached, which swarued frō that rule*, beside that I haue shewed it ridiculous: is here owt of place/cōsidering that thes readers which would haue set his heart

in

in peeces/being ordeined with breach off the rule off God wold not cheare him vp againe by preaching: wherunto they are as fit as an oxe to flie. Witnes the D. him selfe/which addeth that our ignorant ministers may by study so profit in knowledge, that they may be able
5. priuately to exhort. Where yt is meruetlous to see how he soweth ouer their shame/whom he hath taken to his defense. Yf he had saied/ that in time with study they might be able to preach: yet forsomuche as while that grasse groweth/ the people perish/ his answer had bene vntollerable. Now gyuing no further
10. hope/then that in time they will be able priuately to admonish/ which euery Christian owght to doo: he hath gyuen sentence off them/that they will neuer be able to doo the worcke off Pastors; wherof they beare the name: that is that they will neuer be hau idoles. What they doo by reading is after to be seen. The place of
15. Osea which reiecteth from the ministery/those that haue not knowledge off the lawe/ because it failed a litle in the quotation/ he hath let quietly goe by.

Rom. 15. 14.
Heb. 3. 13.
Cap. 4. vers. 6.

Where he gyueth me the lie, for that I ascribe vnto him
20 this argument/there must be reading in the church, therfore ministers that can doo nothing but reade: his wordes be thes. *I see not how yow can condemne reading ministers, seing reading is necessary in the church.* let the reader iudge what a hard forehead he hath. Where I concluded theruppon/ that euery one which coulde
25 breake bread, distribute the cup. &c. should be a meet minister: all see that it followeth vpon the former reason. And this which the D. counteth a iest, he is not able to answer in his greatest earnest. His answer to the place off S. Iames is friuolous. For
30 his reason why the place off S. Luke commaunding the 12. disciples to preach/can not be applied vnto our Ministers, is for that other thinges ioyned with yt were temporall. And this is his reason before/ that the example off the Apostels elections is to be followed wholy, or not at all. Therfore the place off S. James/did fully confute his answer: considering that the anoincting of the sick coupled with praier/by the
35. elders off the church/being temporall: thother notwithstanding is perpetuall. And this shift that that place was spoken off all ministers, and thother off S Luke off the 12. onely, will not couer his shame.

Diuis. 4. pag. 260.
Iam 5. 14.
Lu. 9 c. 2.
Pag. 133.

As For

For what will he say vnto the rules gyven as the same tyme/ that they should be symple in their ministery as doues, vvise as serpentes, take heed off men? are they not spoken to the ministers now/ because they were spoken then to the 12. onely? What vnto that our Sauiour Christ commaunded to goe into all the world/ teaching/ and baptesing in the name off the Father/ Sonne/ and Holy Ghost? which place shaketh hym owt off both his raggers: for that was spoken to the eleuen Apostels onely/ and the cõmaundement off going into all the world/ was temporall. Yet I thincke he dare not deny/ but the commaundement off baptesing in the name off Father/ Sonne/ and holy Ghost/ is perpetuall/ and belonging vnto all Pastors. Wherupon followeth that the place off S. Luke standeth still/ to whip owt vnpreaching Pastors. In the pag. 483. this is handled againe.

Math. 10. 16. 17.

Math 28. 19.

Diuis. 15.

Where I alledge that they be vnchangeable lavves [illegible] God, that he should not be minister off the church vvhich can not teach, nor Minister Sacramentes vvhich can not preach: the D. leauing the first which was the very cause/ slippeth to the second/ which is handled in an other Tract. as that wherin his prouision was better. Howbeit because I would not the D. cause should leese her aduantage by his ouersight: I confesse that Chrysostomes testimonie/ may seeme to perteine to the cause in hand/ forasmuch as he maketh a kinde off preisthood not able to teach. To whom (with this exception that I will not be presſed with his authoritie/ further then he bringeth reason off the word off God) I answer that as the word preisthood/ is often times in ecclesiasticall writers taken for the pastor/ and cheif minister off the church/ off which our present question is: so sometime yt is taken for the elders/ ioined as helpers in gouernement vnto the pastor/ and vvhiche had not (as shall appeare) to doo vvithe the preaching off the word/ and administration off the Sacramentes. As when yt is saied/ that the Bishop chosen by Gods ordinance, and the Elders ioyned vvith hym in the priestly honour. According vnto vvhich sense/ Chrysostomes saying maketh nothing to this question. For we deny not/ but that he may be an

Cypr. l. 3. Epist. 1.

elder/

elder/and consequently (as they terme him) a preist assistant to the pastor/which is not ablete preach: but that he may be the pastor/ we veterly deny. So remaineth onely against vs in Chrysost. testimonie/ that he may baptize that can not preach: which with the rest
5. perteining to that head/shal (god willing) be in their proper place answered. As for the 1. a. Tim. towching the Elders which rule well/in the treatise off the Presbytery yt shall appeare, that it is not vnderstanded off these caterpillers. where he requireth warrant off the word of God, for that I confesse the church may appoint for a
10. reader onely some graue man, he confessing yt lawfull as well as I: for answer to his request/ I refer him to that disputation where I haue proued/that it is not lawfull to place any thing in the church/not instituted by the word. 2. Tract. accordig to the D. Diuis. 16. pag. 484.

That the cawse off this fewnes off able ministers, is part-
15. ly the thrusting ovvt off those vvhich are fyt to teach, partly that others fyt are not sought after: it is manifest. Whether they owght to be sought after/and not to offer them selues: I leaue to be estemed off that which is written in this point / in the booke intituled off the discipline, &c. Whether they be off right thrust out,
20. I leaue to be iudged off the discours off these controuersies: whether they which are not yet entred / haue iust cawse to forbeare/ I leaue to be considered off the disputation before/and off that of the Archebishop/Archedeacons/ Commissaries / &c. which followeth. For if it fall owt that the calling be vnlawfull/ wherby the
25. entrance should be made/ and the autoritie of the churchtirantes such/ that being entred/one can not walke in the way off his ministery prescribed off the lord: then it must followe / that although those that are entred / hauing testimony off their conscience that they serue the lorde/ and keping themselues from the pollu-
30. tions/may poursue their course: yet thes can not withowt shipwracke off conscience (I speake off ordinary callinges) euen in the very port/or euer they launche forth/commit themselues to this viage.

Where he saith there want no prouokinges to drawe them to the my-
35. nistery: euen that is an other cawse off this scarcety. for the churchliuinges so vnequally deuided / that some fewe being druncken/ the moste hunger; discourage from that study. For the parent

which followeth the sente off honour/ and gaine in Archebishoprickes/ bishoprickes/ and other such poisons off the ministery: is oftentimes beaten backe by dispaire/ that they shall not attayne to that gaine/ which desired as they thincke off many/ can be obteined but off few. He that is willing his sonne should serue in the estate off a Minister/ and looketh with a more single eye/ to the continuance off true religion vnto his posterity: yet when he considereth how fewe liuinges there be (those excepted where with he will not haue his sonne defiled) able to maintayne the pastor with his competent howsehold/ honestly/ he applyeth hym to an other trade of life. Wherof although occasion be gyuen by horrible vnthankefulnes off men/ which in stead off gyuing some thing into the treasury off the churche/ haue by their pilage browght her almoste to starck beggery: yet that parent shoulde consider/ that the lord will never leaue/ nor forsake his/ and that gould and syluer is the Lordes. Which seing he fourniseth to those/ that in symplicity sought the building off his howse/ owt off the cofres off heathen Princes: he will much lee suffer them to want necessaries vnder godly/ and Christian. But this place is plentifully handled in the foresaide booke off discipline. I only (because the question was heere off the cause off wanting sufficient pastors) towched yt.

Heb. 13. 5.
Agg. 2. 9.

Diuis. 17.
Pag. 484.

Heere the D. light estimation off the churches saluation/ and off preaching is notably discouered. before he saied/ that thes *reading pastors were taken for necessity*: now he teacheth/ that if there were sufficient pastors to supply the roumes/ yet the *readers should kepe their places still*. If ye aske why: lest forsooth *they with their families should goe a begging*. Heere a whole church is sould for 30 preces off siluer/ or rather as I may say/ for ould shoes. For the D. weighing in his skoles/ whether yt is better that the church should vvant a preaching pastor/ vvhom God hath ordeined the principall instrument to saue his church by/ or that the reader vvith his familie should goe a begging: hath found the sowles healthe off a whole church/ farr lighter then the bodely cõmodity of one reader with his familie. Where he saith/ yt seemeth that I vvould haue the minister tenant at will/ or by courtesie: it is an vntrue surmise. For I complaine that thes reading Ministers/

wer

were not onely placed vnwillother might be gotten: but had a free hould/wherby the sheep are not onely committed to the warely but the doore sparred also vpon them.

Where he asketh for the place, in which Augustine calleth them woulues that teach not: if he haue not the vvord vvoulf, yet he speaketh to that effect/ when vpon the place off Ezechiel I haue gyuen the a vvatchman, &c. he proueth that he which holdeth his peace/murthereth. Which also euen the Pope himselfe/ as log as there was but a sparcke of true knowledge/confesseth. If the D. say/that his m^t hold not their peace, because they reade it is a cauill vnworthy answer. As though when the Prophet calleth the recall ministers off his time/domme dogges, and suche as could not not barcke, his meaning vvere to charge them that they could not spell/or reade in a booke off their owne language laied before them. And so I trust appeareth/ that this taxe off reading ministers ought to be cut of: and that they are none off those princely gifties/which our Saviour Christ ascended into heauen/sendeth vnto his church/ but the bishops (to speake no grieuouslier off them) more then beggerly presentes. But we are not yet at an end. For that which the D. can not get/in comparing a preaching pastor with a reading: he thincketh to obtein in comparing reading with preaching/ wherunto pertaineth his 13. Tract.

Lib. de Past. Greg. Epist. 1. 33. Esay .56. 10. 4. Eph. 11 Diuis. 1. pag. 568.

First he maintaineth his vntrue accusation off the Adm. touching their condemning off reading off scriptures. Which in comparing the wordes alledged by the D. with those of the Ad. in ould time the vvord vvas preached, nowv it is supposed sufficient iff it be redd: I commit vnto the readers iudgement. And if his vnhoneste reading were not euident there/ because off en other sentence off the Adm. subiect vnto reprehension: yet he laieth yt open in the same behauiour to warde me. For although I haue not a word against reading/and diuers commendations of yt: yet he feareth not with full throat to accuse me/as a despiser off reading off the scriptures, as companion off the Papistes vngodlines in that behalff. Which although he doo often/ yet further then his reasons gyue occasion: he shall neuer gaine off me/ that I will vouchesafe him a word off answer/ to all chis owtcries. After vpon that I say/

pag. 717.

yf I may call hym myniſter that can doo nothing but reade (which is as indifferent to gyue him the name off a myniſter / as to take it from him/being left betweene both) the D. according to his owld equity/ concludeth that I ſignifie and that plainely, how I eſteme them for no miniſters. Which he likewiſe gathereth/ for that I ſay as they call them. Wherin I will not deny but there may be occaſion gyuen/ to hym eſpecially that hunteth after yt / off that ſurmiſe. But my meaning was/ to note how vnworthy they are/ as off the office / ſo off the name off a Miniſter off the goſpell: not to make voide their myniſtery ſuch as it is/ in adminiſtration off the Sacramentes. which I confeſſe as in the Popiſh Preiſtes baptiſme / for that they be the publicke officers appointed therunto / although vnduely miniſtred / to be the holy Sacramentes off Chriſt. And that this was my meaning might eaſely haue bene gathered/ in that I allowing off the adminiſtration of Sacramentes by Heretickes/ ſo much worſe then they/ as it is to teach falſely then not to teach at all: could by no equall interpretation/ be iudged to condemne the Sacramentes miniſtred by them.

Diuiſ. 2. Pag. 569. Where I ſay that albeit the D. cauſe in this point be good, that the reading off the ſcriptures is profitable: yet as one bepitched, he defileth yt in euill handling: he anſwereth as though I confeſſed/ that I *miſliked the matter well handled, onely for that yt was doone by hym*: which is a ſhameles vntruth. Bucers ſentence (*reading is a kinde off preaching*) I thincke will not be found: and I dowbt not but the D. would haue brought yt/ if there had bene any. So he is deſtitute off his good *autorite*, and withall remaineth the abſurditie/ before aſſigned. The ſentence ſet downe owt off Bucer is altogether idle: ſeing the profit off reading the ſcriptures/ both publickely/ and priuately is confeſſed. Where to proue that reading is not ſo effectual as preaching, I alledge S. Paul/ that one can not beleeue vvithovvt a preacher: he anſwereth that *by preaching there is ment all kinde off publiſhing the goſpell by owtward voice*. but off reaſon off this expoſition / either owt off ſcripture/ or any other/ more then his owne I ſay, he bringeth not a letter. For that he addeth / off *taking away by this meanes from the mai-*

Diuiſ. 3. pag. 569.

Rom. 10. 14.

the makeinge off the scriptures and makinge them dumbe &c. (answered in the next diuis. by asking why the scriptures were then written? with o-ther suche too too idle questions / which I am ashamed to defile my penne with) is vnworthy the name of a reason. To yt in that reading maketh mē fitter to heare the word preached / and to see be after yt / in that yt helpeth to nourish faith engrended / in that it confirmeth a man in the doctrine preached / whereby nothing be perceiued by yt to be as the preacher taught / in that it remembreth the memory off that was preached / which otherwise would decay: I say as if in thes respectes / and such like / the profit off readinge / and committing the worde to writing / were not singular / and inestimable. beside that it is not denied / but the Lord may extraordinarily giue faith by reading onely: although the order which God hath put / is to saue by foolishenes (as it is esteemed) off preaching. beside also that yt is absurd / that the D. asketh why eu the gospell should be written? as yf there were no other cause of writing off it / then that it should be simply redd: or as though the principall cawse were not / that yt should be preached. 1. Cor. 1. 21.

But to retourne to the D. exposition: First it ouerthroweth the argument off the Apostle. For the Iewes offended that he / and other preached to the Gētils: prouing first / that the inuocation off the name of God pertaineth vnto them / he concludeth thereupon / that preaching vnto them was lawfull: considering that they could not otherwise come to call vpon the name off God. wherby the D. exposition / the Iewes might haue excepted / that his ministery towardes them was not thereby iustified: forasmuch as they might come to inuocation by reading onely / without his / and others ministery off preaching. Furthermore / the Apostle S. Paul affirming in plaine wordes / that the preaching he speaketh off / can not be made but by him which is sent: yt is first manifest / that reading priuately is cleane shut out / from being conteined vnder this preaching. For faith comming onely by that preaching / and that preaching onely lawfull by the sending of God / and publicke calling: it followeth / that except he will say / that the scripture may not be redd priuately / vnles a man be publikely called therunto / that by priuate reading of the scripture / can no be conteined vnder the Apostles word of preaching / and Rom. 10. 15.

that

that faith (as a thinge extraordinary worcke of God) can not be engendred by private reading. Forasmuch as it is engendred only by that preaching / vnder which private reading is not conteined. And so goeth to the ground ane peece off the .S. assertion.

As a private reading onely / can not ordinarily engender faith. I would know whose publike reading onely / can doo yt. Be sydes that / when publike reading may be by a simple reader / which hath no other charge in the church / and off whom this solemne ending can not be vnderstanded: yt followeth / that faith can not by publike reading onely be engendred. Forasmuch as he being none off those sent / his reading can not be that preaching / by which faith is engendred. I say that a reader onely can not be off those sent the Apostle speaketh off / not onely because he hath regarde vnto the ministerie off the word / appointed by God: but also for that the place off Esaie / owt off which he proueth that faith cometh not but by preaching / will by no meanes suffer to vary the word preacher vnto a simple reader. For beside that it were friuolous / to refer the lifting vp off the voice off those preachers whervnto the Prophet exhorteth / vnto a loude reading / which is vnderstanded of earnestnes / and diligence in preaching: that voice he speaketh off / as the voice off the churches vvatchmen. which title when yt can not agree vnto a simple reader / that hath no further charge then to reade in a booke / according to the prescript off others: yt is manifest / that a simple reader can not be conteined vnder S. Paules preacher / seing he can not be conteined vnder Esaies / which is the same with S. Paules. For when the title off vvatchman draweth a continuall care / and circumspection ouer those he watcheth: and the reader for any thing his office requireth / may occupy him self in any worldly busines / sauing onely the time off his reading: yt is cleare that he is no church watchman.

Esa. 52 8.

May the reading ministers / which haue charge off soules committed vnto them / can he none off this order of watchemen: seing they can not onely not see the ennemy a far off / but not hard by / much les discry him: yet perteining to an instructed pastor / which according to the circumstance off the invasion / knoweth to

apply

apply his matche word. Now seing simple reading / neither pri-
vate/ nor publicke can be contained vnder the preaching S. Paul
speaketh off Rom. 10. (which is an interpretation / and laying o-
pen the scriptures by a publike myniſter/ apt/ and autorised ther-
5. unto): yt followeth/ that faith which the Apoſtle teacheth no o-
therwiſe to come/ but by that preaching / cometh not ordinarily
by ſymple reading. I omit heere/ that the Apoſtle vſeth to expreſ-
ſe this preaching/ both by crying and telling good newes: whes-
roff when yt can not be ſhewed owt off ſcripture / or (as I am
10. perſwaded) owt of any other autor/ that ether of them/ much les
both together/ is vſed for ſimple reading: yt followeth that ſim-
ple reading can not be vnderſtanded/ by the word preaching.

To prone that bare reading ingendreth faith / he citeth Diuil. 4:
15. John 5. repeted pag. 574. 2. Timo. 3. . whereto perteine Math. 7. 570.
Act. 17. 1. John 4. Gal. 1. diſorderly placed pag. 717. but to no
pourpoſe. For when our Sauiour biddeth the Iewes ſearch the
ſcriptures: he referreth them by that ſearch/ to iudge off the do-
ctrine he had preached before: which proueth no fruict off reas-
20 ding/ when there is no preaching. beſide that / it will be hard for
him to refer the word ſearch/ to reading onely: as if one could not
ſearch the ſcriptures/ when he attendeth to them alledged in ſer-
mons. yea he is confuted / by the place him ſelfe hath alledged:
Where he would proue that the ſcripture red/ in reſpect off ma-
25 king the hearers more apte to diſcerne off preaching / is better
then preached. for when the Apoſtle teacheth the Galatians to
hould them accurſed/ which preache other doctrine then they had 1. Gal. 8.
receiued by his preaching: he dooth flatly make his preaching/ 9.
the rule to examin other preachings by. The place off Tim. being
30 (as I haue ſhewed) off the proper duties off the miniſter off the
word in preaching/ making no manner off mention off reading/
is alledged without all iudgement. Hether refer Bucers Teſti-
mony in his former diuiſion/ which maketh for that ſet downe in
this. For Bucer ſetting him ſelf to commend reading in the chu-
35. rche/ ſaith twiſe/ bare, or onely reading, confirmeth in the kno-
wledge off the Doctrine: which neceſſarily preſuppoſeth a kno-
wledge foreplaced/ or euer yt can be confirmed by reading ones

ly. Where as if he might/it is to be thought he would have saied that it ingendreth knowledge off the doctrine off salvation.

Where I alledged that the consideration off the creatures may nourish faith, not able yet to breed yt: he answereth/then let vs have images that they may be laymenes bookes. Which beside the cōmen fault off being nothing worth/is a wicked/and popish answer. For if I had made the consideration of the creatures equall vnto reading off the scriptures in thatteinement off salvation/ as I compared them onely in that both nourishing faith/neither could ordinarily breed yt: had yt bene lawfull therfore for hym to match instruction by images/with that which cometh by beholding the creatures: yo there ether the same/or like proportiō betwen the schoole of Imagery/and of the creatiō of the world: are thes bookes of the same print: the one cōming frō the lordes presse/the other owt off the deuils printing howse: the one giuing a good report off the Lord/and [a] setting owt his glory/the other [b] dishonoring him: the one [c] teaching the truth/the other being [d] Doctors of lies/and vanity: finally the one being [e] commaunded/the other [f] forbidden? But thus must the iudgement off God be fulfilled/against the ennemies off his truth: in closing vp their eyes/which seing will not perceiue. The like blindnes yt is/ that he accounteth an image a visable creature, making therby a carpentour/a creator. In graunting that preaching is the moste ordinary meane to worcke saluation by/his opinion sheketh a token that yt will fall flat in the end. For if it be the moste ordinary/and the moste ordinary ordinarily moste effectuall: then it is vntrue he saith/that the word simply redd, is as effectuall as preached.

a Psa. 19t.
b 1. Ro. 23
c 1. Ro. 18
d Iere. 10. 14 Abac. 2. 18.
e Iob. 12. 6. 7. 8. Mat. 6. 26
f Io. 1. 5. 21

Where vppon lifting vp off our Saviour (as Moses lift vp the serpent (following Calums interpretation/which exponnedeth yt off the preaching off the gospell) I shewed that the word preached being lifted vp higher then when yt is redd/is easelier seen of the eie of faith: this trifler frameth first my reason of the 15. ver. wherof I make not a lettre mention. Secondly bringeth an other interpretation off the place I alledge: but answereth not Calums reasons/who cōfuteth it. Thirdly/he saith that although the interpretation be graunted/which I followed: yet the cause is not

Diuif. 58 pag. 571. Ioh. 3 14.

to not moued therby/ for that Christ is lifted vp by simple reading: which is no sufficient answer/ onles he had added/ that it is lifted vp so highe. For when I affirme the word set in a lowe place/ I meane not that all reading symply/ and in it self considered/
5. is on the ground: but in comparison off that when it is expounded by preaching. And if preaching doo make yt better vnderstanded/ and easelier seen then when yt is redd onely (which at vnwares he manifestly confesseth: then yt is true which I haue set downe/ that preaching in respect off reading, doth as
10. yt were set the vword in a more sightly, and therfore higher place. As for Caluins interpretation which I followed/ because yt is dowbtfull/ and the conference off an other place semeth rather to confirme Augustines/ who referreth yt to the crosse off our Sau. Christ: to spar owt the O. from his owtcourses/ let him
15. follow that he bringeth/ I will not striue. especially seing the same sense off lifting vp our Saviour by preaching/ appeareth otherwise: where by yt he is said/ to be crucified before our eyes.

Vnto that I alledge off the sauour off the vword, svveeter,
20 and more nourishable vvhen it is braied, and cut, then vvhen yt is by reading giuen as yt vvere vvhole, and in grosse: towching the first/ he asketh *whether the word redd is not a sweet sauour*, in steed that he should haue sayed/ as sweet/ which he durst not. In the second/ *whether there be no discretion required in reading? yes* / but
25 more in preaching. Although thus he towcheth not the matter. for vnto the point of breaking/ and cutting off the scripture/ doone by preaching which applieth the generall doctrine to the particular circumstance/ wherin it is like vnto aromatique spices/ sweeter broken then whole/ and vnto holesome meat/ apter to nourish when yt is chewed/ or cut/ then when yt is not: he answereth nothing. For as thinges aromatiquall/ and meates both broken/ and whole/ haue the same sauour/ and vertue off nourishing in regard off them selues/ yet in regard off vs are sweeter/ and more nourishable broken &c: so the word off God/ off the
35 same vertue in yt self both redd/ and preached/ ys vnto vs more profitable preached/ then redd. wherunto perteineth that Saint Luke calleth the interpretation off the scriptures/ an opening of

Dimif. 5. Pag. 321

Iohn iz. 32.

Gal. 3. 1.

Dimif 6. pag. 572.

2. Cor. 2. 16.

2. Tim. 2. 15.

them: which in the second edition/ because yt was les significatiue then the comparison off aromatique thinges (that being a metonimy off the preacher for preaching) I put in the place therof.
24.27.32. for if interpretation off the scriptures be the opening off them/ as Saint Luke declareth calling yt opening in one verse/ which he called interpreting in an other: yt followeth that the word redd/ in respect off being preached/ is as it were shut/ and clasped. Mash.16.19. for this cawse are the ministers off the word/ saied to have the keyes off the kingdome off heauen: for that without their ministery off preaching/ the kingdome off heauen ys as yt were locked.

Where he asketh whether I thinche the praise of preaching, the dispraise of reading: all vnderstand that it is easier to strike water owt off a flint/ then to finde honest dealing in this man. For is this to dispraise reading/ to prefer preaching before yt? In commending preaching before praying/ and private meditation of scripture more then private reading/ and practising more then both: doo I dispraise private reading/ or meditation? and yet the word off God is the same redd/ meditated/ and practised. But this is a Popish practise: which vpon that we prefer faith to good worckes/ concludeth that we make no account off good worckes.
Where vpon that preaching is called both planting/ and watering/ yt is shewed that as the howsbandman receiueth not fruict, onles both be doone, so no saluation to be looked for, vvhere is no preaching: he answereth that there is shewed how the word off God is not effectuall, onles God gyue encrease: which is to no pourpose. For he not onely sheweth that/ but that God gyueth his encrease through their preaching: and that they be the howsbandes by whose preaching the Lord maketh his orcheyard. He answereth further/ that in this place there is no comparison betwene reading and preaching: but considereth not how the scripture giueth this/ as also those before cited/ vnto simple reading/ therby singulary praising preaching abone bare reading. So that although some off these in some degree/ or all extraordinarily may be doone by bare reading: yet by these cōmendations/ as it were by a more precious apparell/ is aduaunced the grace off God/ more richly

Dinif.7. p2 721. 1.Cor 3.6

reached

etched vnto vs by the hand off preaching/then reading. Leest off all he answereth/that tilling and watering may be applied also vnto diligent reading: where not daring (as it semeth) to gainsay planting, he hath chaunged it wherof the question was for tilling: beside because he remembred he had saied before/that yt is proper vnto the Apostles to plant. Where againe his cause receiueth an other wound. For if planting be by preaching/and not by reading: then in this respect/preaching is more effectuall then bare reading. Then that he saith tilling/and watering may be applied to reading: he should to maintaine his cause haue saied/as well/or as muche.

To that off the people perishing vvithovvt prophecy, vvhich is not bare reading, but expounding, and applying off scriptures: he answereth that the people muste needes decay in holines and knowledge where there be no preachers. but why doth he say decay, and not perish as Salomon speaketh: where his cause falleth flat to the ground. For if the people perish/where be no preachers/although there be readers/and cõtrariwise preaching without bare reading/saueth/engendreth faith/and nourisheth yt: yt is manifest that the word redd is not so effectuall as preached/and that by bare reading ordinarily/there is no salvation/and therfore also no faith/both which he before denied. And if the people perish without preaching/which haue already bene lightened by it: how muche more (except the Lord worcke extraordinarily) must they perish/that neuer had preaching?

Pou. 29. 18.

Where he saith/both *preaching and bare reading be necessary in the church*: yf he meane publikely/as yt is true in preaching/so yt is vntrue in simple reading. For although yt be very conuenient which is vsed in some churches/where before preaching time the church assembled hath the scriptures redd/in suche order that the whole Canon therof is oftentimes in one yeare run thorough: yet a nombre of churches which haue no such order of simple reading/can not be in this point charged with breach of Gods commaundement: which they might be/if simple reading were necessary. Considering especially that some of them beside their set sermons/expounding euery day paraphrastically two chapters/

wich the principall pointes therof taken/ and applied vnto their auditores: gaine that which the D. owt of Bucer/ presupposeth to come onely by simple reading/ that the scripture therby is made familiar vnto the people. Where he saith they be most profitable the wine off this error so fumeth into his head/ that it hath taken away the vse off his toung. for two thinges to one and the same end/ can not (but very vnproperly) be saied most profitable. For if preaching be moste profitable to worcke faith by/ then is not reading: if reading/ then is not preaching. it is true that we sometime speake so/ when the question is not of comparison betweene those thinges they speake off: but otherwise/ it is altogether straunge.

Where he saith *preaching is more apt for the ignorant, and vnlearned*, and that he *denieth not this*: the vntruth therof is apparant. For if preaching be more profitable to the vnlearned then reading / and be at least as profitable to the learned: then yt is false that he hath set downe with so great assurance / that reading is as effectuall as preaching: seing the effect we speake off / is the profit off the hearers. Yet as a man straught off his witte striketh him selfe: he ouerthroweth this also in an other place, for in
pag. 577. asking *why Iosia caused the lawe to be redd*, except it had as great force to perswade redd as preached: he signifieth the contrary off that here affirmed. Considering that the greatest part was off the common people/ and that grosser as those which newly came owt off filthy idolatry. Further if preaching were as meet for the learned/ and meeter for the rude: then his reason there/ which imagineth that Iosia would not otherwise haue caused the law to be redd/ onles there had bene as great fruict in reading as preaching/ falleth flat. Considering that the D. confesseth / that preaching is more effectuall to the people: and I thincke dare not deny/ but it is as effectuall to the learned. Therfore the reason why Iosias caused the law to be redd/ was not because reading was as effectuall as preaching: but because being both redd and preached/ yt profiteth more then when yt is symply redd.

Where he saieth *many haue bene called by bare reading*: he saith yt againe and againe/ but without all proofe. For where (altogether owt off place/ his pourpose being to prone that reading edifi-

eth

ethy more then preaching) he saith God vsed reading as a meanes to call Augustine: yt is vaine/seing the question is/whether he vsed that onely meanes. for yt appeareth that August. had greatly profited in godlines/ before that time wherin he heard the miraculous voice/ which sent him to reading. Beside that/ the voice he telleth off going before his reading/ will not suffer that that reading onely/ may chalenge the whole meanes off conuersion. Likewise that he affirmeth owt M. Fox/ off many browght to light off the gospell by reading onely: he maketh not/ nor (as I am perswaded) could make yt appeare. Although yt be confessed/ that that may be doone by the Lordes extraordinary worcking/ which seeth sometime with quailes in the wildernes. Yet yt is hard to shewe any time/ wherein there have bene professors off the gospell/ and God hath not raised vp some ministers/ which have either openly/ or secretly as the time required/ preached the word: considering that euen in those desolations of the church/ the Lord by his two witnesses promiseth/ that the church shal not be destitute off true ministers. pag. 576. Apoc. 11. 3.

Where confessing the word preached and red all one, I shew notwithstanding that as the fyre stirred gyueth more heat, so the word as yt were blowen by preaching, flameth more in the hearers, then when it is redd: he answereth *that this is to ioine with the Papistes in condemning the scriptures of obscurity.* but reason he can shew none: and it is all one/ as if one should be charged to have saide that the Sonne is darck/ for that he affirmeth yt lighter at noone daies then at the Sonne rising. Then he muste vnderstand/ that we place not this differrence of lightsomnes in the worde/ which is alwaies in it selfe most lightsom/ red and preached: but partly in the ordinance off God before noted/ making that the speciall meanes/ partly in the darcknes of our vnderstanding/ which without the aide off preaching can not come to sufficient knowledge off yt. Lastely he must learne/ that although the all thinges necessary to salvacion, might by reading onely be vnderstanded: yet yt followeth not/ that a man may by reading onely be saued. For yt is one thinge to have the scripture in his hed/ another to have it in his hart: one thinge to vnderstand yt/ another Diuis. 8. Pag. 573.

other

otherto beleue yt/ which beleef being onely able to sane/ ys ordi-
Heb.12.6. narily onely ingendred by preaching.
Ro.10.14 Wherby also we haue a peece off remedy/ against another poison spit forthe in this diuis: that to those which vnderstand the scriptures they are as whot, and vnsauorie red as preached. For where in his former assertion although not in wordes/ yet in deed he vtterly condemned the wisedome off God/ordeining pastors/and Doctors for continuall functions in the church/of whom there is no vse/if simple reading be as effectuall as preaching: that being wrung owt off his handes/in that he is compelled to confesse greater efficacy off preaching towardes the vnlearned: yet rather the all this cobweb should be vnweaued/he maketh the ministery off preaching voide towardes the learned. Wheras the scripture doth not onely generally/but particularly/ and expressly shut
Ro.10.14 vp the saluation off the learned in the meanes off preaching/as
2.Cor.2.1. off the vnlearned. But this is a peece off the doctorall diuinity of
Ro.1.14. some in Cambridge/which to excuse their shamefull contempt off preaching/and to make them a pillow to sleepe on/or to pane them an alley to bowle in during sermons in the after noone: shame not to alledge/that they cã profit as much in reading the scriptures/or an homily owt off Chrysostome in their study/as by hearing a sermon in the church.

Vnto the example off the Eunuche, vvhich reading the scripture beleued not vntill he heard Philip preach, he answereth that he vnderstood yt not, and that he speaketh off an vnderstanding reader. Which although it be vntrue/ the wordes off his former booke being generall/ withowt so much as the least signification off exception; yet it is nothing worth. For the cause why he
Act 8. could not vnderstand yt is there assigned/for that he had no teach-
vers. 31. er to shew him the way. Wherby followeth not (which the Papistes conclude off this place) that the people owght not to read the scriptures: seing the Eunuch which both knew/ and confessed that he could not vnderstand withowt a guide/ exercised him self diligently in reading off them. but this followeth/ that a man can not ordinarily not onely come to saluacion/ but not so much as to a sufficient knowledge off it/ withowt preaching. Where off

infinite examples he saith one is as few as may be: yt appeareth this as the was to muche for him to answer.

Now for all the false accusations / affirming with papistes in despising off reading the scripture, &c. once heare yowr one proces / that yt is yow that strengthen their handes. For as in popery / by committing the office off preaching especially vnto the beggerly friers / and by declaring it more honorable for the bisshop to reade a masse / then to preach a sermon / they set reading in the head / and preaching in the taile: so yow making simple reading as profitable as preaching / hasten after them / and if yow kepe the same pase yow have begon / it will not be long or euer yow ouertake them.

The D. having before made simple readers equall with preaching pastors / in that he holdeth simple reading / as effectuall as preaching: heere in making bare reading better then preaching / preferreth the readers aboue the preachers. But in this later absurdity / first as before he woulde make Musculus his packhorse: / and therfore brawleth because I laied it not vpon Musc. so princely is the D. that he would have his faultes whipped vppon an other manes skin. but at least I should have deuided it betweene them. As if I were matched with Musculus. but the truth is / that he maketh not for him. For he compareth the profit taken of symple reading / and off a sermon made of him which endeuoreth to make a glorious shew off eloquence / and learning rather then to apply him self to the capacity off the simple: which is nothing to that in hand / where good reading is cõpared with good preaching. And therfore it is ridiculous the D. bringeth of bitter inuectiues, and contentious sermons, &c. compared with orderly reading. For in this comparison / it were not hard to proue (which is blasphemy) that yt is better to reade a peece off Lyny / then the bookes off the kinges: namely if Lyny be simply red / and the other with interlining / and mixture off popish interpretation. If one defending this would for maintenance off his comparison bring this escape: would not all men hisse at him? this is his refuge also to salue that he saied / off homilies red better then sermons preached. Diuis. 9. pag. 574. Pag. 717.

His other instance off a papist carying preiudice against all preachers, and therfore not moued once by their doctrine, in which notwithstan-

ing after by reading he is eſtabliſhed, is inſufficient. for if the Lord by his vertue ſhewed throwgh preaching/doo conuert men vtterly peruerted/and at enmity with all trwth/and conſequently with the miniſters theroff: how much more will he therby conuert papiſtes: which by doubting whether the goſpell be trwth / or their ſuperſtitions haue grownd / or no/care not that enmyty the other doo/which haue no ſuch entrance. Then yow muſte vnderſtand/ that as in the Sacramẽtes the Lord dothnot alwaies at the ſame tyme they are miniſtred / worcke by his ſpirit / but chooſeth the time that ſeemeth good to his wiſedome: ſo yt is in preaching. wherby yt cometh to paſſe/that the ſpirit of God worcking faith at the time of reading/wroughte it not by that meanes onelyt but vſed therunto the help off preaching/which went before. For as greene wood laied vpõ fire/and het with many ſtrong blaſtes/as laſte ſet on fire/and flaming with one/and that a ſoft blaſte/is not so be be ſaied chiefly ſet on fire with the ſoft blaſte/ becauſe it wet immediatly before: euen ſo the word off God blowen by preaching/and after ſenſibly burning in the hearres of the hearers/by the meanes off reading immediatly gone before/ is not ſo muche so be aſcribed vnto reading/as preaching. Conſidering that ſo it might comme to paſſe(which is abſurd)that contemplation off the creatwres/ſhould profit more then reading. For whereas the Lord hath ſeth the print off the moſte off his promiſes/and other doctrines in the creatures: for example/ off his fatherly care off prouiding al thinges neceſſary for his/in the prouiſion for birdes off the ayer/and rich array off the lilies off the field: yt may comme to paſſe/that that doctrine knowen by meanes off preaching/ and lying as yt were dead in the heart/may after by ſight / and earneſt vewe off the thinges them ſelues / be quickened. yet none off iudgement will ſay/that the beholding off the creatwres wroughte more in this/ then preaching. Howbeit if the caſes he putteth in this point were trwe: yet he is inexcuſable/ thes plaiſters comming a ye are and a half/after the wound giuen by ſuch ſtraunge ſpeach: which owght to haue gone with yt/ if peradventure they might althowgh not heale/ yet somewhat hide the loth ſome rawnes.

Ephes. 2.

Mark. 6. v6. &c.

Hytherto perteineth that which he hath diſorderly put

pag. 176.

pag. 576. where he saith/that the reading off saint Paules epistle to the Romanes were good/the preaching which is contrary to S. Paules meaning/who sheweth/that he could not have the like fruict off his ministery towardes them/as off other nations/ because he was letted to comme/and preach vnto them. His proofes comming a mile after/are first that a mans meaning is commenly better expressed by writing, then by word. Which beside that it is confuted by commen sense/all men knowing that there is more certeine vnderstanding by word off mouth/the by letters (which if any doubt arise in any word/can say nothing to the resolving off it) as yt is alledged/ it can not tend but to vtter subuersion off the lordes order/ and to prove that commenly, and for the moste part/ it is better to have reading/ then preaching. The other is that writing remaineth: as if the question were wether canonicall writing off the scriptures/ were better then preaching: and not whether there be more fruict in bare reading that which is written/ then preaching vpon yt. 1. Ed. 15

In this chap. which supposeth reading preaching, beside strange assueracions/ and begging of that in controuersie: there is nothing/saving that as absurdities are fruictfull/ this begetteth other. for pressed he shameth not to say/that a child off 4. yeare olde, is a preacher off the gospell. And why not also a popeniay/taught to pronounce some sentences off scripture? for the D. reason (because preaching 10 Rom. 14 is all publishing off the gospell by externall voice) serueth for one/as for the other. And beside that it is frivolous that off that God speaketh to vs by reading/ he would conclude that he preacheth to vs/ as though all speaking were preaching: yt is absurd that he saith/ the scriptures are not preached in respect off him that readeth, but in respect of the spirit of God worcking in the hearers. For if reading were preaching/ yt should be preaching although it wrowght to condemnation: whereas by the D. all which hearing the word preached/profit not/are not preached vnto. Which as it is a grosse error: so it is a shamefull derogation to the ministery off the word/ worcking mightely not onely to the salvation off the elect/ but also throwgh their fault/ to destruction off the reprobate. Diuis. 2. pag. 575. 569. 2. Cor. 2. 15. Heb. 4. 12 Diuis. 2. pag. 576. 1. Tim. 3. 2

To the places proving that it is necessarily required in a

Isa.50.4. minister/that he should not onely be sufficiently learned/but haue
also the gift off vtterance: he answereth not. Towching that the
Malach. priestes lippes should kepe knowledge/and not hie papers: he
2.7. answereth that he shall haue it readier in his lippes, if he haue yt in his pa-
pers: which is not to pourpose/seing we spake off those which
haue yt onely in papers. Then he hath a childish cauill: that if he re- 5.
ade he must vse his lippes: as if the Prophet contented him self if the
priestes were able to reade onely/and did not note therby the
Exod 6. aptnes to teach/as by vncircumcised lippes is noted heauines/
12. or vnreadines off speache. That a Preacher able for vtterance, and learn- 10.
ning to preach, may reade a sermon, if he meane priuately/is not in que
stion: if publikely/yt belongeth to the question off Homilies. His
case off a man pronouncing an other mans sermon without boo-
ke/beside the fondnes is from the cawse. That the reading of Iere-
mies, and Baruchs bookes was preaching, because the bookes were sermons: 15.
ys to dreame/and not to dispute.

Diuis. 3. The 15. 16. verses Rom. 15. make nothing to proue reading
pag. 576. preaching: but make rather against him/in that the Apostle shew-
ing that his writing to them was grownded off Gods calling/
sowght a more generall word/off worcking for the gospell: wh- 20
ich agreeth to any action the minister doth by reason off his mi-
nistery/ether in ministring the Sacramentes/or otherwise. The
1.Ro.15. difference Sainct Paul putteth between his preaching/is appa-
rant although the S. hath lost his sight. That S. Paul ment he could
not personally preach vnto them, is his addition/corrupting the minde 25
off the Apostle. For where shewing that he had great desire to
be personally with them (for in spirit he was not absent) he ad-
deth for a cawse that he might preach: the S. by this answer/
drowneth the effect in the cause/and so maketh the Apostle assigne
cawses/which cawse nothing/nor haue any thing to be referred 30
vnto. Where I shewe that S. Paul vvriting, is no more preach-
ing then his hand, or penne he vvrote vvith be his toung, ligh-
tes, or other instrumentes he spake vvith: he answereth not/for
that as he saith it is a iest. Where if his cause could speake/it wo- 35
vlde complaine that he maketh no more account of it/then to es-
teeme her head stroked/when it is cracked a sonder. for the reas-

son

sour is of the efficient cawse/ seing they can not be the same / which can not be made by the same instrumentes.

To mainteine his ridiculous demaunde (was not reading off Deut. preaching) he should haue shewed/ that the reading off yt is rather preaching/ then reading off Exodus: which he doth not. Howbeit he concludeth/ that the reading theroff was preaching: because the Lord commaunded that the priestes should reade yt, that the people might learne to feare God: which is as ridiculous. For so peinting/ and grauing off the scriptures is preaching / and peinters and grauers (which sometimes knowe neuer a lettre off the booke) shall be come preachers. Considering that the Lord cõmaunded/ that the lawe should be grauen in the entrance of their land/ and writte vpõ their cytie gates/ and howses: to this end that the people might learne to feare God/ &c. After he asketh/ why Iosia should cawse the lawe to be redd, if reading had not bene off as great force to perswade as preaching: which phrensie belonging to another question/ is answered before. Where he concludeth/ that for that reading is as effectuall as preaching, therfore it is preaching: beside the falsehood off the antecedent/ the conclusion is too bad. for if the raine be as effectuall to cawse the fruictes grow/ as the sonne/ and meat as effectuall to preserue the life / as drincke: it followeth not therfore that the raine is the sonne/ or meat drincke.

Diuis. 4. pa 577.

Deut 17. 2.3.& 6.9 & 11. 20. 21.

Diuis. 4. pag. 570.

Where vppon Nehem. 8. he would prowe reading preaching: there is not a word wheron it may be gathered/ but contrariwise they are manifestly distinguished in that chap. For beside reading there mentioned / he setteth forth preaching by all these wordes/ that the Leuites cawsed the people to vnderstand the lawe, gaue the sense off the lawe, cawsed them to vnderstand the reading. And where pag. 91. he saith/ that the wordes translated off some they gaue the sense, *signify nothing les thē that there was any exposition ioined with reading*, bearing him self vppon learners interpreters: seing he seeth no further into this/ then with other mennes eies/ why should not he haue followed the indgement off the Geneua translation/ which he pincheth: they being learned men / and moe in nombre then as (I thincke) he can alledge. Which I say not to iustify that translation throwghowt / or to / but vp the way

vers. 3. 4.

8. Nehē 7.8.

gainst a better: but because it seemeth an vnworthy thing/ to vse
vse their iudgement vpon bare auctoritie. I haue none off his le-
arned men to looke their iudgementes / howbeit for that I finde
one off the Hebrues so expounding the wordes: I will not deny
but some other deceiued by him/might fall into that error. Vnto
whom although I could oppose an other/ flatly expounding the-
ese verses off reading ioined with exposition / the exposition
the former not shutting owt preaching: yet I had rather my
confutation stand of reason/ then auctoritie. Which is that the ho-
ly gost shewing in the 7. verse / that the Leuites made the peo-
ple vnderstand the law/ in the 8. sheweth howe they did it. for
(saith he) they redd in the booke off the lavv distinctly, and in
giuing the sense, caused them to vnderstand the reading Whe-
reas those wordes which are tourned (gyuing the sense) ran not
[illegible] withowt a gap/ be caried to the peoples attentiue hearing:
considering that it is spoken in that verse off the Leuites / with-
owt resuming off the people either expresly naming them/ or ob-
scurely by any article. Which hard translations when an other
sense doth well agree to the suit off the text/ are by all meanes to
be auoided. That thes wordes (the Leuites cavvsed the people vn-
derstand the lavv) *be nothing els but they made them gyue diligent eare
vnto the reading*: yt is violent. For beside that it is against the ge-
nerall rule/ not to run to a figuratiue speach / when the simple
will (which the D. can not deny) agree with the residue off the
text: especially when both this/ and the other interpretation (they
gaue the sense) are confirmed by the practise off the church: yt is
vnconfirmed by any conference off scripture/ or circumstance of
place: confuted also by that this word is expounded by an other/
they made them knovv the lavv. Where the scripture speaking
off one thing diuersly/ if it speake figuratiuely in one word/ vseth
to speake properly in an other.

Luk. 4. 27 &c. Act. 13. 15 & 15. 21. vers. 12.

Where both by the wordes and practise of the church in o-
ther places/ I shewed the place off the Actes to be vnderstan-
ded off reading, and preaching iointly: the D. not answering
the reason/ saith *that the place is euidently for him*, which is abegging

Dim. f. 9. Pag 577. Act. 15. 21

off

off that in question that he can rede no interpreter which interpreteth
otherwise. no one being brought which followeth that sense
that the circumstance off the place maketh for him, because Saint Iames ad-
deth for a reason, to prove that the Iewish ceremonies could not be forthwith
§. abolished, that Moses had by reading of the law euery sabboth so great auto-
rity: which is manifestly against him. for it maketh more for the
confirmation of S. Iames sentence that he was both redd / and
preached euery sabboth / then if he had bene onely redd: cõsidering
that his authority was so much the deeper setled in the hearts
off the Iewes.

Hytherto perteineth that in the end off his booke / where he
trifleth for that the Adm. expoundeth (reading is not feading) Pag. 784.
by this it is bare feading: which is vnworthy answer / consider-
ing it is receiued in all tounges / often to deny that to be doon / in diu. 10.
§. which is doon insufficiently / as is before noted. That also he pag. 243.
saith there / repeted p. 718. off dissent with my self, for that saying there
that bare reading without a miracle can not saue from damnement, I say in
an other place that the word off God is easy, giuing vnderstanding to idiots, is
frivolous. Considering that I spake off reading / not vtterly sepa-
rate from preaching. If it be easy and giue vnderstanding by
preaching / and reading togither / although not so by reading one-
ly: that standeth which I haue set downe. That he exclameth off
that sentence / as Papisticall, &c. I haue shewed how it is catholi-
§. ke / and his Papisticall that maketh so easy a way to saluatiõ wi-
thout preaching. yt is well with vs / and the scriptures kepe their
honour / if they bring to the elect saluatiõ / vsed / and applied as the
order which the lord hath set / requireth. onles paradventure he
will say the holy Sacramẽtes leese their honour / when it is saied
they are not effectuall to saluacion / without men be instructed by
preaching before they be partakers off them.

Hauing shewed that bare reading off scriptures / can not
make vnpreaching ministers occupy any place in the church: re-
maineth yet the reading of Homilies / with the Apocrypha: in wh
§. ich couer is sought for the§ against the sentẽce of condẽnatiõ / and
stoome of the Lordes wrathfull iudgement / which will follow if
they repẽt not spedely. for where thes dry noures haue no milke

of their owne: the D. will have the yet give sucke/although of the breastes of others. But the kinde off milke haning taken winde/ shall appeare not to be so fit to nourish/as that it may come into the church for a supply of sermone. yt is enough if as for support off the nourse/sometimes other then hers be taken: so to spare the pastor hardly able euery day to preach/the godly Christian strengthen him self with them at home. In which treatise first cometh the D. reason (*Augustin, and Chrysostome preached sermons in their churches, therfore we may reade sermons in ours.*) The absurditie whereoff lest it should be hidden/ he hath made a great deale bigger. for charged with it he answereth/ *that the committing them by writing vnto posterity, argueth that they thought them very profitable vnto the church.* so that his argument is/*they are profitable/therfore they may be red publikely in the church.* As if there were no profit reaped by reading the privatly: or as if all thinges profitable for the church/may be red openly in yt. where are brought in to publike reading/whole cartlodes off disputations of the Catholikes with Papistes: Anabaptistes/Arians: likewise of Ecclesiasticall stories a hudge heape/ and other rables of heritikes/ and schismatikes: which being profitable/have the D. ladder to clime vp into the pulpit. But *one thing we may note. what is that? that Augustin and Chrysostom writ their sermons, therfore it may be they red them sometimes in the church.* If yow be in earnest/in earnest yow are a sleepe. For so far be yow from concluding iustly/*that it is meet to reade them in the church: that yow conclude not they were so much as red.* I pray yow haue any off our homilimakers/ red their homilies in the churches: I thinck not: onles it haue bene since yow wrote/to make yowr argument seeme good. So in thincking to make one note, yow make two shamefull blots. yow *see not why they may not as well now be red in the church, as then preached:* a pitifull blindnes/ wheroff the remedy if yow will open yow eyes/followeth. Now to come to the 3. chap. Tract. 21.

Pag. 297. 5. 10 15 20 25 30

The first/and second diu. be not worth the answer/the third is answered/except that he saith/*the Adm. proued not the sufficiency* off the scripture by 1. Cor 1. 18. 1. Ro 16. *because there be manifest places for that pourpose: as though it were thus to be charged/if it vsed places* 35

which

which proue that / although not the fittest. Where vppon that the Lord admitteth no instrumētes be they neuer so vile, in the seruice of the temple, nor trūpets in assembling the people, but vvhich vvere sanctified to that vse, although others vvere as apt to doo the vvorcke as they. I concluded that homilies. &c. not sanctified of the Lord to that pourpose, ovvght to be kept ovvt: he answereth / that similitudes be no sufficient proofe. and that the Lord did not commaund that nothing should be red in the church but canonicall scripture. not remembring that it is the holy ghostes / which teacheth that the tabernacle with the vessels / were made according to the patron off the church now. The which in the holy trumpetes is more clearly seen: considering that the holy gost commaunding them to be blowen by the priestes alone / and comparing the publicke teaching with the sound off them: doth not obscurely declare / that they were shadowes therof. Therfore as the trumpets were sanctified to the temple / by the commaundement off God: so to make Homilies holy in Gods principall / and publicke seruice / the like autorite is required.

Exod. 30. 29. Num. 10. 2. Heb 8. 5. Num. 10. 8. Is. 58. 1.

Where I shew: that nether homilies, nor Apocrypha are to be compared in goodnes in themselues, nor in fruict tovvard the hearer, vvith the scripture, and reading therof (wherin the D. laboured not, but loitered / against the Adm.) he answereth that nothing can therby be concluded against homilies, which may not be against sermons, and other interpretations, and rather against sermons then homilies: which is detestable. For therby he affirmeth / that homilies are both better in them selues / and red more fruitfull to the hearers / then the word off God preached. Wherin he controlleth also the order off our church / which will have homilies gyue place / if there be any to preach. For confutacion wherof I send the reader to that before disputed. for if the word preached / be more fruictfull then the word yt selff red: then reading off homilies inferior in fruict to the reading of scriptures (by the D. confession heere) must be muche more inferior to the word preached. His reason is / for I make no make no other difference betwixt homilies, and sermons, but that one is pronounced within booke, the other not so. Belike homilies / and sermons are equall in all other thinges: yet homilies excell

sermons/in that they are red in the booke/ the other is doon by lively voice. But is there no difference at all but this? first let him vnderstand / that sermons in the churche/ are expressly commaunded off the Lord/ are such as are necessary for all churches/ and which no one can want. As for homilies/if they were in this dearth off preaching graunted conuenient for our church: yet haue they no commaundement / wherby they are made necessary/ and such as the church is bound vnto: they also are such / as either all/or the most florishing churches haue not. In which difference there is as great a gouff betweene them / as is betwen heauen and earth. I speake off them now / as if they were conueniently ordeined. For although in such case / during the conuenience/ they ought to be kept as profitable ordres off the church: yt these chaungeable constitutions / compared with the eternall sawe off God/ are infinitely inferior. so it is vtterly false which he saith afterward/ *all kinde off publishing the doctrine in scripture, haue necessary vse in the church.* Wherby he maketh thinges necessary to saluacon/ neither expressed/ nor necessarily concluded of the scripture: and condēneth in this behalf/ all churches which either haue bene/ or are/ not receiuing the vse off homilies. Thus ones the singular fruict off preaching the word / is manifest to be so much greater then homilies reading/ as the meanes ordeined off the lord / is more fruictfull then that off men.

Secondly if they were conuenient / yet they might both be made/ and publickely red/ without any of those ordinary ministeries which the lord hath appointed in his word. for a priuate mā may write them/ as he may doo a commentary: and if a minister make them/ yet he doth not that by bond off his ministery. for then he should leaue a part off it vndoon/ which wrote not homilies: and hauing doon all other partes/ should be guilty off the not fulfilling off it/ for omitting this. seing therfore there is no commaunded ministery off God required/ neither in making/ nor reading of them / and sermōs can not be made without: there is here an other singular difference / lifting vp preaching with the fruict therof/ so far aboue homilies red. as the Lordes autorised Embassadour with his broad seale/ and letters patentes/ is aboue him in whom no such markes appeare, without whose ministery

Rom. 10. 15.

very where(as I haue shewed) faith can not be engendred / nor
men ordinarily saued: there being plentifull salvacio without ho
milies reading/as appeareth both otherwise/ and by other chur
ches where they are not: the difference of preaching with the fru
E. ict theroff/is incomparably more/then that by homilies reading.

The third difference is/ that where sermons are applied to
the present circumstance/which by chaunge off times / budding
off new vices/rising of errors/ &c. vary almost every day: this kin
de off interpretation(as that which is starcke/and annumed) can
Ep. not poursue them. for where the preacher with his sermon / is
able according to the manifold windinges/and turninges of sin
ne/ to winde/and turne in with yt/ to thend he may stricke it: the
homilies are not able to turne/nether off the right hand / nor off
the left/ but to what quarter soeuer the enemies are retyred / yt
15 must keepe the traine wherin it was set off the maker. And if it
were possible(which is not) to make homilies against all diseases
off vices/and errors: and that were also graunted / that the rea
ding ministers could both discerne the sickenes / and apply the
medicine laied vp in the homily/which requireth the skill off a le
20 arned man: yet as no physicion (how cunning soeuer) can so well
prescribe at ones/and in grosse against a disease/as he that vpon
euery step yt maketh giueth counseill / and applieth his medicine:
so no homily maker / be he neuer so great a diuine / can at ones/
and before hand prescribe so apt/ and strog remedies against sin
25 ne/as he that doeth yt vpon the presens occasion. Homilies then
not able to comme to the vices/further then vices cõme to them:
their vse for this/ and other cawses aforesaied / is priuate. For a
mã feeling him self assaulted in any wise/and knowing a treatise
arming him against that assault/may for his vse be profitably oc
30 cupied in it. I leaue the difference in giftes/instrumentall causes
off sermons / and homilies: when as beside the gifts required
in homilies ether reading/or making/there are in sermons requi
red the gift off vtterance/and memory. I passe also that the D. in
saying there is no difference between an homily red, and a sermon preached,
35 but that the one is pronounced within booke, the other not: maketh no dif
ferkee between hym that writeth his sermon / and readeth it/and
him that readeth an other mans/not able to make one him self.

this ſhall be ſufficient to haue ſhewed that abſurdity.

Where alſo goe to the ground other abſurdities/ laied vp-
pag. 718. pon this foundacion: as that the promeſſe off the aſsiſtance off gods ſpi-
rit, is as well gyuen to writers of homilies, and their hearers: as to ſtudiers for
ſermons, and thoſe which heare them. as if he had ſaied/ the Lord will
gine teſtimonie to his word/ as wel by the meanes which men haue deuiſed: as that him ſelf hath ordeined. Likewiſe that ſeruices
Ibi. diu. 5. ſhould be kept owt off the church, as well as homilies, if they ſhould be ſhut
owt because they are mennes interpretation. conſidering that the preacher albeit he be a man/ yet in reſpect off his publicke miniſtery/
inſtituted/ and commaund of the Lord/ is as the angell off God/
Gal. 4. 14 yea as Chriſt him ſelf: which can not be ſaied off homily readers/
2. Cor. 5. nor makers/ eſpecially in that reſpect. To that I alledge off the
20. couſtome off the Churches/ before our Sauiour Chriſtes com-
Diuiſ. 5. ming/ and after/ towching homilies not vſed in the church,
Pag. 718. and that in ſuch time vvhen there vvas greateſt vſe off them:
he anſwereth/ that the argument is of auttoritie negatiuely, where I leaue to the iudgement off the reader/ what likelihood there is/ that
there were any homilies red in the church/ vvhē both holy/ and ecclesiaſticall writers/ making mētiō of the forme off ſeruice of God
in the church/ to the leaſt/ and ſmalleſt ceremonies: there is none
diuers 100. yeares/ that ones vouchesafeth to mention homilies
reading/ which the D. matcheth with preaching/ the highest ſeruice off God in his church.

Where he ſaith/ that I condemne thargument drawen off mennes
auttoritie, yt is vntrue: I ſaid it conſtreineth not. And I ſpake of it
where yt is queſtion off ſearching the truth off a matter/ wherin
many eaſely deceiued/ none knoweth the full off it and not off reporting thinges doone in preſence off him that writeth/ wherof
he making profeſſion to write/ can not withowt groſſe ouerſight/ paſſe by. where he ſaith/ yt is an euill argument to conclude off a thing
not doon, that it ſhould not be doon: if the churches gouerned by the
Prophetes/ and Apoſtles did it not/ it being put as a peece off the
ſeruice off God/ and as the D. ſaith. neceſſary: either they faulted
in not vſing this meanes/ which is abſurd/ or the D. which defendeth the vſe off it. He ſaith/ I can not but acknowledge one good

ſermon

ſermon red, to edify more then the Chalde paraphraſtes. ſo deſtitute off meanes to refute the reaſon I ſet downe/ why a ſhort paraphraſis was meeter then homilies, namely for that they approched nerer vnto the reading off the ſcripture vvhich is beſt he ſetteth his cauſe at my courteſie. But if I graūt that he aſketh/ he is nothing nere ronies he can proue that a learned homily/ is fitter then a learned paraphraſe made now in this great light/ which the Chalde paraphraſtes could not haue when they wrote. So that although they expounding darckly/ according to the time they wrote in/ be not ſo fit now to reade/ as an homily: yet yt ſtandeth ſtill/ that a phraraphraſt is fitter to be red then an homily. Where he ſaith/ *I know that the Iewes haue ther paraphraſtes yet red:* I ſhewed both by ſcripture ād otherwiſe/ that they had thē not openly red/ when there was greateſt neede off them. If they had them after when diuers corruptions were entred/ or now when they are the ſynagogue off Satan/ that maketh rather for me. They which tould hym that Ionathan was 42. yeares before our Sauiour Chriſt/ if they ment therby to confute that I ſet downe/ ſhould haue gyuen him ſomething to anſwer the autoritie I alledged. Although he might be well 42. yeares before our Sauiour Chriſt/ and then too: conſidering he was ſchoolefellow to Symeon/ off whom S. Luke maketh mention.

The teſtimonies off *Denis, and Clements Epiſtles red in the church,* to proue it vntrue which I affirmed/ off the churches practiſe touching reading off the ſcriptures alone/ after the Apoſtles times/ are in that reſpect fole: conſidering that I onely ſhewed/ that that couſtome continued after their tymes/ which were the beſt/ and pureſt. Nether can the breaking off this order by ſome churches/ vppon ſome occaſion/ let why it may not truly be ſaied both the couſtome/ and practiſe. If the Centuries coniecture were receiued/ that Denis epiſtles were red/ as Clements: yet that proueth not that they were red generally/ conſidering that Clements was red but in certeine churches. But what if it be ſaied/ that they were red in thoſe churches/ for that they were vntruly thowght of the Canon of the ſcripture? Wherto ſerueth not onely that Denises were called Catholike/ but Clements weighty/ and

Hieron. in catal. illuſtriū ſcript.

3. lib 16. wonderfull. Likewise that Euseb. esteeming Clement the canon-
Lib. 3. 27. nicall translatour off the Epist. to the Hebrues: yt is not vnlike/
but he had that epistle in like estimation. Last off all for that as
he lightly reiected the true canonicall bookes off Saint Iames/
Lib. 2. 23. Iude/and second off Saint Peter: so he lightly held those for ca-
Lib. 3. 3. nonicall/which were not. yf I answer thus/ my coniecture hath
better reason/then yow yet shew: and then the reading off these
epistles helpeth yow not. yow haue onely Soters/which help nos
thing more/ being red onely at Corinth. Howbeit it shall be suf-
ficient answer that as other corruptions crept in then: so the seed
of this began to be sowen/and that the credit which yowr cawse
gaineth in that diuerse churches red them: yt leeseth in that diuers
se others receiued them not. Likewise it maketh against him/that
the councell giueth no place vnto homilies/but in extreme cases
off sickness/ &c. off the minister: where he maketh them the peoples
ordinary food. The councell as it were in a great drowght/ or sno-
ow when all is couered / will haue the sheep holpen with this
hard meat. the D. will haue it their commen allowance. Beside
pa 720. that it is the obiectiō/which I my self immediatly after preuented:
my answer whereunto the D. to whereth not but onely affirmeth it
a good decree, and no cawse off corruption: which is grosse beggery. con-
sidering/ that I shew how vppon occasion thereoff/in time came
in the popish Legend / and Gregories homilies : which thrustled
owt the holy Bible.

Diuis. 6. Where I shewed that Bucers wordes seeme counterfeit/
pag. 720. wherby he is browght exhorting to encrease the nomber off homilies,
when the Lord should blesse the realme with learned preachers: for asmuch
as there were then learned preachers/able to make homilies/ wo-
which should haue exceded the volume of the Bible the answereth/
that there is no cause to suspect them, but the reason he can not answ-
er. After he eyteth M Ridly, but fondly. for if the authority off all
those which established that order / be not able to make yt good:
much lesse his alone/ and being a party in this cawse he owght
not (albeit a singular mā) be witnes. Where I alledged the coun-
Diuis. 7. cell off Laodicea/ordeining that nothing should be red in the
pag. 721. church / but the canonicall scripture : he answereth / the councell
55 can.

ment

ment, nothing vnder the name of holy scriptures: which is an open/and shamefull corruption. for after the councell had saied / that the gospels with other scriptures/ should be red on Sabboth daies: yt addeth/ vve müst not read bookes vvhich are owt off the ca-
5. non, but the canonicall bookes off the old. and nowv testament alone. And where he would cõfirme his interpretatiõ by the 47. canon off the third councell off Carthage: he is againe indebted vnto Harding/ which against Maister Iewell / alledging the councell off Carthage/ to proue that it commaunded nothing should be red in Christes congregation/ but the Canonicall scriptures answereth with the same wordes the D. doth/ charging him with falsehood. To whom as now also to the D. the bishop answereth / that the meaning off the councell vvas, that nothing els shoulde be red: which he proueth by the councell off Hippo/ an abridgement off that off Carthage: where it is thus written. The scriptures canonicall vvhich are to be red in the church, and beside vvhich nothing may be red: and so goeth forward alledging other testimonies/ affirming partly that nothing owght/ partly that nothing was wont/ to be red in the church beside holy scripture.

In the def Apo. lo. 5. part. 3. cha 19. diuis. chap. 38.

His answer to the councell off Colen/ is too childish. The councels wordes in the sixt Canon are these/ vvhere in times past yt vvas ordeined off the most holy fathers, that the holy scriptures alone shoulde be red in the church: vve knowve not by vvhat carelesnes, other not to be compared vvith them, are come into their place. Whereby appeareth / that it condemneth not onely reading off sainctes liues, whereoff it speaketh after: but generally the breach of the councels decree/ that nothing should be red in the church/ but holy scripture. Where he museth how we can say, that reading off homilies were meanes to inuile the bible into corners, seing we will haue the reading of scriptures giue place to preaching: I haue shewed how grosse/ and intollerable ignorance it is/ where I proued the excellency of preaching before simple reading off scriptures/ but especially before homilies. The obiection which I made off praier/ is answered: the answer is not once moued, as for that the necessity

Diuis. 8. Pag. 721.

necessity off chaunging the wordes off scripture in prair, it is strong against sermons preaching, as homilies reading: I have shewed how false it is: when as that chaunge is autorised by precise commaundement off God/which can not be shewed for reading homilies. Here reason that the Apocrypha may be red in the church / because the councell off Carthage decreing onely the reading off canonicall scripture/tooke them in that nomber/ adding that they be aswell red in the church/as counted portions off the ould / and new testament: is absurd. For seing it is vtterly vnlawfull for them / to take them as portions off the ould/ and new testament: yt followeth by his owne reason/that it is vtterly vnlawfull for them/ to be openly red.

Where he saith/there is nothing in them contrary to the rest off the scripture, accounting them as a part: although the reason be nothing worth/ considering that so a booke gathered owt off Cato/ Theognes / and Cebes tables / &c. may be red in the churche: yet I answer/ that there be many places partly plainly contrary to the holy scripture / partly frivolous / and vnworthy to be red. For Esdras Apocrypha/ I will refer the reader partly vnto Calvins censure of them (the treatise I doo not precisely remember/ saving that it is like to be in one of those against the Anabaptists/ or Libertines / whose gospell those bookes be) and partly to the manifest contradiction with the holy scripture: which referring the genealogy off Esra vnto Eleazar / to whom the priesthood belonged/ is by the Apocrypha referred vnto Ely/ and consequently vnto Ithamar/ to whom yt did not appertaine. Off some off the other I will give a few examples. Where the holy gost condemneth the fact off Simeon/ and Levy towardes the Sichemites: Judith in propounding it for example / and to strengthen her faith in the cutting off off Holofernus head/ alloweth yt. If it be saied/ but the booke doth not allow it. The scripture never propoundeth a faultie praier without condemning off it/ especially so long.

In his Opusc.

Apoc. Esdr li. 2. c 2 &c.

1 Esdr 7 2.

Gen. 34. 25.

Gen 49 5

Judith. 9. 2.3.4.

The sonne off [a] Syrach / affirming that the true Samuell prophecyed after his death/ leaueth the disquieting off the iust/ in the courteousie off conurers: which is vngodly doctrine/ and contrary to that peace the [b] scripture saith they be in. where

[a] Chap. 46.20.

[b] Luk.16 22.

Daniell

a Daniell sheweth that the fire bourned / after the three young men were throwen into it / to the commendation of the power of God / which kept them from suffring in any part off it: the counterfait d Daniell / affirming that the Angell smote the flame off the fire owt of the fournace / and cawsed as it were a moist hissing winde in the middest / &c. partly falsifieth / partly discrediteth Daniel / as one that leste owt such weighthie thinges as he there supposeth. I passe by how vnworthy yt is / that e he that hath ones reaten him selff / is bidden to rise / and goe vomit / and after get him selff to rest: which are preceptes fitter for the kuchin / then for the church. Likewise f the Jewish fable / of the fire take to be hidden / and other such toies / and of g commending him that slue him self: off h demaunding pardon off the reader / a language vnmeet for the holy gost. Thes few off a nomber which come to minde / shall suffise for a tast.

And be cause the S. tasteth nothing but auroritie off men / he hath i Jerome of this minde: which writing to a woman / biddeth her take heed off all the Apocrypha, affirming that they are not theirs vvhose names they beare, that there are many faulty thinges mingled, and that it requireth vvisdome, to seeke for gold in durt. k The hymne also off the three children / he runneth throwght where Erasmus iestingly saith / it is merueill that Ierome putteth this song vpō the spit (meaning / condemneth it) seing it is both red, and soung in churches euery vvhere, as if it vvere some speciall holy thing. Wherby it is not vnlike but that he speaketh in another place / off the reading off Apocrypha to edyfying off the people, not to confirmation off the doctrine: is spoken rather story wise / in telling what was doon in that time / thē what he allowed. for if it be daungerous for one to read them privately / how we must it needes be more to read them openly? onles it be with exposition / which is yet more absurd. Except paraduenture to reconcile Jerome / one had rather interprete those wordes the church reades, off the private reading of euery one off the church: whereoff there are examples.

Now I must put the S. also in minde / that nether in his first /

Apoc. 14. 13.
c Dan. 3. 23. 25.
d ver. 49. off the 3. childrens song.
e Ecclesiasticus 31 21.
f Macha. 2. 12. 1. &c.
g & 2. 14. 38. 42.
h & 2. 15. 39.
i ad Lætam.
k Ierom. In præf. in Dan.
ibid. Ieron. præf. in prou.

for later booke/he hath answered the Adm. reason/towching priuate reading onely of the Apocrypha: because their name which signifieth secret, or hid doth speake as much. If he will say/they are so called because the writers of thē are vnknowen: he can not so escape/cōsidering that this name doth put a differenee betweene them/and canonicall: which it could not/if that signification should be followed, for part of the writers of canonicall bookes/as of Iosue/Iudges/Sam. Chron. Kinges/&c. are vnknowen. To that wherin the booke is charged/for lifting vp of diuers cha. of the Apocrypha, to be red as extra ordinary lessons vppon feast daies, wherin there are greatest assemblies, some chap. off canonicall scripture being not red at all: he answereth not a word/but leaueth it to speake for it self. Seing then the scripture precisely forbiddeth to ordeine a pastor not fit to teach/and bare reading off homilies is conuenient/ off holy scriptures insufficient to saue the people by/which are the crutches wherewith the D. would vphould this lame ministery: at followeth together with the shamefull absurdities/off reading to be preaching/ to be as good/yea better then preaching: that vnpreaching pastors as the pestilence off the church/owght to be throwen owt.

Pag. 256. in 32. sec. pag. 28. Now I retourne backe to the 7. Tract. off Ministers apparell/wherunto albeit I was determined (as may appeare) to reply: yet considering after/that this cawse hath bene so fully debated/both by bookes in print/and other treatises written in the handes of as many as desire after them: considering also that

Pag. 256. the D. second answer (beside false accusations/as that men haue learned off me, and my partners to esteme the surplis, &c. corrupt in themselues &c. open facing downe off thinges in knowledge off all

257. men/as that none are hindred one iot from comming to the gospell by prescript apparell: bare affirmaciens without proofe/as that no minister making conscience off wearing thapparell, will rather weare it moued by example off other, then by the law which commaundeth it: almost con-

258. stinuall reasoning not to the matter/which be cowardly dissemblers/as that Prophetes (which were extraordinary ministers) had

262. an extraordinary apparell, which is not denied (which traine taken at the beginning/is followed to the end): triumphes in his owne

shame

theme/as appeareth in the place off Salomons Eccleſiaſtes) I
ſay beſide theſe conſidering that he hath almoſt nothing at all
not beforeanſwered/and that he hathnot fetched from any tre-
aſury off good learning/but as taken vp by the highe way ſides
and conſidering that we haue this queſtion with very few (him/
the Papiſtes/or thoſe which haue already caſt an eye vnto the
papiſtes/onely excepted/ with whom to tranſaill in this point
before their other gale be purged/ were to heale the ſtinne/ and
leaue the bones ſtill broken) all theſe thinges conſidered/ with that
that it may better appeare/we take not theſe thinges for the grea-
eſt matter we cõplaine of: I thowght goode to tread this treatiſe
vnder my foot/and to ſaue ſome good howres/ which might be
loſt in vntripping this beggery. That I ſaie off hauing this que-
ſtion with very few/ him/ &c. excepted/ I meane in that where he
ſaith the ſurplis, ſquare cap, and tippet be moſt conuenient, decent, and conue- pag. 258.
nyt: others in whom there is any loue off the truth / confeſſe it a 285.
weed vnmeet for a miniſter of the goſpell/which not able to root
owt/they are for certeine cauſes content to beare with. And al-
thowgh deſtitute off anſwer/he plie his matter with accuſatio-
ns of diſabedikce/and contept of magiſtrate; yet I doubt not but
with all indifferent/ owr open/ and ſimple profeſſion off the ne-
ceſſitie off higher powers/and off the honour/and humble ſubo-
miſſion to Her Maieſtie/ and all magiſtrates vnderneth her/ete
her in doing thinges commaunded/or patiently ſuffring for that
which we can not with good conſcikce doo/ſhall be ſufficient de-
fenſe, eſpecially ſeing that euen in this matter off apparell / it is
confeſſed/ehat obedience owght to be giuen/ where the comma-
undement is with iniury to the miniſtery.

As for the Other error/or flattery/that in thinges indifferent com-
maunded by the Magiſtrate, we owght not to haue ſuch regard to the offenſe Diuiſ. 4.
off the weake, but that if all ſhould be offended, that is to ſay periſh/ and pag. 258.
make ſhipwracke off conſcience (for that is the offenſe which S. 1. Cor. 8.
Paul/and we afterhim ſpeake off) yet we owght to doo that which is 7.11.
commaunded: the Magiſtrate being therby lifted aboue the Lord/ Rom. 14.
we vtterly condemne. Conſidering it being a flat commaunde- 20.20.
ment off the holy goſt/that we abſteine from thinges in their o- Rom. 14;
wne nature indifferent/ if the weake brother ſhould be offended: 15.21.

Le ſ no

no autoritie ether off church/or commen wealth/can make
voide. And where the magistrates commaunding/and owr obe-
dience vnto him/owght to be squared owt first by the loue off
God then off men/our brethren especially: this new carpenter/
as one that frameth his squire according to his tymber/and not
his timber according to the squire/will make our obedien-
ce to the cyuill Magistrate/the rule off the loue off God/and our
brethren. So that in stede that he should teach/that we may o-
bey no further vnto the magistrate/then the same wil agree with
the glory off God/and saluation off our brethren: he teacheth
that in thinges off their owne nature indifferent/we must haue
no further regard/nether to saluacion off our bethren/nor to the
glory off God (which in neglect of their saluacion is troden vn-
1. Cor. 8. der food) then will agree with doing that the magistrate com-
12. maundeth. But I am gone further then I thowght: seing there
cã hardly be any so symple/which perceiueth not easely/both the
fondnes/and absurdity off his answers in this question.

The replie to the D. 8. Tract. off Archbishopes/and Bishopes.

Vnto the firste/and seconde diuision/being beside the que-
stion/I answer nothing. Before I come to the thirde/
Math. 20. forsomuche as the place off the Euangelistes/which is
Luk. 22. before/is generall/and striketh at all the loftie/and swelling tit-
In the 1. les off the ministrie: I will set it here downe in the foreward off
tract. the reasones/browght against the names off Archbishopes/
&c. as that which speaking against all the smoky names/muste
nedes comprehende thes. In the D. answer therfore/wherby he
Diuis. 1. goeth aboute to proue that thes wordes gratious, or honorabill
Pag. 63. Lordes, make nothing against the great names/and magnificall
Luk. 22. 25 titles off the ministers: this is the firste/that I saide before, and
that we haue no wordes bearing any such sense. Wherunto I answer/
that as yt is a generall rule almoste throwght owte the scripture/
that repetitions are not without some vsury/and increase: so in

the

the writinges of the Euãgelistes/yt is to be obserued almost euery where. And therfore yt owght nor to haue bene strange/ if other Euangelistes speaking off the autoritie onely/ S. Luke added also touching the titles.

Secondly he answereth/ *this clawse* yt shall not be so vvith yovv, *is not referred vnto those wordes* (are called bountifull and benefyciall) *but vnto ambition, and tyrãnical dominiõ onely*. wherunto I answer/ firste that forsomuch as the thinges there affirmed of the Ministers/ and the worde off gracious Lordes, is as well affirmed off kinges/ as the worde off bearinge dominion: therfore those wordes (yt shall not be so vvith yovv) are as well referred vnto the wordes (gracious lordes) as vnto the word off domynion. Secondly yowr answer is contrarie to the autoritie yow haue alledged owte off Caluin. For if yt be true/ that thes wordes bountifull benefactors, be all one with the wordes off Mathewe kinges exercise autoritie ouer them, and yowr selfe graunte that thes wordes (yt shall not be so vvith yovv) are referred vnto the dominion/ and exercise off autoritie: yt followeth that they muste needes be verified also/ off bountifull benefactors.

βαρχίται. κατακυριεύω. ενεργ. Math 20. 25.

Thirdly he answereth/ that *this word bountifull is off no such imperiousnes, but it mighte well agree to the disciples, and consequently to ministers*. Wherunto I answer/ that it is no worde off empire/ but annexed vnto yt: and therfore that which can not agree to the ministers/ whom God hath shut from any suche domynion. And that it is a worde off greate porte/ and statelines/ appeareth forsomuche as not onely the Egyptian kinges were so called: but as the S. him selfe confesseth/ the Ebrewes did so call their princes. Now he muste vnderstande/ that that Hebrew worde which he hath set downe (*bountifull*) was nether gyuen vnto the Hebrewe princes by *flatterie* off their subiectes/ nor *wronge* from the subiectes by *tyrannous ambition* off their princes: but was a title gyuen vnto them by the holy ghoste. Therfore it is apparante/ that S. Luke in those wordes/ ether respecting the rowstome off the prophane kinges/ or of the good princes of the Jewes in times

עבים

paſſe: mente that ſtyle was proper to the cyuill magiſtrate/ and to highe for the lowe countenance off a miniſter.

Againe this title off munificence/ and bountifullnes as Ariſtotle ſheweth/ is much more then liberall: and is not ſaid but of thoſe/ which beſides a great readines of mynde to gyue/ haue alſo wherwith to beſtowe great gyftes/ and that to many. So that yt is no mervaile/ althowghe this title be giuen off S. Luke vnto princes/ as they which for the moſte parte/ are onely hable to vſe the bountie anſwerable vnto that title. Againe where he ſaith/ that thes wordes off S. Luke are to be expounded by S. Mathewe, and Marke, which haue for (bountifull) they that are greate: yt is manifeſte by his owne confeſſion/ that this title off bountifull importeth ſome great pompe/ and outwarde ſtatelines. And therby folowith that S. Mathewe/ and Luke vſing thes three wordes (princes, great, kinges) to note one thing: yt muſte needes be that this worde bountifull, beinge as yow ſaie all one with (great) is forthwith all one with the other two wordes/ princes, and kinges. Laſte off all/ Calvin gyuing a reaſon off the ſignification off this worde/ a litle after the wordes yow haue alledged/ ſaith that thereuppon yt commeth that men paye tributes and impoſtes, that princes maie haue to mainteine the porte, and magnificence off their eſtate. Wherby yow mighte vnderſtande/ that this word doth drawe withall a more glyttering/ and glorius eſtate/ then can agree to the ſimplycitie off the miniſtrie off the goſpell.

Ethick. 4

Where alſo againſte me makinge two membere of the ſentence off our S. Chriſte/ one towchinge the autoritie/ and domynio of the cyuill magiſtrate/ th other towching his title/ ād name/ the S. owte of Caluins wordes woulde proue/ that they be all one: he muſte vnderſtand that Calu. wordes are not full enowghe to carie that meaning. For when he ſaithe/ that S. Luke calleth kinges bountifull, in the ſame ſenſe that S. Mathewe ſaithe they exerciſe autoritie: his purpoſe is to ſhewe/ that they perteine/ and are referred both to the deſcription off his eſtate/ and to put the differēce betweene bym/ and the miniſter of the worde. For otherwiſe they cā not be ſaide to be all one/ ſeinge one of the

is verified off the other: and Luke beside this rule of bountifull lordes, maketh mention off exercisyng autoritie, and Domynion ouer them. Therfore if this be an absurde saying (they which exercise autorite ouer them, exercise autorite ouer them): yt is clear that Caluins meaning is not/ to confound one of those with an other. and if yt shoulde/ yet the Euangelistes vvordes will not suffer yt.

Where further he saith/ that the name off gracious Lorde beinge a name off superioritie, and reuerence, may therfore be gyuen to ecclesiastical persons, as well as vnto ciuill: I can see no corde off reason which bindeth thes togethet. For the name of Kinge/ Prince/ Duke/ &c. names off superioritie/ and reuerence/ by his reason maie be gyuen to ecclesiasticall persons: which him selfe denieth. Therfore the D. muste seeke another distinction then this. Nay let him deuide rytes off dignitie when he will/ making as he doth thes two off superioritie/ and reuerence one member: whatsoeuer he maketh the other/ yt will fall within their compas. Furthermore the names off Erles/ and Dukes are no more proper to ciuill magistrates in our countrie/ then the name off gracious lorde. For as the one is a note off one lyfted vp into highe degree/ so thother: and as the name off a lorde vvith vs/ is not the name off an office/ but off honor onelie: so be the names off Dukes/ and Erles. For men being borne dukes/ and Erles are not therfore borne magistrates: which notwithstanding they shoulde be/ if the names off Dukes/ and Erles were proper to the ciuill magistrate.

In the name off Archbishop/ the firste parte which signifieth a prince/ is proper to the ciuill magistrate/ and can not without robberie/ be translated from him vnto Ecclesiasticall persons. Which is to be shewed firste in that our Sauiour Christe/ and the Apostles when soeuer they speake off the superioritie off the ministers off the newe Testamente/ doo so carefully auoide that worde/ with all those which fall from yt/ or are derived of yt. Then in that Aristot. saith/ the vvorde domynion, doth signifie an imperious rule, as Beza obserueth: where he sheweth that it can not agree to the ministers of the gospell. Thirdly out by the

Dowyne

Apx 6. vpon the 13. off the Actes.

D. owne confession in this place. For the greke worde signifinge
a princ. a prince/which name he confesseth proper vnto the ciuill magi-
strate: yt muste folowe that the name off Archbishop/which is
asmuche as prince off bishopes/breaketh vpon the possession off
the magistrate, wherupon foloweth that that name is not onelie
iniurious/and tyrannicall in respecte off the order off ministers/
while it chalengeth princedome ouer them: but presumptuous a-
gainste the magistrate/whyleste yt pulleth that name vnto yt/w-
hich is proper to him. So that if it were lawfull for him/to exer-
cise any superioritie ouer his felowe mynisters: yet yt owghte to
be by an other title. My maior which yow saie is ouerthrowne, hath
not so muche as felte any attempte. for the ouerthowe therof we-
re to proue/that the names proper to the cyuill magistrate/be-
long vnto one minister ouer another: which is not once endeuo-
red. The minor (which is that a cyuil magistrate is seuered from
the ecclesiasticall persons by lofty titles) hath nothing againste
yt/but this that *gracious lorde is commen to both ciuill magistrate, and ec-
clesiasticall person*: which is taken for graunted/where yt owghte to
be proued. for all thowghe he saie/*I maie see it*: yet he sheweth fo-
rth no lighte off reason to make me see yt by. as for that he alled-
geth/*that in some places he is called Dominus, which hath but small lordship*:
I haue answered yt in another place/where I shew that lord w-
ith vs/can not be so taken/vnles he meane a Christmas lord/our
lorde off misrule. Nowe both the propositions standing/the con-
clusion is moste treue. When as also the tytle off Grace, is gyuen
to ecclesiasticall persons/which is gyuen vnto the prince/and
doth not agree vnto any vnder the degree off a Duke/the nexte
vnto the prince: I vvoulde gladly know vvhat difference there
is/betwene the titles off ecclesiasticall persons/and the ciuill ma-
gistrate/so great that he muste needes be very blind which doth not see yt.
And where the D. saithe/that ecclesiasticall persons *may shewe forth
the countenance of their degree*: he nether sheweth what that is/
and muste be believed off his bare worde/for there is no proue
at all. But off the pompe in other thinges/there shall be (God
willing) spoken off afterward.

Diuis 3. pag 360. Wheer the D. saith yt is the poincte off a Sophister to striue for

names,

nether off thynges, where there is agreement off the matter: vnto the reasons / and examples I alledged to proue / that the very bare vse off certeine names is vnlawfull / although the thinges noted by them be not / he answereth not a worde. And if those exãples be not stronge enowgh / to obteine that at his handes: I would knowe of him which maketh so smal accounte off names / whether a man which confesseth him selfe mortall / may be called by the name of Iehouah / &c. The answer to the first proposition is insufficient. I could take exceptions to the examples here alledged / as that thes wordes I haue said yovv are Gods, are not gyuen vnto magistrates that they should be saluted by the name off God / or that one king should be called the God of England / another the god off France (vvhich vvere not tollerable / and approching to the pride off Antiochus) but to this end that the autoritie vvhich they exercise according vnto God / might be acknowledged in them: yet I answer generally / that those speaches be therfore lawfull / because the Lorde in his scripture hath communicated them vvith men. vvherfore if the D. vvill proue that the tytle off archbishop / proper vnto our Sauiour Christe / may be imparted vnto a morrall man the muste shewe that as the name off God / light off the vvorld / &c. is gyuen vnto men in the scripture: so is also the name of Archbishope. vvhich vvhen he shall neuer doo / yt ys in vaine to pretend thes examples. For as yt had bene an intollerable arrogancie for any man / to haue either taken / or gyuen the autoritie off God vnto the sonnes off Adam / onles he him self had so honored them: so is yt full off presumption / either to gyue or take this so highe a name / vvhich being the seuerall off our Sauiour Christ / was neuer by no vvorde off his / laide owte in commen vnto any symple man vvhatsoeuer.

in 5. diuis. Pag. 32.

1. Pet. 5. 4

The D. answer vnto the second proposition by distinction (the ignorance vvheroff he doth so often times reproche me vvith) is full of disorder / and hath nothing sound. first yt faulteth in that yt renderh a sunder thinges vvhich can not be seperated / and that two waies: one in separating the gouernement of the church by pastors / doctors / &c. from the spirituall. For vvhen the ecclesiasticall ministrie hath respecte to the sowle / and conscience: when yt is called the myniſterie off the spirite / spirituall: when they vvhich

13. Ebr. 17

yitt ſhedde ye / are called myniſters in the kingdom off heaven:
1.Cor.3.8 when the outwarde preaching/excommunication/ and other diſ-
2.Cor.12. cipline which they vſe/be ſpirituall: this ſeperation off the out-
1.5. ward gouernement off the church from the ſpirituall/and making
Mat.11.11 off them oppoſite members/doth not diſtinguiſhe but deſtroie the
2.Cor.10. gouernement off Chriſte. The other is that where our Sauiour
3.4. Chriſt gouerneth his church ſpiritually/both with his ſpirite/and
word: he placeth his ſpirituall gouernement/ *onely in that he touch-*
eth the heartes off his electe, by his ſpirite. And where our Sau. Chriſte vſeth the externall miniſterie off men/ not onely in diſtribution off his word/but alſo off his ſpirite: the 3 maketh the externall miniſtrie/ to ſerue onely for the diſpenſation off the word / and not off the ſpirite. wherae he ought to haue conſidered/ that as Chriſt him ſelfe ſitting in heauen/ now teacheth by the mouth of the miniſtrie: ſo he giueth alſo his ſpirite by the ſame miniſtrie/ in which reſpecte yt is called the miniſtrie off the ſpirite. Seing therfore the externall gouernement off Chriſt in his church is ſpirituall/and euen that inward towch off the ſpirite of God/is not ordinarily/but by the ſubordinate miniſteries which God hath appointed in his church: yt is manifeſt that that diſtinction/ *that Chriſt hath no ſubordinate paſtors vndemeath him in the ſpirituall gouer-*
nement: is falſe.

And if no man ſhould touche yt / the D. hath gyuen it ouer fall him ſelfe. For where he ſaith/ *Chriſt in the ſpirituall regiment is the onely Paſtor*: by and by he ſaith/ *he is the onely archbiſhop in ſpirituall gouernement.* Which if yt be true: then hath he alſo *in the ſpirituall gouernement*/ other biſhops vndemeath him. for he can not be ſaide a chefe or cheife biſhop/ but in reſpecte off other biſhops vnder him. And if this diſtinction were not falſe: yet is it here idle/and owt off place. for S. Peter owt off whom I cited this teſtymony, appropriateth to our S. Chriſt the name of archbiſhop/ in reſpecte off the externall regiment: that is to ſay/ in reſpecte that euery biſhop had a particular charge of miniſtrie vndemeath him. And where the D. ſaith/ *there are other archbiſhops beſide Chriſte in the externall gouernement:* ſeing he can not denie/ but the auteritie off Chriſt in euery prouince/ is greater then off his Archbiſhop: I would gladly know off him/ when he hath gyuen the name off

Arche-

Archbishop to abother/what name he leaueth vnto our Sauiour Christ/wherby that excellencie/and prehemynence off autoritie may be noted. if yt fall owt that there is no name aboue an archbishop: I see not how he must not be constrained/to confesse that that name is excessiue/which being the greatest that can be in ecclesiasticall gouernement/is giuen to him that hath not greatest autoritie.

The other faulte of this distinction is/that yt confoundeth/and shuffleth together the autoritie of our Saviour Christ/as he is the sonne off God onely before all worldes/coequall with his father: with that which he hath gyuen off his father/and which he exerciseth in respecte he is mediator betwene God and vs. For in the gouernement off the church/and superiorytie ouer the officers off it/our Saviour Christ himselfe hath a superior/ which is his father: but in the gouernement off kingdomes/and other cõmen wealthes/and in the superiority which he hath ouer Kinges/and iudges/he hath no superior/but immediate autoritie with his father. Therfore the moulding vpp off the two estates/and gouernementes together/is to lay the foundations off many errors. Last of all admitting this distincti̅o/how cometh yt to passe that this poincte of his/*that there are manie archbishopes in the owtward regiment off the church*, being that which is denied: is lefte without any assistance off reason out off the scriptures?

Here remaineth onely to proue/the title Head off the church/ to belonge onely to our Saviour Christe. I muste therfore desyre the reader to tourne vnto the 6. diuis. pag. 181, where the D. confesseth as much as I/that Christe is onely the head of the church. If Christe be onely head: then that I set downe/that the cyuill magistrate is head of the cõmon wealthe/and not of the church/ standeth. But if the magistrate be head off the church: then Christe is not onelie. Howbeit hauing for feare off the owtcry off all/ made a litle curteisie vnto the truthe: he forthwith lifteth vp his heele againste it/and will haue the ciuill magistrate head also off the church/wherupon muste followe infynite absurdities. firste the doctrine off the Apostle is by this meane cleane ouerthrowē/ which sheweth that this tytle Head of the church/was gyuen to our Sau. Christe/to lifte him aboue all powres/rules/and domy-

1. Cor. 4. 23.
1. Cor. 11. 3.
1. Cor. 15. 27. 28.
4. Diuis. 301.
Ephes. 1. 21.
1. Col. 18.

owe/ether in heauen/or earth. Where if this title belonge also vn-
to the cyuill magistrate: then yt ys manifeste / that there is a po-
wre in earth/ vnherunto our Saviour Christe is not in this point
te superior. And by the same reason that he maie gyue the cyuill
magistrate this title/ he maye gyue him also that he ys the fyrste 5.
begotten of all creatures/ the fyrste begotten off the dead / yea the
redemer of his people which he gouerneth. For these all are a like
gyuen vnto hym / as dignities wherby he ys lyfted vp aboue all
creatures. And beside that the whole argumente off the Apostle
in both places/ lead to shewe that this tytle Head off the church/ 10.
ten not be saide of any creature: yt ys confirmed by the demonst-
ratiue article/ wherwith the Hebrewes especially / whom Saint
Paul folowed/ vse to tie that which is verified off one/ vnto hym
selfe alone. For he saith he is the head: as if he should saie / he
and none other is the heade of the church. Againe if the church be 15.
the bodie of Christe/ and of the cyuill magistrate/ yt shall haue two
heades: which being monsterous / is to the great dishonor off
Christe/ and his church. So also shoulde come to passe/ that the
church hauing the magistrate for head / is accõplished/ and made
a perfecte man without Christe: so that the knittinge of our Sa- 20.
viour Christe / should not be an accomplishmente off that which
lacked/ but an addition off that which is to much. And if the chu-
rche be planted in a popular estate: then forsomuch as all gouern
ne in commen/ and all haue autoritie/ all shall be head there/ and
no body at all: which is another monster. 25

Now yf we consider the cawses/ why our Saviour Christe
ys called the head of his church (which are that as the head is
the higheste parte in a man / aboue which ther is none allwa-
ies ioyned with the body: so he ys the cheifest / and highest in his
churche/ inseperably knitte with yt/ and that as the head gyueth 30
sense/ and moving vnto all the bodye: so he quickneth / and to ge-
ther with vnderstanding of heauenly thinges/ gyueth strenght to
walke therin) I say when thes be the cawsees yt ys manifeste/
thes thinges nor no one off them/ ether agreing / or hauing any 35
possibilitie to agree with any creature in heauen / or earth / ether
towardes the whole church / or towardes any partycular assem-
bly:

bly: that the name off the Head of the church/ can not be without great violence/ gyuen vnto any symple creature. And yff yt be saied that the cyuill magistrate is a subordinate/ and mynisteriall head off the church/ as the magistrate beinge head off the commen wealthe/ hath other which maye be called vnder heades beneath hym: he muste vnderstand that those heades are appointed/ becawse the cheife magistrate can not be presente with the whole body off his people/ nor in his owne person performe the office of a head vnto them all. But forasmuche as Christe is neuer seuered from his body/ nor from any parte off yt/ and is able/ and doth performe that wherfore he is called head/ vnto all his churche: yt ought not to seme strange that there may be a subordinate head in the commen wealth/ where there can be none in the church.

And as yt hath certaine grounde in the scripture/ that this tytle of head of the church/ is to highe to be gyuen vnto any man: so hath yt bene confirmed from time to tyme/ by writers both olde/ and newe/ which haue had the honor off Christe in any conuenient estimation. Let vs therfore see vvhether this ialousie ouer the title of head of the church/ not onely in respecte off the whole/ but in respecte also off a particular congregation/ haue their approbation. Cyprian saith/ there is but one head off the church. The bisshop off Salsburie affirmeth the same. Augustine proueth that the minister which baptiseth/ can not be the head off him which is baptized/ becawse Christe is the head off the vvhole church. And in another place/ that Paule coulde not be head of the churches which he planted/ becawse Christe is head off the vvhole body. which reason should be nothing worthe/ if either Saint Paule/ or any other minister mighte be a ministeryall head off the church vnder Christe. And if the name of ministeriall head off the churches which Paule planted/ can not be gyuen vnto him which was a gouernour nexte/ and immediatly vnder Christe in that same kinde off gouernment in the which our Sauiour Christe is head/ that is to say spirituall/ no not then when there was no Christian magistrate to make chalenge vnto that title/ and to bring yt into dowbte/ whether yt belonged vnto S.

De simplicitate prælat. Apol. 2. part. 2. c. diuis. 1. Li. 2. contra liter. Petil. c. 51 Li. 3 contra liter. Pet. c. 42.

Wherefore to him yt denyeth / that the magistrate may take vnto him that title / whose gouernmente doth not approche so nere vnto our Sauiour Christe / as he is head off the church.

And as they haue taken awaye this tytle from the ministers ouer their flockes: so haue they from Emperours / and princes in regard off their subiectes. Ambrose saith / yt is the greatest honor the Emperour can haue, to be called sonne off the church: and in the same Epistle / a good Emperour is within, not aboue the church. Caluin teacheth that there is but one onely head of the church, which is Christe: that the name doth onely agree to him, that in that name he can haue no substitute vpon earth. Where yf yt be saide / that he mente that off the Pope ouer all churches: although the disputation be directed against the Pope: yet his reasons are generall / and proue that no man maie vsurpe that tytle. But to cleare that matter / in an other place he sheweth / that it is to muche to attribute vnto a Kinge the name of the head of the church: and that they are blasphemous. that gyue hym yt Howe where he saith here / and repeteth p 301. *that in respecte off the supreme authorite which god hath gyuen vnto the magistrate, he may be called the head off the church:* the supreme authoritie ouer the church / being onely gyuen vnto Christe: yt muste folow that this name onely belongeth to him.

Epist. 32.

Institut. li. 4. ca. 6. sect. 9.

vpon the 7. ca. off Amos.

Where partly in this diuis. but more fully pag. 302. he saith / *although in respecte off life, and nutriment gyuen, and spirituall blessinges powred into the body off the church, our Sauiour Christe is onely head: yet to whiche the externall societie, and outward gouernement, the magistrate also may be head off the church:* yt is first to be noted from whom this prouision was browghte hym. For as Harding borowed yt off Pighius: so the D. ponrueieth had it from Harding / or frō both. for to ouerthrowe this doctrine that Christe alone is head of his church / this distinction is browghte / that according to the inward influence off grace / Christe onely is head: but according to the outward gouernement / the being of head is commen with him to others. For answer whereunto / I referre my self in parte to that I haue written before / off the absurde distinction betwene the gouernement off the churche by the ministerie off men / instituted

Pigh. hierar. ecclesiast li. 3. ca. 4. Harding in the def. of the Apol. part 2 ca. diuis 1 Diuis 3. pag 309.

ruled off our Sau. Christ/ and his spirituall gouernement/ so
that if there be no head but Christe/in respecte of the spirituall go
uernemente: there is no head but he in respecte of the worde/ sa-
cramentes/ and discipline administred by those whom he hath ap-
pointed. forasmuch as that is also his spirituall gouernemente.
And euen in the outward societie/ and assemblies off the church/
where one or two are gathered in his name/ either for hearing off
the word/ or for praier/ or any other church exercise/ our Saviour
Christe being in the myddeste off them as mediatour/ muste nec-
des be there as head: and if he be there not idle/ but doinge the of-
fice off the head fully: yt followeth that euen in the outwarde
societie/ and meetinges off the church/ no symple man can be cal-
led the head off it. Seing that our Saviour Christe doinge the w-
hole office off the head him selfe alone: leaueth nothing to men/
by doing wherof they maie obtaine that title. Wherfore who-
soeuer in seeking to profite the churche according to his calling/
doth any thing to the preseruation off this body: he doth yt as
an eye/ an arme/ an eare/ or as some other member/ and not as
head off it.

Now to his distinction owt off Andrese. who after he confes- Pag. 182.
sethe that Christe is onely head/ as he gouerneth the church with
his spirite: adderh/ that for somuche as the church off God being
visible/ is not onely ruled by the word/ but by sword off the ma-
gistrate/ that there be so many heades off the church/ as rulers off
countries. Where firste let it be obserued/ that he quoteth no pla-
ce: peraduenture leste some other wordes/ or circumstance might
gyue the answer. Then that he enhanceth his credite whith the
title off a learned man: where for any thing I haue redd (and I ha-
ue redd his defence off the real presence against Beza) yt might
well haue bene lefte owte. Howbeit both for his corruption in
iudgement/ and otherwise I refer the learned reader/ to that De-
cimus a learned man hath written against him. Wherby he may
vnderstand howe this commendation was without discretion/
onely to serue the present tourne. And I beseche yow Sir/ who is
this Vergerius whom Andrese reprehendeth: which you haue so nake-
ly set downe / clothing Andrese so gorgiously? This is to goode
reader Petrus Paulus Vergerius / with whome whether he or

ther be ones to be compared/ ether for sownd knowledge/ or innocencie off lyfe/ I leaue to their iudgemēt which haue redd/ and knowē them both: and withall whether if an argumēt of autoritie be off such weighte as the S. will haue yt/ he hath by this testimony made a hole in his owne cawse.

In the distinction yt yo firste to be obserued/ that as Andrue dissenteth from the truth: so he doth from Pighius/ Harding/ and the S. for when he opposeth the gouernement by the sword/ vnto that off the worde/ making yt off the word a peece off the spirituall gouernement/ and then saith that there be diuers heades off the church in respecte off gouernement by the sword: he gyueth to vnderstand that his Iudgement is/ that in respecte off the ecclesiasticall mynisterie/ our Sauiour Christ is onely head. Which may yet better appeare in that he saith/ ther are so many heades/ as rulers of coūtries: and saith not so many heades as bishops off churches. And if this be not his minde: yt will stand the S. vppon/ to bringe owt ether wordes to declare yt. Now Pigh. Hard. and the S. vppon the bare word off Athanasius/ will haue heades in respecte off the ecclesiasticall gouernement: they one ouer all churches/ he one in euery diocese. Wherin the reader may see/ that yf this rottē seede take rooting/ howsoeuer the Princes honor be pretended/ the fruicte perteineth also to the bishops. In which distinctiō off bishop head off his/ but not of the whole church: albeit the S. woulde gladly seme to slip from the Papistes/ yet they will not so parte with him. For beside that I haue shewed how the godly learned/ vppon that our Sau. Christ is head/ cōclude as well against heades of particular churches/ as against one head off the vniuersall: this Iudgement off his is the deuinitie off two Popishe Councels/ Constance/ and Basile. Where the Bishops (those especially before partners in this robberie off our Sauiour Christ with the man off Rome/ and namely he off Antyoche) displeased that the Pope alone should haue all that bouty: to make Roume for them selues/ shut his head ship vp in the compas off his owne countrie: opening their eyes to so muche truth/ as serued their owne tournes.

pa 30.

But to come to the poinct off Andrues distinction: let yt be consydered fyrst that our Sauiour Christ yo in one respecte creator/

ance/and preserver of mankinde/in another redemer/to vphold
der of his church. For he created once/& preserveth daily as God
coequal with his father/& holy spirite: but he both redemed on
ce/and daily gathereth his church/as mediatour of god and man.
4. In which respect euen yet in his infynite glory he enioyeth/he is/
an shall be vnder his father/ and holy goste: vntill hauing put
downe all rule/ and power/ he shall render the kingdome to his 1. Cor. 15.
Father. Secondly yt ys to be considered/ that as our Saviour 24.
Christe doth thes in dyuers respectes: so he doth them by diuers
10. meane. To wyt that as God symply he hath ordeined certein mea
ans/to serue his providence in the preservation of mankynde: so
as God and man/ he hathe ordeined other certein/ for the gathe
ring/and keping off his church. Thes groundes laied/ yt is to be
considered/ whether the exercise off the swerde by the magistra
15. te/come from our Saviour Christe preserver off mankinde/ wi
herin he is coequal to his father: or as mediatour off his church/
wherin he is inferiour. Where forasmuche as our Saviour Chri
stes kingdome was not of this world/and that against horrible
disordere in his church/ punishable by the swerde/ he did not (one
20 extraordinary whipping excepted) draw yt: and considering that
this is lawfull ordinance off God/ is not onely in the churche/ but
without: yt is manifest that our Saviour Christ in respecte off
his mediatourship towardes vs/ exercyseth not the cyuill sword.
For in that he said his kingdome was not off this worlde/ he
25 made an opposition not vnto the wicked off the worlde/ as eth
er some times: but vnto Cesars autoritie/ which was the ordinan
ce of God/ wherto he was falsly charged to haue made claime.
And in that he drewe not the sword against opē disorders/ it ar
gueth that that was without the compas off his vocation: oth
30 erwise he would neuer haue suffred the glory of God/ to haue be
ne troden vnder feet. And in that the autoritie off the sword in
hearthen princes (although not a like vsed) is the same ordinance
off God that in Christian thone proceding off God immediatly/
and not from our Saviour Christ as mediatour/ thother doth lik
35. ewise. But why should wee wrastle farther in this poincte
with Andrue: seing the D. which buildeth of his autoritie/ in cō
fessing that the magistrate is ordeined off God immediatly, stan-

deth with vs that he ys not ordeined off our Sauiour Christe/ in respect that he is mediatour betwene God and vs. herupon followeth that the office off the cyuill magistrate is properly one off those meanes / which serueth the Lordes prouidence in the preseruation off man kynd. Now yf the cyuill magistrate ſhould be the head off the church he muſt be an vnder/ and ſubordinat head off Christ. Conſydering that the lorde hath committed the gouernement off the church/ vnto our Sauiour Christe/ and that otherwise there ſhould be two heades off yt/ wheroff one were not vnder a nother: which is absurd. But he is not an vnder/ and ſubordinate head off Christe/ conſydering that his auctoritie cometh from God ſymply / and immediatly / euen as our Sauiour Christes: and therfore not the head off the church.

Diuiſ. 19. Pag. 310. Pag. 630. To this diſputation perteineth that which the D. ele where inſynuateth/ off the Magiſtrate comprised, albeit not expreſſed in the 12. 1. Corinth. vnder the word gouernementes: but in an other treatiſe more plainly, in the fyrſt place to hele in the Archbiſshop/ in the ſecond to thruſt out the elders: which notwithſtanding is easely refuted by the ſame place. for if the cyuill magiſtrate ſhoulde be comprehended vnder that worde off gouernement/ and be one off the officers off the church there mencioned: yt ſhould followe that he ſhould be an vnder officer / not onely to the Apoſtles/ but also to Prophetes/ and Doctors. For S. Paule putteth thes as the principalleſt myniſteries in the church: as the degrees off firſt, ſecond, and third declare. But I thincke the D. will not make him vnder officer to all thes: therfore he is not cõprehended vnder that diuiſion/ but is of an other ſorte off officers. Secondly yt ſhould follow/ that Chriſtian magiſtrates were in that tyme/ yt being graunted that the offices there reckned/ were already in the church. But the D. ſaith/ that there were then no Chriſtian magiſtrates: yt followeth therfore by his owne wordes/ that the magiſtrate could nether be expreſſed/ nor conteined in thoſe wordes. yf yt be ſaid that although the D. ſay there were none/ yet I/ and the truth yt ſelfe ſaie otherwiſe: I anſwer that all the gyftes/ and offices there reckned/ were not onely then/ but were then moſt plentifull. Conſidering therfore that the Chriſtian magiſtrate/ was then a gifte more rare then at other times af-

ter:

cor: yt can not be that he is comprehended vnder that worde? Vppon all which yt followeth/that the Magistrate is head off the church as Andreas saith/in respect off that he exercyseth the same ord. Likewise it goeth to ground which the D. putteth/that by the same reason the magistrate is head off the comm̃ wealth next vnder God, he may be also head off the church. Which is a grosse petition of the principle/being nothing but the contrarie off that I set downe.

That owte off Chrysostome/that certeine weomen were head off the churche off Philippos, will not serue: considering that he speaketh not off any cheifdome in powre/or authoritie/but off excellencie in godlines/ and zeale. And the greek worde he vseth signifying also a summe/nedeth not to be taken in signification off head but that Chrysost. meaninge was/that in those weomē/there was as it were a summe off the church/in whose godly vertues/ a man might behold the estate off the whole. Nay yt can not but with great violence there signifie a head/for then he should haue said/they were heades of the church: and not head. And if it should: yet yt muste be vnderstanded/ that head there is to say the cheife off the weomen off that church: which is nothing to purpose. for I am sure yt was not Chrysost. minde to preferre them to the Bishopes/&c. The cauill also that the magistrate being but a member off the church, is not therby barred from being head: is vnworthy answer/ seing yt is manifest off what members I spake: and the Bishop off Salsbury speaketh euen in the same wordes. In def. Apol. part. 6 cap. 4. Diuis. 2.

Yf yt be said/that the magistrates honour ys touched here: I answer that then the Angels them selues are dishonoured/ which hauing gouernement of kingdomes/ and nations/ and also of the churches which they serue: haue not/ nor ought as I haue shewed to haue/the title off head off the churche. Nay those which goe about to gratifie Princes/with the spoile off our Sauiour Christe/are found dishonorers of them: as those which leaue the no place in the church of Christe. for if the magistrate be head of the church of Christe/which is within his domynio: the he is none of yt. For all that church maketh the bodie of Christe/and euery one of the church fulfilleth the place of one member of the body. So that he that is not of the body/ can haue no place in the Daniel 10, 13. Colos. 1. 16.

church. yf yt be further ſaid that he hath iniury / conſidering that he bringeth ſuch ſingular comforte / and profit vnto the church / eſtabliſhing the puritie off religion / ouerthrowing the corrup-
tions / repreſſing ſinne / crowning vertue: beſide the weight of glory which attendeth for good Princes in the life to come / and that they are honoured with moſt honorable names / which ow-
ght more then contente the moſte excellent ſeruantes off God / which are but ſymple creatures: yt muſte be alſo conſidered / that as the godly magiſtrate being head of the common wealth / brin-
geth ſingular commoditie vnto the church: ſo doo the godly paſ-
tors / which be the church officers / bringe ſingular fruict vnto the comm̃ wealth. For whileſt they conquere by the word / riote / a-
dultry / couetouſnes / pride / idlenes / &c. wherby diſeaſes / beggery / tranſlations off inheritance from the right heires / needles dear-
thes / ſeditions / rebellions (whereoff euery one is an engin able to pull downe the commen wealth): they may be well called the ho-
rſe / and chariot of the cõmen wealth. But yet as the paſtors can-
not therfore be ſaied / officers of the comm̃ wealth: no more can the magiſtrate / which by vertwe of his ciuill office giueth ſingu-
lar aſſiſtance vnto the churche / be called properly the churche offi-
cer. Yf (as I ſee) it like ſome to call magiſtrates a kind of offi-
cers in the churche / becauſe they being members / by publike cal-
ling procure the quiet theroff: they which are diſpoſed may ſo ſpe-
ak / I will not ſtriue. But why I eſteme the title off head of the church / not to agree vnto any ſimple creature / either in heauen / or earth / I haue ſhewed my reaſons / let the church Judge.

Bez. confeſſ. cã. 5. artic. 23.

The queſtiõ is not whether the name of Archbiſhop is / but whether it owghte to be cõtinued: and if the cõtinuance off it in our church / draw ſuch credit / the putting downe of it in all other churches throwghowt Chriſtẽdome / muſt needes bring great preiu-
dice. But it is lawfull: therin is the queſtion. Which althowgh he hath oft affirmed: yet we are come to an end of the deciſiõ of this queſtion by the ſcriptures / and no word browght to confirme it. Wherin either he is litle beholding to his cawſe / which will mi-
niſter him nothing to ſay: or his cawſe to him which leaueth it thus deſtitute. For althowgh the reaſons againſt yt ſhould be in-
ſufficient: yet if he would haue this title continew in the church / he

Diuiſ. 5. pag. 302.

ſhould

shold haue by shewing the lawfullnes of it owt of the word/ both perswaded those which haue an euill opinion of it/and confirmed them which wauer. For the 5ist diuis. let the Iudgement be the readers. Before I come vnto the 7. I will for the cause alledged in the beginning off this treatise/ take in here the residue off the 20. off S. Math.

Nowr transl:ation the kinges off the Gentils, wherby yow would prout that he putteth not a difference betwene the cyuil/and eccleſiasticall power/is faulty: as that which withowt necessity/ goeth from the proper signification off the word. For it signifieth natwrally/not the Gentils/but symply any nation/in which signification yt is taken oft in the ould/and new testament: and not onely when the Israelites are ioyned together with other nations/but euen when the holy gost speaketh of the Iewes a part/ he calleth them by the same word here vsed. Therfore it appeareth/that there is nether any such meaning of the Euãgelistes and if there were/yet he gaineth nothing. For it is easy to answer that he therfore maketh mention off the Princes off the Gentils/ forasmuch as there was no King/nor soueraigne ciuill principality amongest the Iewes. Wheruppon our Sauiour was cõpelled/to take exemple off princely aut:ority from the Gentils. And if there were any small fragments of cyuill gouernement in the Iewes handes: yt was the high prieſtes/ and other eccleſiasticall persons. Which beside that yt was bastard/and degenerate from the institution off God: it was both more ambitiously sowght (as may appeare by the eccleſiasticall stories) and more tyranically administred/as appeareth in scriptures/ then any the most disordered gouernement amongest the Heathen. So that if our Sauiour would haue set forth a patron off ambition/ and tyranny in gouernment: he needed not haue sowght it amongest the Gentils/when he had it at home.

pag 62.

Iun.

□'ל

Gen. 10. 31. 32.

Deut. 32. 28.

Pſal. 43. 1.

Math. 28. 19.

Act. 10. 35.

Luk. 7. 5.

Act. 4. 5. & 5. 1. &c. & 9. 1. &c.

It may be saied further/ that he taking his exemple off the cyuill dominion off the Gentils / would therby pull owt off the peoples heades/that fond opinion amongest them / and the rest off Iewes: that they at the comming off the Messias/ should be Emperours off all the world/and all the Gentills be their subiectes. Especially considering this petition off the sonnes off

Iebedy/was grounded off that ydle phãnsie. And if neede required/it were not hard to bring examples off diuers Kinges/ and principall magistrates amongest the Gentils/ which both came vnto their gouernement modestly/ and vsed yt with all equitie/ and commoditie off the subiectes: as off the contrary part diuers off the Kinges amongest the Iewes/ whose entry hath not bene so honest/nor gouernement so easy. vpon which consyderations it may appeare/that there was an other reason off making mencion of the Gentils Math. 6. then in this place. Last off all/there is nothing answered to the example off our Sauiour Christ/which doth manifestly ouerthrow the D. interpretatiõ. For whē as it is certeine/that examples are browght to explane the rules which goe before/ and in the example our Sauiour Christ opposeth mynistring vnto others/to this to be ministred vnto by others: it must needes follow/that the place which went before/ must be vnderstanded simply of domynion/ and not tyrannicall domynion. for if the example had bene sitting vnto M. D. meaning: he should haue saied/as I came not tirannically to be ministred vnto/or ambitiously to desyre it/but modestly to rule.

The distinction also of the Magistrate/and off the minister/ wherin the weight of this cawse lieth/is not towched. This diuision off domynion, is altogether idle. for it is plaine that when I say the cyuill Magistrate is seuered by bearing domynion/ from the ecclesiasticall person: I ment lawfull. and when as I deny/ that the ecclesiasticall person can exercise any domynion at all: what place is there left to this diuision? for what dominion soeuer he had proued/to haue bene lawfull for an ecclesiasticall person/had bene suffycient ouerthrow of that I set downe. And as the diuision is superfluous: so yt is vnfulfull. For the two first partes/the *rule with oppression*, and the *rule described* 1. Sam. 8. be all one: and the last member comprehendeth all that goe before. And so it is not onely no good diuision/ but no diuision at all. Nether is he any happier in applying off it. for where my second proposition was/ that the ecclesiasticall person is seuered from the cyuill by bearing domynion: he saith/*that is true in the two fyrste significations*. Wherby muste follow/that ether yt is lawfull for the cyuill magistrate

strate to rule with oppression / or els for the Bishop. For if it be lawfull for nether of them: the one is not severed from the other / in those kindes off domynion. The last section off the 61. page / ꝛc. perteining altogether vnto the question off Bishopes bearing cyuill off.ces. I will put ouer vnto the proper place. Here the question is onely / what belongeth to the mynister in respect off his eccleſiasticall ministery.

The autoritie off man in Gods cawse / weigheth no further then weight is giuen by reason. Therfore yow / I bould not preiudice the exposition of this place / by Bucers Judgement: especially / cõsidering it hath counterpois / of other as learned. Howbeit although Bucer followed an other interpretaciõ the wer: yet yt shall appeare he mẽt nothing lesse / then therby to approue any of this stately Lordlines vsed of our bishops / and that he is in this cawse ours. As for his interpretaciõ / for my part although I cõfesse that Princes in prouiding for the peoples vnder them / doo after a sort serue them: yet I deny that our S. Christ went to note here / Princes duties in their gouernment. And fyrst the circumstance of the place doth confute yt. For when as the disciples gaping after worldly rule / depended of the opiniõ conceiued / that our S. Christ ſhould be a great king vpon earth: it is apparant that his answer / that he came to be a minister and to serue, was to ouerthrow that phantasye of theirs. as if he ſhould say / yow looke to be Lordes vnder me / and I my self came not to be a lord / or Prince: wherfore yowr desyre of rule vnder me / is in vaine. And if this be the naturall sense of those wordes: then yt is manifest / that this word of ministring / being opposed vnto the state of a Prince / this sentence can by no meanes agree vnto ciuill magistrates.

Further / when he calleth his disciples to the imitacion of his seruice / and ministry (him self being a minister of the gospell) it is cleare / that he speaketh of such a ministery / as can not agree vnto the ciuill magistrate. This may yet better appeare / by the adiointes / or cleauinges knit vnto the mynistery: which being such as can not agree to the cyuill Magistrate / it followeth that thes wordes can not be vnderstanded off both gouernementes. For our S. Christ in his mynistry / did not onely serue vnto others / but was as a seruãt: and did not onely minister / but was as a minister /

that

that is to say caried the face/and countenāce of a seruāt/in apparell/in diet/in obediēce vnto the cyuill Magistrate. Wherunto the Philip. 2. 7. Apostle hath regard/when he saith/that our Saniour tooke the shape/and forme off a seruant. But Princes although they serue the profite off their peoples: yet they nether carye/nether is it meet they should carie/the forme/and shape off seruantes/ether in apparell/or diet/or any part off cyuill behauiour. but contrariwise it standeth with the ordinance off God/that they should haue some owtward marke off excellency/above the rest.

Moreouer in that our Sauiour Christ/declareth that the cheiftye of the disciples shall neuer be so great in the churche/but that the highest shall be seruant vnto the rest: it muste needes be that he meaneth an other kinde off seruice/then can agree vnto the cyuill Magistrate. For although he be called a minister, and publicke officer of God for the profit of the people/ād it be saied that Dauid did minister vnto the age vvherin he liued: yet that the holy goste doth ever call them seruantes off their people/as he saith here his disciples shall be/it can not be shewed. for this word seruant/which our Sauiour Christ attributeth vnto his disciples/and S. Paul vsed in saying that he was the Corinthians seruant, signifieth a lower/and more humble kinde off seruice then the other: and is neuer attributed (as I thinke) vnto the cyuill Magistrate in respect off his subiectes/but onely in respect off his subiection vnto the Lord. Wherupon followeth/that forsomuch as our Sauiour Christ speaketh here/of a more humble seruice then can fall into the Maiestie of the cyuill Magistrate towardes his people: this place can not be vnderstanded off the cyuill gouernement.

Rom 13. 4. 6. διάκονος. λειτουργός. ἐπηρέτας Act. 13. 36 δοῦλος 2. Corin. 4. 5. Psal 2. 11. & 18. 1.

That in the end hath also force/that wheras the Euangelistes speaking off principalitie/and greatnes which the Magistrate hath ouer his subiectes/vse with full consent the word Prince: when they come to describe the superioritie/and greatnes which our Sauiour Christ will haue in his ministers/they also with full consent abstein from it/being proper (as I haue shewed) to the Magistrate: and set in place theroff a leader, a word off lesse auctoritie/and by thapostle ascribed vnto ministers. Where yf he had

ἡγούμενος ἡγούμενοι Heb 13 7.

ment

ment in that laster part / to haue described the duty off the cyuill magistrate: he would by all likelihood haue kept the same word / saying / whosoeuer amongest yow shalbe Prince / shall be as yow wr seruant. Therfore yt is euident / that our Sauiour ment this
5. sentence off the ministry off the word / and not of Magistrates.

I know well yow say this place is fitly alleaged against the Pope, and that in wordes yow thrust him far away / whom in deed yow cawse to approch. But forasmuch as yowr wordes seruing against the Pope / yowr reasons are for him: and that his person
10. being changed / his cawse is still defended: it behoued me to loose / not so much at yowr defiance in wordes / as at that maintenance which the course off yowr disputation bringeth vnto him. And let it be now considered / whether yowr toung being with the Bishop / yowr hand be not with Harding. He to proue that
15. the Pope may exercise both ciuill / and ecclesiastical iurisdiction / bringeth forth the exãple of Moses both priest, and Prince. The Bishop to confute that / alledgeth his text off S. Mathew. which if it put not a differẽce betwene the office of a Prince / and off a mi-
20 nister (as yow say it doth not): then hath the Bishop answered nothing. For the question is not there / whether the Pope may tyrannously / or ambitiously ether seeke after / or exercise cyuill iurisdictiõ: but whether he may exercise any at all. Nether is the question / whether the Pope may exercise that autoritie as a thing
25 belonging vnto him self / or of the graunt off Princes. For then his rule should be avouched good in some times / when the Emperours haue willingly submitted them selues / with their scepters vnto the pleasure off Popes. As for his reigning in menner conscience, it peteineth not to this place. So that if the D. answer
30 be good: then this place which the Bishop alledgeth / maketh nothing against the Popes ciuill sword / prouided that he seeke it not, and that he haue it of the kinges graunt. Which how contrary it is to the Bishops meaning / may easely appeare by that which followeth.

Diuis. pag. 64.

In the def. off the Apol. part 6. c. 11. diuis. 4.5.

35. Wherfore he agree with the bishop (as he saith): he muste allow off thes wordes off Cyprian / Christ by seuerall dutyes, and distinct honours, hath here set a difference betvvene both the

Defens. Apol. iij.

powers. And then doth Bucers autoritie faile him: who thincketh that those offices are not distinguished in those wordes (it shall not be so with yow). and then also is he goen from his strongest hold/ that our Sauiour Christ, did onely discerne betwene the affections: when as it is saied that he discerned betwene the offices. Moreouer then must he allow off Bernardes saying: yt ys plaine that temporall domynion is forbidden the Apostles, now therfore thow being Pope how dareste thow vsurp ether the Apostleship being a prince, or the Princehood, being successour off the Apostles doubtles from the one off them thow art forbidden, &c. And if he allow off this: then falleth he from his conning distinction / off hauing it ambitiously, and by election. For considering that Bernarde saith/ he is forbidden it/ and speaketh not there against the abuse/ but against the vse off domynion in a bishop: it followeth that domynion nether falleth into a bishop/ in that he is a bishop: nor can be receiued off him/ being offred off the cyuill Magistrate. The reader therfore may see/ that the exposition yow follow off this place/ doth quite ouerthrowe the bishops answer, and openeth the Papistes mouth which he had stopped.

* Diuis. 3. Pa 65. &c 457. serm in Apoc. 5. Dec. 2. serm.

b Præf. in Eccles.

c Vpō the place &c. Act.

d Melā. vt apparet ex 16. cont. Pighij. d Heming as appeareth 419 pa. alledged in my former booke.

f 5. li. Hierar. 5. c. & 8. & 16. cont: de potest. eccles.

* Yf this cawse should be tried by autoritie / yow could gaine nothing. Not onely Caluin / Jewell with the auncient fathers which he alledgeth/ but [a] Bulling. [b] Zuing. [c] Gualter with a a nomber of [d] others/ doo expound it as I haue doon: and proue by those places off the Euangelistes in plaine wordes/ that there is no superioritie off one minister ouer an other/ and that with fuller wordes then Caluin vseth. And euen the very same word *Maioritie*, which yow say in the margent off the text/ is proued by these places: Bullinger affirmeth to be ouerthrowen by the same. As for yow/ albeit yow pretend *Musculus*, &c. yet in very deed these answers which yow make/ are taken properly owt of [f] Piggehius: which hath all those corners/ reasons/ and shiftes/ almost word for word/ as yow haue cowched them here in this treatise.

I report me whether I haue *spoken* to the meaning or no: yow haue mustered them by *fyrst, second, third*, I will also answer them seuerally. And to the first I answer/ that although our Sau. Christ saied

ſaied vnto him no man ought to be great amongſt you: yet he ſaied as much? for when he ſaith/the greateſt ſhalbe as the leaſt, he that is firſt, as ſeruant to all: he ſetching downe the greateſt to the leaſt/ and making the cheiftie amongeſt them a ſeruice vnto them all: taketh away all dominion off one ouer an other. This reaſon I hauing anſwered before/was vnneedfull to be here repeated. ſo remaineth for him to proue/that if our Sauiour Chriſt had ment to take away all dominion off the Apoſtles, one ouer an other: then he would haue ſaied, no man ought to be great amongſt you, and that there was no other way to giue owt this ſenſe but thes. The ſecond concludeth/that our Sauiour had no meaning to take away ſuperiours amongſt Chriſtians, nothing to this queſtion. For no man denieth/ but there ought to be ſuperiours. As for that he interlaceth off Peters cheifry: it is anſwered afterward.

The ſimilitudes he vſeth/can not winn his ſuperioritie off one miniſter ouer an other. For as for heauenly bodies, although one off them be more excellent then an other: yet they exerciſe no dominion one ouer an other. Therfore if it proue any thing: it proueth that excellency off giftes amongeſt eccleſiaſticall perſons/ doth not lift them vp in autoritie/ and commaundement one ouer an other: but onely maketh a differēce in order/ & comelines. Which we haue ſhewed in the beginning to be in eccleſiaſticall myniſtery: where we willingly receiue order/ oppoſed to confuſion: refuſing dominion oppoſed vnto ſubiection. For the heauenly ſpirites, what will yow alledge to proue/ that they haue dominion one ouer an other? The place of the Epheſians/ thrones, dominions, principalities, powres: if yow do: it is boldlier then Auguſtine durſt doo. But if they be ſuperiour one to an other: that ſuperioritie is anſwered in the church by ſuperioritie off myniſters ouer the people. If they be ſeuered in orders one from an other: that is not denied to be in' officers off the church. If they exerciſe dominion one ouer an other: that is expreſſed in ceſſures & cenſures. So that if the Anſw. were able to proue all theſe/ which will be hard for him without Dionyſes dreames: yet he may ſee they conclude not a dominion/ off one miniſter ouer an other. The third reaſon likewiſe/ concludeth not againſt this cawſe: and to the two reaſ-

Enchi. 58 ca.

sone I answerid at large. Which if the Ans. would have taken a way: he owght to have shewed/ that there can be no superiorite of one ouer an other in the church/ onles one minister be superior to another, but that he passeth sluly by/ and picketh a quarell vnto the examples.

To his exception against the first example/ that there is inequalitie amonges seruantes: I answer there is none/ but by the maisters expresse appointement. And therfore if he will have aduantage therof: he muste proue that it is the Lordes ordinance/ that one minister shoulde rule ouer an other. beside that/ it is enough to mainteine mine answer/ off equalitie off seruantes in a familie/ that it is so for the most part: and whē my meaning was of seruantes left in one/ and the same order/ yt is owt off time to alledge this exāple. Secōdly the inequalitie there made/ is not of one steward ouer an other/ but ouer the familie which he ministreth vnto: and therfore this similitude maketh to shew/ that one minister is not ruler ouer an other/ but euery minister ruler off his flock. Thirdly that similitude off gouernement off the steward. Math. 24. being propounded as a picture to set forth the rule off ministers ouer their flockes: declareth not onely how there owght no gouernement to be erected in the church/ but by commaundment off God: but also how far it owght to be from that absolute dominion/ or lordly pomp/ which the Answ. would bring in. which Must. a great man with the S. declareth/ when he saieth: He speaketh after the commen fashion: for this was the office of the principall seruant, to gyue euery man his diet: he was not appointed to be lord off others.

Vpon 24. Math.

As for his exception against my other example/ of equalitie off brethren: the inequalitie which the scripture maketh betwene the elder brother, and the rest, is nothing les then any rule/ or auteritie to commaund them: but onely a reuerence which the younger owght to beare to the elder/ which we willingly graunt amonges the ministery/ that the younger men gyue place to the graue brethren off the elder. The other preeminence off having two parties off the goodes, wherof the younger brethren had but one/ is no matter off inequalitie in auteritie/ wherof onely we speake: wherin also

we

we will not deny / but one minister according to his charge off children / may haue greater portion then other. And both these exceptions are not taken against my allegation so much / as against the godly writers off our tyme. Which to proue the equalitie of auctoritie off the bishop off Rome / with other bishops: haue alledged that they call one an other brethren, that they were fellows seruantes.

Dominion here forbidden (saith the Anſ.) is not of one minister ouer an other, but ouer the people: wherin he is greatly deceiued. For our Sau. Christ speaking to his 12. disciples according to S. Mathew saith whosoeuer shall be great amongest yow, shall be your minister, and whosoeuer amongest yow shall be fyrst, shall be your seruant: restreining their seruice off eche off them / vnto the residue off their fellowes. Against the circumstance in S. Mathew and Marck / that the other ten disdained at the two brethren, and which S. Luke expresseth / that the contention was amongest the 12. which off them might seeme to be greatest: do manifestly ouerthrow that saying. For if they had not desired to be about the residue off their fellowes: there had bene no cawse off disdaigne. And the strife was not / what gouernment they should vse ouer the people but which amongest them selues should be greatest. Wherupon onles we will say / that our Saui. Christ layed his plaister beside the sore / and spake from the pourpose off that the cawse required: ye must be confessed / that this domynion forbidden / is in respect off one minister ouer an other.

Whereby him that sitteth at the table, he would haue the people vnderstande the so grosly ouerseen. for so by the testimony off our S. Christ / the people should be greater then he him self: seing he affirmeth / that he which sitteth is greater then he which waiteth. For noting the dignitie off a minister / by that vsually annexed vnto maisters / to sit at the table while their seruātes wait: he teacheth that for so much as he be their master / to whom it appertained to sit / and be waited vpon / was vnto them rather as a seruant waiting / then a maister sitting at the table: much more they being fellowes / should serue one an other. Where yow charge me for not truly translating the greke word: Ἀππελε to the maisters

off that toung/ whether I haue followed the naturall etimolo-
gie. Where yow ad that it signifieth the cheif ruler, or guide in euery bu-
sines: I acknowledge yow for no Lexicon/ and being in controuer-
In this Thesau. sie/ it ought to haue bene proued. Stephen doth affirme that
they which translate it a prince, haue no ground that he can
tell off. What cheifry S. Peter had amongest the residue off the
Apostles/ shalbe considered in a more fit place: it shall be sufficie-
ent here to haue noted/ that the Inf. exposition off the word/ first
is the same with Hardinges: and my exposition which he here
confuteth/ alone with the bis hopo which he confirmeth by good
Artic 4. diuis. 31. argumentes/ where he denieth that S. Peter was Prince of the
Apostles / or Lord ouer them / or had power / or dominion ouer
them. Then it ouerthroweth Musculus. For where he saith that
Peter was found in many places to haue bene cheif amongest
the rest: the D. by this exposition/ maketh him cheif symply in all
places. Thus it may appeare/ that yowr cawse findeth small hau-
ting at Musc. hand.

Now say my exposition is contrary to the truth and iudgement off
Diuis. 4. pag. 69. the learned: but yow shew onely that it agreeth not with certein
interpreters iudgement/ that the truth is otherwise / yow shew
not. If yow had shewed the first/ that it is contrary to the truth:
the second had bene needles. I propounded that doubtfully / and
although that significatiō of the preposition hath good warrant
owt of the vse off that toung: yet I will not stand at the armes
end/ with so learned interpreters for it. Howbeit when I gyue
place/ yet S. Luke may not gyue back: who vsing the simple verb
bo without the preposition/ maketh manifest that there is no
peruersenes/ or deformitie off gouernment noted. For if he should
be meane to set forth a peruersenes/ or deformitie off gouernme-
ent / and hauing so many wordes to doo it with / yet did not: I
can not see how he should haue bene voide off some fault. Where
yow say he must be expounded by the other Euangelistes: that can by no
meanes be admitted. For it commeth often to passe in the greek
tourig/ that compound verbes are put for simples: but that sim-
ples haue a compound signification/ the vse off that toung will
not suffer. For the vse of the word in the Acts, and S. Peter: beside that

it is

it is not straunge for one word in scripture/ to be taken diuersly; that place maketh nothing to proue this signification. For what word soeuer S. Luke had vsed in the Actes: yet forsomuch as that action came from those vncleane spirites/ it must needes be disordered. Therfore the perueršenes off it/ doth not appeare in the word/ but in the subiect from whence it came.

And if a man would make that word to signifie a deformitie/ becawse that rule was beyond measure: by the same reason the wordes Prince/ Rule/ Power/ names off lawfull autoritie/ should be condemned: For that ascribed vnto Deuills/ they are allwaies tyrannicall. And Beza also here alledged/ in that place saith/ the word noteth not any dominiō there, but onely that they gat the vpper hand of those exorcistes: which when it may be taken aswell in good part/ as in the euill: the Answ. can by no meanes help hym selfe therewith. For that off Saint Peter/ where he saith it is manifest that it signifieth violent dominon: I graunt that that rule which it signifieth/ is violent in a Pastor/ but that which is violet in him ouer his flock/ is moderate/ and lawful in a Prince ouer his subiectes, and so S. Peter kept the same distinction off gouernement off the ciuill Magistrate/ and the Minister/ which he had learned off our Sauiour Christ. For if he ment by that word/ a dominion simply tyrannicall: he would haue opposed yt vnto a moderate dominion/ not as he did vnto being an example off the flock. As if he should say/ yow must not beare dominion ouer yowr flockes as Princes/ which vse by diuers notes of their magnificence get autoritie ouer their subiectes: but yow not hauing thes meanes/ to get reuerence and autoritie amongest yowr flockes/ must so much the more enforce yowr selues/ to all commendable example off life.

Whervnto agreeth that which Saint Paul writeth vnto Timothe: whom he exhorteth to kepe vp his autoritie in the churche/ and deliuer him self from contempt which his yowth vsed subiect vnto/ by being a patron off good woorkes vnto his churche. And Beza in that place/ saying by those wordes cesse, and no kingdome ys committed vnto Mynisters, and that by that place yt appeareth, that Pastors may not beare

Ioh. 14. 30. 6. Ephes. 12. κατεξουσιάζουσι. Vat.

1. Tim. 4. 12.

rule

rule ouer their flockes, after the manner off kinges: doth sufficiently declare/that the word doth not signifie simply a tirannicall dominion/but one such as agreing vnto kinges/is notwithstanding vnfitting for Pastors. For he saith kingdome/and Kinges: not Tyrannie/nor Tyrantes/which he owghe to haue saied/ if he would haue confirmed yowr interpretation. Beside that Stephen putteth both the simple/and compound to signifie one thing: that is/ a simple dominion withowt any suche taile off tyrannie/as is here imagined.

In his Thes.

Now may deny if yow will that the snow is white. By (all thes places) must needes be vnderstanded those which Musc. off whom yow speake/doth interprete: but yowr self had sayed before/that he expounderh those three off S. Matth. Marck/and Luke: therfore although yow added not three, yet that muste needes be vnderstanded. And in this yowr first yow breake yowr grammers head: seing Aristotle teacheth that the numbre of three, is the least numbre that this vvord all can be verifyed off. Where yow saied Christ did not say no man shall be great amongest the: my answer was that he had saied that before, and needed not to repete it, wherunto yow answer nothing. The place I alledged owt of S. Luke/ouerthrowerh yowr answer. For if by thes wordes vvhosoeuer vvill be great. desire off dominion had bene onely found fault with: then he would not haue spoke simply/ vvhosoeuer amongest yovv, withowt adding any thing off ambitiō/or desire to rule: and to this yow answer nothing/ but couer yowr self onely with Musc. autoritie. For where yow say/yow spake as the wordes be: yow vnderstand well that they doo not specifie any ambitiō/which yow must needes meane/or els yow maintaine not yowr answer. Where yow say, S. Lukes wordes make against me, as which insinuate that there must be some great amongest them: yow are deceiued otherwise then it is. For if yow will not admit the interpretacion I alledged/in referring this greatnes vnto excellency of gyftes one aboue an other: nor Cal. interpretation satisfieth not in yowr tast, that it is as much as if our Sauiour should say, yovvr greatnes, excellency, and dignitie shalbe, in submitting

In 1. diui. off this chap.

Lib. 1. de cœlo 1. c.

yovvr

yovvr selues vnto yovv brethren: yet yow vvill not haue Bucer, vvhom yow here build vpon. vvhich by great in this place / vnderstandeth him that is elder in age: and proueth it by the word younger, opposed to him. And it is not vnlike but one of these reasons / wherby some off those disciples would haue grounded their principalitie ouer other their fellowes / vvas for that they vvere auncienter in yeares. Which soeuer of thes expositions yow admit: yow see that to be great here / signifieth nothing les / then any dominion off one minister ouer another. νέτερος.

First the Ans. saith / that I goe about to proue that our Sauiour Christ doth not reproue thambition off his disciples: vvhich is a manifest vntruth. For I say that he doth reproue it / and gyue also large place to the reproofe off their ambition / then he. for vvhere he would haue it to consist onely in that they ambitiously desired to rule ouer their fellowes: I affirme that he did not onely take them vp for that / but also that they desired to rule one ouer an other / which was not lawfull. Secondly he saith / I haue falsified his words. in that I father off him that our Sauiour reprehended onely thambition of his disciples: vvhich I doo not / for my vvordes ascribe vnto him that he saied / they vvere reproued not onely for desire off rule / but for rule to oppresse. Then to maintein this quarrell / he affirmeth he saied / our Sauiour reproueth the tirannicall rule off kinges off the Gentills: as thos vvgh that made any thing to proue / that he did in his disciples onely reproue ambition. For reproofe of oppression in kinges: vvas not part off reprehension off the disciples. Diuis. 5. Pag. 70.

Moreouer he coulde not be ignorant by the course off disputation / that vvhen I saied / yf ambition onely vvere reprehended in the disciples: I ment that, if our S. Christ had forbidden his disciples ambitious desyre off rule one ouer an other, and not rule it self: which doth manifestly towch the cawse. Thus partly with a manifest vntruth / partly with a trifling cauil / which (if it were true) maketh neither whoat / nor kold: it seemeth he would haue cast a mist before his readers eies / that he should not see him giue the slip from my first argument in this diuis. For vnto this reason / that in that sense off the places vvhich he

Reteth downe, the answer off our Sauiour Christ shoulde not
haue bene fit: considering the Disciples might haue replied,
that he forbad tyrannicall rule of their inferiours, but they de-
syred moderate, and well ruled gouernement: he answereth not
a word. To his answer vnto the second reason/ *that they are called*
bountifull, which haue no sparck of bountifulnes: I replie that although
that may sometimes come to passe/ yet it shoulde haue bene owt
of time/ to haue made mention of it here in that sense. For if as
yow say/ *our Sauiour speake here against the tirannie, and ambition of Prin-*
ces: then it was owt off place to make mention off the flatterie off
their subiectes/ which call them by the title off bountifull. For
that is rather the fault off the subiectes/ then off the Princes. If
yow say that they desire that title: first the wordes off S. Luke
doo not beare it owt: for he saith they are called gratious Lord-
es/ and not they desire to be so called. Then it being a thing not
simply vnlawfull/ for a Prince to desire to be called/ and counted
bountifull/ to this end that by that fame men might be more ser-
viceable: although it should be graunted to yow/ that S. Luke
ment that they desire that title: yet forasmuch as there is no stai-
ne off ambition/ or tirannie in that desire/ yow are still behinde
with yowr answer.

For yowr example off the *Pope called most holiest, &c.* yt is nee-
thing like. For men deceiued by error/ call hym so: and although
they say vntruly/ yet they speake as they thinck/ which can not be
in this case, considering that no man can be abused by a false opi-
nion off his bountifulnes/ which not onely giueth not/ but is an
oppressor. And although as there are found which knowing the
wickednes off the Pope/ call him notwithstanding most holy: so
there be which knowing the illiberalitie off their Princes/ call
them notwithstanding bountifull: yet yow should haue consid-
red/ that S. Luke speaketh not here/ how Princes are called off
certein particular persons: but by what titles they are called ge-
nerally/ of all their subiectes. So that if yow would haue spoke to
pourpose/ yow should haue shewed/ that it is a cõmen thing for
tyrantes/ to be called generally of their subiectes whom they
pill/ bountifull; and that which is harder for yow to doo/ that

men

yow will call ministers bountifull / which give nothing. Otherwise the interpretation vvhich yow imagine / hath no place.

To my third reason / that it is not to be thovvght off all the Apostles, that they desyred rule one ouer another, to the end they might vse crueltie, and oppression ouer their fellovves: he answereth not a vvord. It may be as I have shewed / gathered off the scripture / which is not expressed in it: so how take yow vpon yow to set downe / that the 10. were as ambitious in disdayning, as the 2. were in desiring, seing that is not expressed? If I be deceiued, in thinking that those greek wordes be all one: I am deceiued with the Grecians / for so I have red. And if yowr auctoritie were any in this case / yet it is suspected: and therfore needed better proof, then yowr bare vvord. and albeit it vvere true / that the one hath sometime a more larger vse, then the other: yet here it appeareth / that the indignation off these Apostles vvas such / as Aristotle defineth thother vvord by: that is / conceiued off an opinion they had, that those tvvo vvere not vvorthy to rule ouer them.

λαλεῖν. ἀγανακτεῖν Hesychius. ἀγανάκτησις.

The vvordes off our Saviour Christ in the 20. of S. Math. 2c. are spoken vnto the 12. onely / vvhom he had ser apart for the min:sterie off the gospell: but his vvordes S. Math. 23. are spoken not onely vnto them / but vnto the commen people. Wherupon it followeth / that our Saviour ioining the people vvith his disciples / in the dehortations vvhich he maketh here: could not as in the other place / vvhere he speaketh vnto them alone / speake off the proper listes / and boundes of the ministerie: and therfore there is no cause vvhy M. s houlde be glad, that I agree with hym in the exposition off Math. 23. Further / Math. 20. making comparison betwene the 12. disciples / and Princes: here so far as towcheth the disciples / he maketh comparison betwene them / and other ecclesiasticall ministers. There being therfore thinges in the state off a commendable Prince / vvhich agree not vnto the ministery of the gospell: it followeth that he may be well thovvght / there not onely to have forbidden the disciples ambition / damnable in bothe estates: but also those thinges / which being commendable in Princes / agree not vnto them. Off the other side / all thinges cõmendable in the Phariſes ministrie Ecclesiasticall / agreing like wise to

Chap. 22. Diuis. 2. Pag. 72.

theirs: it followeth of neceſſitie/ that there he muſt needes ſpeake againſt ambition onely. Vnto the next diuiſ. being reproches/ I anſwer not onely vvhere he chargeth me vvith falſehood, becawſe I affirme he ſaith/ the booke off commen praier is a perfect rule to gouerne the churche off England by/ where nothing is wanting/ or to much: I anſwer that there be not the ſame wordes/ but when there is nothing he will acknowledge to be off the order of the booke/ which he mainteineth not/ and refuſeth to haue added thinges vvhich haue their ground off the word: I leaue to the reader to iudge/ whether although my wordes are vvith the fulleſt/ yet I am far from his meaning. 5. 10.

Now I returne againe to his 8 Tract. The Anſ. ſkoffing vpon my vnſkilfulnes in logicke/ ſaith he can *finde nether head, nor foot in my reaſon.* Thus I will finde both. They which deny the lawfulnes of Johns miniſtrie/ becauſe there was no ſuche miniſterie conteined in the ſcriptures/ thowght no miniſterie lawfull/ not conteined in them: but the Scribes/ and Leuites did ſo: therfore they eſteemed no miniſterie lawfull/ not conteined in ſcripture. Againſt this he taketh exception/ firſt to the tranſlation/ which is altogether friuolus. for beſide that both the wordes may bear that ſignification/ and it is not vnlike but by the article/ the Euangeliſt ment not ſome one ſingular Prophet/ ſpoken of in the law beſide the Meſſias/ but rather any Prophet extraordinary/ to vvhom the Lord ſhewed him ſelf/ ether by viſion/ or dreame: the interpretation vvhich he citeth owt of Beza/ altereth not the argument/ but rather ſtrengtheneth it/ noting therby that it vvas neceſſary not onely to haue the function off a Prophet: but off one which vvas eſpecially noted/ and marked owt by the ſcripture. Secondly where he ſaith/ *that if they had aſked Iohn whether he had bene a Prophet, he would not haue denied it,* and addeth for proofe theroff/ *our Sauiour Chriſt ſaied he was one:* he is abuſed. for our Sauiour ſaying that he vvas greater then a prophet, and that the Prophetes endured vntill Iohns comming, denieth that he vvas a Prophet/ and maketh his miniſterie a meane function betwene the function of a Prophet/ and miniſterie off the goſpell: more excellent then the firſt/ and inferior to the other. If he vvould haue had a couler off his defenſe/ he ſhould rather haue cited his fath-

Diuiſ. 7. pag 303.

Nom. 11. 8.

Math. 11. 9. 13.

ers

ers saying of him/ which calleth him the Prophet of the highest: 1 Luk. 76.
but that could not haue serued the turne nether/ for that the vvorde is there taken generally/ for those which teach the will off God: which is often as hath bene shewed.

Nowe third exception/ *that all the functions are not rechened vppe, because they aske him not whether he was a Priest or Leuite:* is as vaine as the rest for therfore they aske him not/ because he taught not being consecrated vnto any of them/ according to the ecclesiastic call order prouided in that behalf: and that vvas one occasion off this embassadge vnto Iohn. Last off all/ where in the margent he saith/ *that the Pharisees made false arguments, and that I doo the same* he speaketh vnaduisedly. For howsoeuer there was other wise great ignorance in them: yet that their reason vvas good herin/ it appeareth by that S. Iohn to proue his ministerie lawfull/ brought testimonie theroff owt off the scripture: and for that our Sauiour Christ/ meaning to confirme the ministerie off Iohn/ asketh whether it were from heauen/ or off men. In vvhich wordes condemning all ministeries vvhich men institute/ and that come not from heauen: he confirmeth the Pharises argument/ vvhich vvas that Iohn exercising a mynisterie not ordeined by the law/ should haue bene guilty of breach of the law/ if he could not haue shewed some extraordinarie vocatiō. Thus appeareth that there vvas both head and foot in this argument: and that by all likelyhood true/ vvhich he could not impugne but by vntruth. The 8. and 9. diuis. vvhich follow/ haue (as commonly the rest) nothing but bare sayings: which because I shall meet with all againe/ I will heere passe ouer. onely in the eight yt ye to be noted/ that he saith it *is seruile to tie the church off Christ to the patrone off the Iewes Synagoge.* Wherin ether he saith nothing/ or he would haue vnderstanded more/ then he dare vtter. For if he meane that the church of Christ may not be in all ordinances/ and ceremonies cōformable to that off the Iewes: it maketh nothing to the purpose. but if he meane that the church hath now more liberte in adding ministeries/ then the Iewes had/ as his answer to that I set downe doth require: then I see no cawse vvhy he should not haue so said. But that although he would say/ yet he durst not: and therfore speaketh thus vncertenly/ that vvhē I should shew the cōtrary: he in

this generall speach/might haue some corner to hide him in.

Diuis 10. pag. 304. Seing I must needes proue that the crow is blacke/that is to say/that archbishoprick a new ministerie/thus yt is proued. That which hath diuers efficient cawses/is an other/and diuers: but there are diuers efficient cawses off the ministerie off tharchbishop/and those expressed in the word off God. That there are diuers efficient cawses/is manifest: for that the office off Bishop/Elder/and Deacon being by God dim self/the office off tharchbishop/was deuised/and browght in by man. And although this be proof enough/to them that haue their senses exercised in the holy scripture/where in the ministerie oftentymes they are called straungers/which haue not their offices limited by the prescript off Gods word: yet that it may appeare how litle modestie there is in this strong denial/I will ad others. Where a Bishop may be ordeined by two/or three other Bishops: tharchbishop must be ordeined by all the Bishops off the province/either present/or at the least consenting. Now seing the ordination is off the forme off their ministerie/and thes formall causes be diuers: yt followeth that thes offices must needes be diuers. And that the substantiall/and essentiall forme of a Bishop/is differente from that off tharchbishop/yt is plaine also by that they are members off one diuision/and therfore off necessitie differ in the substantiall forme: as a man differeth from a brute beast/not in circumstance/but in that he is off an other nature. And when the D. graunteth the effectes/and worckes off tharchbishop/to be diuers from those off the Bishop/the one ruling/thother obeying/and that by oth gyuen and taken: it seemeth very straunge/that he should deny that it is a new/and diuers office from those appointed in the scripture.

Nomb. 18 4.

Furthermore/when as the subiectes off the Bishop/and Archbishop be diuers/where about they be occupied/the one hauing one church/or to speake according to his sense/one Dioces/thother a whole province: still it must follow/that they are diuers offices. Last off all/forasmuch as offices in the scripture/are perpetuall/and thoffice off an Archbishop may be taken away by men (by his owne confession): yet must follow/that they be diuers offices. And if he looke why I should conclude a new minis-

be ipe

beside that yt is all new which is strawnge/ and strawnge which is not cõmaunded by the word of God: yt comming as shall appeare some hundreth yeares after the Apostles times/ whose onely autoritie is able to make the grey heares/ and antiquitie of a thing be reuerẽced: it followeth that this word new/ if he nourish any misterie in it/ is also truly verified of the ministerie of tharchbishop.

Timothe, and Tite, shall neuer be proued to haue had any such autoritie ouer the rest/ and if they had/ yet yt falleth not on tharchbishops side: seing they were no Bishops/ but Euangelistes/ as hath appeared. When *the church appointed one Bishop to rule ouer all Ministers, Elders, and Deacons in the same church*: yt did appoint a new ministerie. and all thes reasons almost/ before browght against the newnes off tharchbishops functions/ returne vpon the head of that institution. And if there be any hould in the Ans. word/ he hath otherwhere affirmed/ *that thoffice off a Bishop is superior vnto the office off a Pastor*. yf so/ it is not the same. But why dare not the D. aswell confesse/ that the church may erect a new mynisterie: seing he affirmeth flatly as much in effect. for to prone an Archbishop/ he alledgeth/ that beside those in the scripture/ the church may appoint both names/ and offices. now I would gladly know/ first whether when the church appointeth an office/ that was neuer before a new office/ or no? and then whether a new office be a new mynysterye? And yff to erect vpp an office which was neuer/ be to erect a new office/ and a new office be a new mynysterie: it must follow that the churche in erecting an other office/ then is set forth in scripture/ erecteth a new ministerie. The Ans. is afraied to confesse a new ministerie/ and not afraied to confesse a new office: off which superstition I would gladly vnderstand some reason. Now where he would haue *the care off our Sauiour ouer his church in time off the gospel, to consist in that he hath set downe the doctrine more plainly in all poinctes, then vnder the law*: this being a doctrine off salnacion vnder the law/ that there should be ministers in the church: yt followeth by his owne saying/ that he hath set yt downe more plainly in all pointes now/ then vnder the law. Therfore also this point / how many orders / and degrees off ministerie owght to be/ considering that that was precisely defined in the law/ is more parteply bounded in the gospel. Thus

pag. 137.

he

he defending more in deed/then in wordes he dare set downe: is almost at continuall battaile with him self/ and hath scarce at any ryme his proofes/and propositions of one measure.

But that I follow not the chase off wordes/ leauing his meaning/where any light footing of it to be found: that which he would say/ and wherwith his purpose is vpholden/ can not stand: that albeit our Sauiour hath taught the doctrine more plainly now, then vnder the lawe: yet it followeth not that he hath performed that in the gouernement off the church. If this be his meaning as I saied/ there is great iniurie doon vnto the church/great dishonor vnto our Sauiour Christ. For he hauing at all tymes doon the office/ not onely off a Doctor in teaching/ but also off a king in prescribing the manner/and forme off gouernement vnto yt: howmuch soeuer he is saied to haue doon lesse/ in appointing the outward gouernement off his church now/ then vnder the law: so muche is both he robbed off that part off his kingly office/ which God his heauenly Father annointed hym vnto/and the church spoiled of the fruict which should come vnto her therby. Yt ys therfore a most certein doctrine/that in all thinges perteining to the kingdom of heauen/whether in matter off doctrine/or gouernment/ the Lord hath in as great specialtie marcked them owt/as ether before/or vnder the law. In cyuill matters/ and thinges perteining to this present life/he hath I graunt vsed a greater particularytie with them/then amongest vs/framing lawes according to the qualitie of that people/and coontrey: wherin the leauing of vs at greater libertie/ ys so far from proouing the like libertie in thinges perteining to the kingdom off heauen/that they rather proue a streighter bond. For euen as when the Lord would haue his fauour more appeare by temporall blessinges off this life towardes the people vnder the law/then towardes vs/he gaue also politycke lawes most exactly/wherby they might both most easely come into/and most stedfastly remaine in possessyon off those earthly benfites: euen so at this tyme/wherin he would not haue his fauour so much esteemed by those outward commodities/is required that as his care in prescribing lawes for that purpose/ hath somewhat fallen in leauing them to mennes cõsultations/ which may be deceiued: so his care for conduit/ and gouernement

then is

off

of the life to come/ſhould (if it were poſſible) riſe/ in leauing leſſe to the order off men/ then in times paſt.

And the D. ſhould ether haue cut off quite/ that part off the Kingly office off Chriſt/ which conſiſteth in outward gouernes
5. ment off his church: or els haue let yt had the full courſe. Now when he graunteth that beſide the doctrine off ſaluation/ he entred into the deſcription off outward gouernement off the church (ſaying beſide the doctrine he ordeined there ſhould be not onely fit miniſters to publiſh it, but officers to gouerne the people in godlines) as if in be
10. ginning off that deſcription he declared his care ouer his church/ and not making an end off it: he ſignifieth that he declared leſſe câre. For if to deſcribe the three offices of gouernemẽt/ Biſhop/ Deacon/ and Elder/ were an argument off his loue/ and care towardes his church: had not alſo the adding to off the fourth (yf any were) bene a token off the ſame? But if as the Anſ. would make vs beliene/ the Lord declared his great care and loue more towardes his church, in leauing that office at her arbitrement: then yt ſhould alſo follow/ that in appointing no more but the Deacon/ and Elder which gouerneth onely/ yea in appointing no officer at all/ he ſhould haue ſhewed him ſelf more carefull/ and louing. Which if yt be abſurd: that he ſaith wherof this followeth/ is not to be admitted.

Againe wheras he graunteth that our Sauiour Chriſt hath gone throwgh with the doctrine: I would aſk off him why in that point he hath made ſo cleane worck? What ſoeuer he anſwer
25. here/ and what cawſes ſoeuer he aſſigne: he can not deny but one cawſe is/ the blindnes of men to ſee/ and their peruerſnes of iudgement in thinges perteining to the kingdom off heauen. Which if it be true: then I would gladly know off him/ how they come
30. to be ſo egleeyed/ in the matter off diſcipline/ and gouernemẽt/ which are ſuch buſſardes in the ſight off the doctrine? and how their eyes be opened here/ which were ſhut there? As if we were in leſſe perill off error/ in inuenting the Diſcipline off the church: then we ſhould haue bene in deuiſing the doctrine. or as throwgh it were an eaſier matter/ to finde a rule wherby the whole church ioyntly. then wherby euery one in his ſeuerall/ might be directed.
35.

And if part of this gouernemẽt/ and order being propoun-

ded/ part also is left owt: why rather were not the greater offices/ and off more weight expressed/ leauing the smaller to the stamp off mans head: for who knoweth not but it is harder/ to institute a ministerie for the gouernement off a whole province/ then for a companie cõprised within the territoire of a furlong: so to institute a ministerie for gouernment/ and commandement of both people/ and Bishops too/ then for the people onely: So that off the twoo vertues required in all sufficient dispensation/ faithfulnes/ and wisdome/ and which were both most fully in our S. Christ: by the Ans. account/ there was neither. For in that he is made to haue described some part off the gouernement/ and not all: he is argued of vnfaithfulnes. in that he is made to haue propounded the les/ and easier/ leauing owt greater/ and more difficult: his wisdome is reproched.

In 4. diu. off this chapa.

Neither may the S. thinck here to escape/ with the distinction off externall thinges variable by circumstances/ which elswhere he alledgeth. For first I haue shewed that yt is most vntrue/ that all externall thinges be variable. Thē he must remēber/ that he making his Archbishops office to begin in the Apostles tymes/ hath drawen owt his continuance vnto this tyme: all which he hath (as he yet doth) accounted off him as a head piller off the church off God. Now if he be such a profitable officer/ both in the purest tyme off the church/ and the corrupt, both in persecution/ and peace/ vnder a Christian Magistrate/ and vnder a Tyrāt: yt is cleare that this ys an office not variable by circumstance off times/ but which our Saviour Christ/ and his Apostles might haue as well established in perpetuitie/ as he did any off those vnchangeable ministeries/ Bishops/ Deacons/ &c.

In calling yt a seruile tie, to haue the whole gouernement at the prescript off Gods word: he forgetteth that the greatest libertie/ and freedom off Christians is/ to serue the Lord according to his reuealed will/ and in all thinges to hang vppon his mouth. But that he addeth (yt yt to be tied vnto the lettre, as in the law) fyrst is Papistical/ and Anabaptistical: proceeding from a grosse ouersight/ and want of vnderstanding off the Apostles meaning/ whē he speaketh of the lettre of the law. For whereas the Apostle setteth

Rom. 7. 6

against the lettre of the law/ that is to say/ the bare cōmaūdemēt

doo

doe this, &c. the worcking off the ſpirit gyuen by promeſſe/ whereby the law in part is obteined off vs/ and made healthfull which otherwiſe bringeth death: the Anſw. with the Papiſtes/ and Anabaptiſtes/ oppoſeth the lettre vnto that not written/ nor commaunded in ſcripture. When in that ſenſe which he taketh lettre (if there were any ſuch) we are as ſtreighely/ and preciſely bound vnto the lettre/ as euer were the Iewes.

The examples brought as exceptions/ againſt the certein/ and commaunded myniſterie/ are ſuch for the moſt part/ as might ſeem to haue bene brought/ to ſet the D. cauſe in the mockerie and lawghter of all men. For yt is well knowen/ that the name off a Scribe: was no name off any certein order, and particular kinde off miniſterie: but a generall name gyuen vnto the ſkilfull in the law of God. For although we read of ſome to whom yt ys gyuen/ which beſide the ordinary function wrote ſomething: yet yt may be eaſely ſhewed/ that they had that name not off writing/ but rather becauſe they were expert in the law off God written. Which as yt may be proued by diuers autorities off the ſcripture: ſo yt doth by the autoritie off our Sauiour Chriſt manifeſtly appeare. And when our Sauiour ſpeaking off the tymes of the goſpell/ ſaith he will ſend Scribes, and yet neuer heard tell off that there was any certein order/ or particular function off Scribes vnder the goſpell: yt ys cleare that vnder title off Scribe/ there was neuer vnderſtanded any ſeuerall degree off miniſterie. The ſame is to be aſwered vnto the name of Doctor of law: that yt was a generall name wherewith they were named/ which were learned/ or taken for learned in the law of God. Which may appeare for that whom S. Math. calleth a lawier/ or Doctor of the law/ S. Marck calleth a Scribe.

1. Chron. 24. 6.
Math. 13. 52.
Math. 23. 34.
22. 35.
12. 28.

To change the Capitain off the Temple into an Eccleſiaſticall officer, needeth a very ſtrong exorciſme. The Temple of Ieruſalem being the ſtrongeſt place in the whole citie/ and by reaſon off the height commaunding the whole cytie round about/ was by all likelihood taken of the Romans to be their fort/ or Cytadell. Conſidering that Herod had alſo builded a fort there/ called Antonia: where they placing their garriſons/ did the eaſelier/ and with greater

Calu. vp 4. Act.

ſecuritie/holde the Iewes in that bondage/which they ſought at euery occaſion to ſhake off. Herunto leade the prophane mindes of the Romans/which beſide the ſafetie they ſowght that waies/ tooke pleaſure alſo in prophaning the temple off the Lord: ad alſo the practiſe off our daies/which may ſerue for confirmacion herof. But howſoeuer the matter be/ this appeareth plainly/ that that office was not eccleſiaſticall/ but both a cyuill/ and warlike
18. Iohn 3 function. For when S. John beſide the ſeruantes off the Scribes/and high prieſtes/ maketh mention off a band off men: yt may appeare that as the ſeruantes/ and miniſters belonged vnto the high Prieſtes/and Scribes: ſo the band belonged vnto thoſe Capitaines off the temple/and that they were there as thoſe which had the charge off the band.

The ſame may yet appeare further/ by that where he laying hould off certein off the Apoſtles/put them in priſon: after they
4. Act. 1. came owt they confirmed them ſelues againſt their threates/ by that the ſame thing was happened vnto them/ which was propheceyed of by Dauid/and wheroff our Sauiour had experience: in that both Iewes/ and Gentils/ and both powers cyuill/ and eccleſiaſticall roſe vp againſt him. Wherby it is cleare/they had regard to the owtrage which they ſuffred/ both off the Prieſtes/ and Scribes Iewes: and of the Capitain off the temple a Gentill. As for the cheif of the Sinagoge: they are the ſame which be called Elders/and Ancients off the church in reformed churches/whereoff in euery Synagoge/and aſſemblie off the Iewes/ there was ſome nombre (as ſhall in place appeare) called cheif/not for that they had ouer the myniſters/ but becawſe they had the gouernement off the people. Whether the Seniors off the people, were before the reſtoring off the captiuitie of Babylon, ſhall appeare in place not to be much materiall.

Diuiſ. 11. &c. pag. 305. &c. 7. Act 44 Heb. 8. 5. Yt is a certein reaſon which is drawen from the figures/to the thinges figured/ in this ſort. for if they were not like vnto them they ſhadow forth: they ſhould be no figures. I apply not particularly the partes of the Arck/to the partes of the church: but compare generally the building off the one/ with the other. Which point alſo S. Stephen/and the Apoſtle to the Hebrues doo likewiſe preſſe. Therfore thalledging off Caluin/againſt thapplicacion

cation off euery part thereof vnto the church/to yde. The exceptions are to small pourpose. For when I aſk what: I deny not but ſome thinges might haue bene left. for if he had would he might haue knowen/ that as the Lord aduanced his glory towardes his church/and approched vnto men by knowledge of him ſelff: ſo he did more preciſely / and particularly ſet forth all thinges/ perteining to the church/and gouernement therof: and that therefore vnder the goſpell/wherin he hath opened the threaſures of knowledge/ yt muſt follow that he left thinges more cleare / and certein then before. Yet I will towch the vanitie off his exceptions.

For pinnes, and nailes: I would aſk him how he can make a coffer without them/ eſpecially for the water. And therfore if he had prepared bordes/ꝛc. and not ſet them together/ I thinck he had not obeied the voice of God. and it is aſmuch as if he ſhould ſay/ that he was not bidden to take a nedle into his hande/which is bidden to ſew. Whether the windowes were off glaſſe, or Chriſtall made not to pourpoſe: ſo that they gaue a cleare light (which the word Moſes vſeth ſignifieth) it was enough. How ſoeuer yow were miſled by certein expoſitours / the couer mentioned Gen. 6. is commaunded in the making off the Ark / where the Lord alſo preſcribeth yt ſhould be a cubit aboue the Ark: very fit to ſhut the waters/that they ſhould not fall continually vpon the Ark. The ouerſeer, and maiſter off this work, coulde be no other then Noa: at whoſe preſcript yt was to be doon/ and which was to anſwer if any thing had bene doon otherwiſe then the commaundement. The Rauen, and doue ſent forth, were not thinges belonging to the building off the Ark: and yet as meat/and drink they are commaunded him / forſomuch as they perteined to preſeruation off his life/which the Lord had gyuen him in charge. Gen. 6. cap. 16.

That out of Pellicane, and againe and againe out off Caluin, are ſuch as graunted / conclude not againſt this cawſe. That the learned writers ſay, God charged the Iewes with ceremonies of his owne, that they ſhould haue no leyſure to vſe any other: they neuer vſe it to proue that there is more libertie to the churche now / then in times paſt/to deuiſe any thing: but it is their buckler which they hold owt againſt the Papiſtes/who by example of that church/would

lode this now with such a multitude off ceremonies. Therfore he doth not in this allegorie follow their autorities but rather clean contrary/walketh herin in the Papistes steppes. Which where they are pressed/by this so diligent prescript off all thinges by the word of God in the ould people/ans wer as the S. that that was doon for the rudenes off that people/ and because they were but children/and that it were iniurie to the church off Christ/ to shut her vp so short as that was. Where he cōcludeth of them/*that there was onely expressed what should be doon in the worshipp off God, and not in externall policie*: first there be no such wordes wheruppon he may pull in that (*and not in the external policie*). And in deed it is not to distinguish/but to pull in peeces. for what whorshipp off God can there be in the assemblies of Christiā mē/ without the ministerie of the word/without externall policie/ without administration of Sacramentes/ without praying openly/ and with owtward sound: all vvhich are externall. When Calvin calleth yt *spirituall worshipp*, his meaning is nothing les/ then to oppose spirituall to all externall/doon vvith mouth/ and other partes of the body: but he calleth it spirituall/ by comparison off the worshipp of God vnder the law/ which consisted in corporall washinges/cleansinges apparell/ &c. and this is that which ether abuseth him: or wherwith he would abuse other.

And although no singular partes off the Tabernacle/ or Temple them selues should set forth vnto vs/ the externall policie of the churches: yet whē not onely they be described/but yt is prescribed how many kinde of officers there should be/ and what every one should doo: that might suffise to prove, that if he will needes separate the worshipp off God/ from the externall policie: yet as the Lord set forth the one/ so he left nothing vndescribed in the other. Towching the *alteration made by Salomon, and Dauid in sorting the Ministers off the Temple, and other thinges* (an other of the Papistes reasons/to prove that they may ordein thinges/ beside the prescript off the word): yt is answered in the same chap. the Answeredgeth/where yt is saied/that all that was doon by commaundement of God. And in an other place is set forth/that those were instituted by commaundement of Dauid/which had commaundement off God/browght by the handes off Gad the seer/ and

1. Chron. 24. 19. 2. Chron. 29. 25.

off

of Nathan the Prophet. But seing the Anſ. will not accord with me in this point / of appointing thinges vnder the law: let him at leaſt heare him ſelf ſpeak in his former booke. *God in the auld law, prescribed vnto his people perfect, and absolute lawes, not only morall, and iudiciall, but ceremoniall: nether was there the least thing to be doon in the church, omitted in the law.* Let him ſhew how this will agree with that here in the tenth / and 13. diuiſ. I haue ſhewed that it is one thing to be conteined / an other to be expreſſed in ſcripture. Therfore if yowr cawſe haue no better hould then that: it muſt goe to the ground. Pag. 206. §.

I haue ſhewed how this anſwer / of *leauing thinges to the order off the church, varied by circumſtance, &c.* can not ſtand in the Archbiſhops caſe / nor ordinary gouernement of the church. The argument is not off lykes, or payres, but of the ſmaller vnto the great. And although it ſhould be true / that yow ſay / *that the Lord loued the church then aſwell as he doth now:* yet the reaſon is ſtill of the les vnto the great. For yf he did ſo particularly deſcribe the offices / not of ſuch excellencie / and vveight as the offices / and myniſteries of the goſpell: yt muſt follow / that he hath much more vſed that dyligence / in particular deſcription of the myniſteries hereof. If the 4. off Ioh., meane that our Sauiour ſhould tell all thinges neceſſary to ſaluation: then the Myniſterie vvith the degrees thereoff / being neceſſary / and vvithowt the vvhich the Lord doth not ordinarily gyue any ſalvacion at all / yt is cleare that he hath alſo declared all degrees thereoff. That owt off Saincte Iohn 20. is ſpoken of the miracles our Sauiour did / not off his doctrine: and is thruſt in by ſtrong handes in this place. The cheif amongeſt the reſt off the Myniſters / I might well with S. Paul / call the pillers: and therfore if the Lord ſhould haue made no mention off the Archbiſhops / they keping ſuche a place as they doo: yt is truly ſaide / that the pillers ſhould haue bene forgotten. If the Magiſtrate were an officer of the church / and not of the commen wealth: there are many places in ſcripture both ould / and new / that deſcribe his office / ād all that perteineth to him at large. Wherof if the Anſ. can bring but one for his Archbiſhop: this controuerſie is at an end. Here be many (we know) wherof ſome are not in debate: and Diuiſ. 14. Pag. 207. Math. 11. 11. 2. Cor. 3. Rom. 10. 14.

thoſe

those which haue no causes annexed with them / wherby ether might come to knowledge off them / as well as he. It is therfore enough to haue mentioned mine answer / without staying in confutation of all those thinges / which he at all aduentures throweth owt / to make vp an answer.

Diuis. 15. pag 307.

He saith it is daungerous to say, that the ministeries ought not to be reteined, without which the church is fully builded: because the Magistrate is therby shut forth, as well as the Archbishop. Our question is / what ecclesiasticall ministeries are sufficient: the mention therfore off the ciuil Magistrate / is absurd. Also it is too great ether ouersight / or peruersenes / not to vnderstand that an vniuersall rule / is not to be racked to euery thing: but is true off those thinges / whereoff it is gyuen. Beside that / hereby at vnawares he confesseth / that the church may be fully builded, and accomplished without a Christian Magistrate: which is against that he saith / the magistrate is the head of the church. His exception (that there is no perfection off vnitie off the church / by reason off good / and bad mingled) first is nothing to this question: secondly yt is a quarell not against me / but S Paul whose wordes I vsed. Thirdly as the ministeries off the word are saide to saue / and bring vs to the kingdome off heauen / because they gyue both entrance / and aduancement therunto / although we come not to full possession off them / so long as we being in this life / need them still: so they are well saied / to bring vs to perfectiō of vnitie / because hauing begun to knit vs together here / they follow still with new increases / vntill we come to perfection in the life to come. As for that there must be offices, as well to preserue, and kepe the perfection off vnitie, as to build yt, and bring it therunto: beside that for shift off answer / he is driuen as yt were with one breath / to affirme that he denied before / off the perfection of vnitie: he must vnderstand / that the church is alwaies in building / as long as it is here vpon earth / and alwaies in knitting. Therfore if those offices be sufficent to build / and knit: they are perfectly sufficient. and if the Archbishops office be to kepe the church builded / and knit yt is manifest we may spare him here / and that his seruice must then begin / when all other ministries take end. The next diuis hath for answer (according to the D. coustome) onely that which

Ephes. 4. 13.

2. Timot. 4. 16.

which I prewriting answered afterwad: saning that he addeth
an exceptiõ/ that there be Apostles which there reckenid/ are not
withstanding by vs shut owe from the present estate off this chu
rch. as yf he vnderstood not that in the sounding of the church/
5. thes may be necessarie/ which afterward are not: which also bei
ing intreated off in an other place / needeth not here to be re
peated.

Ye is Caln. which reasoneth of the place of the Ephesiãs/ that Diuif. 17.
forsomuch as the Apostle saith/ that the church is fully builded vp pag. 308.
10. thowt a Pope: therfore there ought to be no Pope. and how sim-
derly soeuer he seemeth to the Anf. to haue reasoned: yet shall yt ap
peare by the vanitie of his exceptiõs against it/ cõming afterwa
ard to be discussed/ that yt is weighty. But where he saith/ albeit
the argumẽt be good against the Pope, yet yt is not so against the archbishop:
15. onles he can exempt hym by miracle/ or teach vs some other Lo
gick then hath hitherto bene heard off / the reason includeth him
as well as the Pope. For if it be graunted that the Popes of
fice is therfore vnprofitable to the church/ because S. Paul ma
de no mention off it in the ministeries requisite for the building
20 theroff there being like wise no mention off the office off an Ar
chbishop/ yt must theruppon follow /that tharchbishop also is
vnprofitable. yf there be the same cawse: there must follow the
same effect. The reason added/ off the Pope doing thinges which thar
chbishop doth not, claiming thinges which tharchbishop claimeth not, &c.
25 hath no place at all. for the question is not off the abuse / and ty
rannie off the Pope: but whether as it is vnprofitable that one
should gouerne all the churches in the world/ so yt be also that he
should gouerne all in a whole province. And by the A. answer
30 the office off Pastors should be vnlawfull/ if they chalenge vnto
them selues thinges vnlawfull: and the Popes office good / and
lawfull/ if he bearing rule over all churches/ would absteine from
those/ and such like chalenges which the Anf. setteth downe. The
contrary wheroff is true. For as the Pastors office can by no ow
35. trage of him that exerciseth it/ be made vnlawfull: so the vsage of
dominion off one over all/ be yt neuer so moderate / and qualifie
ed can neuer be lawfull. Last of all/ the Archbishop him self/ if he
should chalenge those thinges in his province / which the Pope

chalengeth ouer the world / should be by this reason as vnlawfull an officer as the Pope. Therfore this difference betwene the Archbishop/and Pope/being accidentall/ and not touching the nature off the gouernement wheroff we haue to enquire/ is vnskilfully alledged. Yet it is the hole wherunto the Ans. is cõpelled diuers times to haue his recourse. That the ministerie is a matter of saluaciõ/that tharchbishop is a new ministerie/that it is absurd here to flie to the example off the Magistrate/where the questiõ is what Ecclesiasticall offices are profitable: is before declared.

Diuis. 18. pag. 309. The Ans. conclusion off my replie/touching the place to the Ephes. is euill shut vp. For where he saith *that tharchbishoprick may stand, because that place reckening vp onely the ministeries of the word, that is a ministerie off order, and policie: how could he forget, that tharchbishop medleth with the ministerie of the word?* and therfore it was necessarie to be here mentioned / if the Apostle had gyuen hym any place in the church. If he will say / that he hath not onely the mynisterie off the word / but off order also: the answer is at hand/that so had both the Apostles by his owne confession/and all the rest off those ministeries/as appeareth afterward. Whether therfore tharchbishop be considered in his ministerie of the word/or as together with that he holdeth the raignes off gouernement/or as one of the most principall ministeries of the church: either he hath his place here to the Ephes. or not at all. For both all ministeries off the word (to speak as the D.) seperate from gouernement/ and order / and all occupied in the word/and gouernement ioyntly/and all principall ministeries off off the church/are here reckened vp. Euery one then off thes three cawses being sufficient/to haue made mention of tharchbishop: all together put a necessitie vpon the Apostle to speake off him/if he had bene worthy the speaking off.

Where he thinketh there was no cause to speake off him, for that he differeth not from a bishop in ministerie off the word, but in order, and gouernement onely, and that therfore yt is no diuers ministerie from the bishops office: by the same reason I may say / that S. Paul needed not to haue mentioned Pastors/&c. For the Pastors preached the word/ as the Apostles. But yf this one difference although there were no moe/make the ministerie of Apostles/and pastors diuers/that

ethone hath charge off one onely church/thother off alsyt must fol-
low/ that the ministerie off an archbishop is diuers from the bi-
shops/thone watching ouer a whole prouince/thother ouer a dio-
cese onely. Yea it is plaine off that spoken before off the Archbi-
5. shops new ministerie/that there are as many/or moe thinges wo
herby he differeth from a bishop: then any of thre ministeries S.
Paul reckeneth vp / differ one from an other. His answer to the
place off the Corinth. consisteth in that he would proue/ that the
diuision off offices there, is perfect. Wherin it it easie to see what extre-
10. mitie my reply (which he calleth a vaine shift) drawe him vnto: and
how he could not couer his nakednes here/but with discouering
an other place as vnsemely as this. For amongest his answers to
the place off the Ephes. whereby he would proue / that that diui-
sion is not perfect / this was one in the latin pamphlet/ that to
15. the Corinth. S. Paul speaketh off Apostles, Prophetes, and Doctors, leaning owt
Euangelistes, and Pastors: and now to auoide my replie to that answe-
er/he saith/ cleane contrarie/ that the Apostle made there a perfect di-
uisiō of offices. But let vs see whether this chalge be for the better.

Where he saith/ Saint Paul did more perfectly deuide to the Corinth.
20 then to the Ephes. he is deceiued. For euen by his owne confession/
he speaking there of preaching offices onely/not off all offices off
the church/ and there being none other preaching offices/but tho-
se which he reckeneth vp: yt followeth that he made there a per-
25 fect diuision. In the place to the Corinth. that there is no perfect
diuision/although the .9. wordes he chaunged/yet his reason he
vsed standeth still: that the Euangelist is not there mentioned, nor Pastor,
which were offices in the church. Beside that he kepeth in this re
futatiō his ould wont: which is to cut the knot/and not to lose yt.
30 For he bringeth reasons of his to proue the perfectiō of the diuisi
on/withowt answering mine. And yet his be such/as are vnwo-
thy answer. For in the first/beside that yt is vntrue/that the Apostle
made a perfect diuision of gifties in the church: if he had/yet it followeth
not that he made the same in offices/especially whē he will needs
35 separate offices from giftes. The second reason (therfore yt is a per-
fect diuision, because there is added first, second, third) is as simple as the
first. for those wordes are not put there to note the nōbre of offi-

ces/but to declare which is highest in degree/ and which next/ &c. Ad if they did: yet I never could yet read/ that they were notes off a perfect diuision. His third (because yt hath moe members then that in the Epheſ.) I think he vnderſtandeth by this tyme what ſtrenght yt hath: if he remember that which I anſwered / that the Apoſtles meaning to the Eph. was/ not to deuide the offices of the church in generall/ but thoſe onely which handle the word. onles par aduenture he thinck/ that he maketh a fuller partition/ which deuideth both the handes into eight fingers / euen which deuideth one into fiue. Martyrs autoritie doth not help him. For he ſaith not that he reckeneth all the partes of the church particularly/ or how many it hath/ which he ſhould haue ſaide to help him: but onely that he reckeneth vp what members the church hath / which he doth that reherſeth ſome.

Diuiſ. 19. Pag. 310. Whether a biſhop be conteined vnder a Paſtor / or rather a Paſtor vnder a biſhop: ſhall not now be the queſtion. But yow are inconſtant in all yowr waies/ and haue one ſentice ſtanding/ an other ſitting. For albeit I ſhould agree with yow / that a biſhop is a Paſtor: yet yow doo not agree with yowr ſelf. For otherwers in ſtretching owt the Biſhops armes / yow haue theſe wordes: *a biſhop is both ſuperior in office, and giftes vnto a Paſtor.* pag. 137. If he be ſo/ he can not be conteined vnder him: for that vvhich conteineth an other thing / hath at the leaſt all in it ſelf / which the conteined hath. Againe: I graunt a biſhop conteined vnder the Paſtor S. Paul ſpeaketh of: yet I will not graunt that the biſhop yow meane (which haning ſo many churches to rule/ hath neuer a one where he doth the office off a biſhop) is conteined vnder S. Paules Paſtor. For ſeing his foundacion is laied in Jeromes biſhop/ proued before/ and after/ not to be of the inſtitutiō of God/ but off man: yt can not be / that our kinde of biſhop ſhoulde be comprehended vnder S. Paules Paſtor. Wheruppon alſo followeth/ that that arch biſhop which hath a neceſſarie relation to that kinde off biſhop/ and can not ſtand withowt him: is not by any meanes conteined vnder S. Paules Paſtor. The prooſes of yowr diuiſion of biſhops into arch biſhops/ and thoſe called by the commen name of biſhops/ are as doubtfull as that wherfore they are brought.

To

To prowe that the office off an Archbishop was in S. Paules tyme / although the name were not / is brought the word Consubstantiall: which being the commen booke off the Papistes/to pull in their vnwritte verites/owght to serue the reader for a watch word/that the bishopes office needing this phesick/is sick off the same disease. And for the word it self/although it be lawful/& very conuenient/and the councell off Syrme did not well in yeelding vnto the Arrians to the displacing of it: yet yt is not necessarie/as without which the doctrine off the truth off the diuinitie off our Sauiour Christ/ can not be mainteined. For to say so/ were to accuse the holy writers/S. John especially: which debating that cawse against the heretickes of his time/Cerinthus/Ebion/&c. did neuer vse it. But what is this vnto the Archbishop: let vs haue but one testimonie owt off the word off God off the office off an Archbishop / for the infinite testimonies off the diuinitie of the sonne of God: and then this example may help yow. And although the word Consubstantiall were not in S. Paules tyme: Yet wordes off the same weight were. If yow can shew therfore wordes of the same valew with Archbishop / although yow shew not this/yt shall be sufficient if yow can not / then this example maketh against yow. Here also is further to be obserued/ that this answer off the D. off the office of the archbishop being in the Apostles time/although the name was not/is the armour wherewith the Popes title of vniuersall bishop is mainteined. For this is Hardinges answer to the bishop / that although the name of vniuersall bishop/was not at the first gyuen to the Pope: yet the autoritie was. After he flieth to his auld refuge of the Prince/and there seeketh couer for the Archbishop: asking whether he shall haue no autoritie in the church, because he was not in S. Paules tyme. Although S. Paul had saied that our Sauiour Christ had gyuen princes vnto his church immediatly after his ascension/ as he beareth vs in hand he gaue archbishopes: ether they must haue had autoritie then/or neuer after. So keeping yowr similitude/ if our Sauiour gaue Archbishops when he ascended / and in S. Paules time: ether they must haue had their autoritie then / or neuer after. And the case is nothing like. for if there were no Christian Princes in the Apostles times/ they being needfull for pres-

i. quinti C.

Diuis. 12. art. 4.

ſtitution off the churches: the cawſe was that it was not in the Apoſtles power / to ordein Chriſtian Princes. But it was in their power to haue prouided the churches off Archbiſhops/ if they had bene needfull: and therfore they had bene inexcuſable for not appointing them / ſeeing ſo greatly to the building off the church / as we are borne in hand.

Moreouer the comparison is moſt vnfitly made: ſeing the cyuill magiſtrate is a perpetuall office for all times/perſones/places: whereas by his owne confeſſion/the Archbiſop is temporall/ and arbitrarie. Where alſo he aſketh whether the ciuill Magiſtrate ſhall not haue the cheif autoritie in gouerning the church, becauſe there is no expreſſe mention off him in thes two places: I anſwer that the Princes autoritie is eſtabliſhed in other places/ ſo that it may floriſh without thes. But the Archbiſhoprick/ ſeing yt is an eccleſiaſticall ſunction/ either muſt be planted by one off thes places / or die in the church: conſidering that there is no eccleſiaſticall function/ which is not here ſet forth. Your collection off my wordes is euill bound together. for how cleane thes: Some offices inſtituted off God endured for a time, therfore men may deuiſe new offices. Where lieth the ſtrenght of your argument: Whether in this that becawſe God inſtituted offices for a time / therfore man may: or in this that God did abrogate certein offices/ therfore man may inſtitute: Which ſoeuer yow ſay (as yow muſt needes ſay one): the abſurditie is apparant. for in both the comparison is made/ betweene the autoritie off God / and thautoritie off man. Betweene whom how great diſtance there is: ſo great difference is there betweene yowr argument/ and a iuſt concluſion. The cleane contrarie is gathered rather. For as we reaſon againſt the Papiſtes/ that God did not abrogate his owne ceremonies/ that men ſhould thruſt in others conſidering that if he would haue had ceremonies/ he would haue taken off his owne: ſo yt may be ſaied/ that God did not eut off his owne miniſteries/ to make place for others: and that if moe miniſteries off preaching/ and gouerning iointly had bene neceſſarie/ beſide Doctors/ and Paſtors: he would rather haue kept his owne/ then take thoſe which men deuiſe.

Diuif. 20. pag 311.

Here all ſhiftes/ and coulors failing him/ and not being one able to lift at this reaſon: he hath chaunged my argument. For where

where I had laied yt forth in a plaine hypothetical Syllogisme: he hath altered yt. But I will offer yt him againe, yf vnder Saint Paules Pastor tharchbishop be comprehended, then he is necessarie, and commaunded by the vvord off God: but yow say he is comprehended: therfore he is commaunded and necessarie. Which if it be trus: then yow are fallen from yowr distinction/ of thinges necessarie to salvacion/and not necessarie/off thinges arbitrarie/and commaunded by the word off God. But let vs see now yow haue prepared the argument after yowr owne fashion/ and as yow thowght yow could weld yt/ how yow deale with yt. Yow say first this proposition (*Pastors are necessarie at all times*) is particular. verily the masters / by whom this should be iudged/ neuer tawght that an indefinite proposition in a necessarie matter/is particular. But because yow like not the forme which I vsed/yow shall haue it after yowr owne in this sort. All S. Paules Pastors are necessarie: the Archbishop (as yow say) is one off S. Paules Pastors: therfore he is necessarie. Here if yow denie the first proposition: yow haue the whole councell/and Senate almost of learned men against yow: affirming that those two/ Pastor/ād Doctor/are amōgest the rest perpetuall offices. And if to be a perpetuall office be verified off the Pastor/which S. Paul speaketh of: then it must be verified off all conteined vnderneath/ amongest whom yow say the Archbishop is. Secondly the Archbishop being made one off the giftes/which our Sauiour ascending sent vnto his church: if yt were in the power off the church ether to establish/or not to establish him: yt should be in her power to refuse the giftes off Christ. which if it be absurd: that also must be wherоff this followeth. Thirdly if the Archbishop be necessarie at any time (which must needes be if he be comprehended vnder S. Paules Pastor): then goeth to the grownd his cōmen refuge / that his office may be instituted/or not/at the churches vvill.

Moreover if he say that it is necessarie / ād commaunded at some tyme/and not at others: vvhat a miserable case is the churche in/that hath no certein addresse owt of the word/vvhen that necessitie and commaundement beginneth/and when it endeth

when

vvhen this office is in season/ vvhen owt of season? Lastly soeuē much as S. Paul speaketh of offices thē in the chuch/ not of those vvhich came after (as the Ans. him self is forced to confesse) the Archbishops office must needes haue bene in the Apostles tyme. Which if it be true: those times being (as the Answ. hath borne vs in hand) so vnlike ours: the persons in the church then off so different dispositions from those now/ the place also/ the gospell being thē in the East partes/ where now it is in the West: it must needes follow that this monely office off the archbishop/ which ebbeth and floweth/ being fit for the Apostles times/ is by all likelihood vnfit for ours. His distinction vnto the second proposition is/ *that an Archbishop in respect off the ministerie off the word, and Sacramēts is necessarie alwaies: but not in respect of policie, and gouernemēt.* Which is asmuch to say/ as an archbishop vvhen he is an archbishop/ is alwaies necessarie for the church. For when he hath not the owtward gouernement/ then by yowr owne rule he is no archbishop: then which speach what can be more absurd? And of this answer followeth/ that there is a time vvhen the Pastors haue nothing to doo vvith the externall policie/ and gouernment off the church/ but onely to administer the word/ and Sacramentes: and then the church shalbe an heape/ and not a bodie/ a confused multitude/ not an orderly societie. Yet in the next section/ he giueth the gouernement off the church and order vnto the bishops/ and archbishops/ and will haue them part the stake off the Apostles autoritie vvhich they had in the church. And as this answer is absurd: so yt ys contrarie to that he hath set downe in his former booke/ *that not onely the office off the Archbishop is necessarie, but most necessarie.*

In 2. Tract. pag. 35. Diuis. 1.

\. Diuis. 21. pag. 311.

I saied before that the Apostle speaketh to the Ephes. off mynisteries vvhich haue to doo vvith preaching the vvord: but neuer added (as yow in yowr Doctors booke/ and here) and *not those which haue to doo with order, and discipline.* Therfore I had nothing *forgotten my self*, if he would haue vnderstanded that which is plaine to all the world. for thes two may well stand together/ the Apostle spake there onely off functions conuersant in the vvord: and the Lord spake of those functiōs vvhich preach the

vvord

word, and administer the gouernement. for the word onely/ doth not seclude gouernemēt from those ministries: but shutteth owt all ministeries not preaching/as that off the Elder/and Deacon. And yt is one thing to say/ the Lord spake there onely off preaching mynisteries: an other to say/ he spake there *of ministries onely preaching*: which (me thincketh) yow could not be ignorāt of. Therfore Saint Paul reckening vp the ministeries there/ which haue together with the preaching of the word/ the administration off gouernement/and making no mention off the Archbishop/ supposed to haue both: yt followeth that yow are yet behinde with yowr answer. *I haue not confuted my shadow*, but yowr fond phantasie. *For if S. Paul speake in that place, of those that haue the ministerie off the word, and Sacramentes onely*, and not off those which haue to doo with the order of discipline: yt followeth that Apostles haue nothing to doo with order/and discipline/ forsomuch as they are amongest those/ which S. Paul there speaketh of. If this cogitacion *neuer entred into yowr head*: how cometh it to passe/ that yt ys found in yowr papers?

Lastly yow say the administration off discipline, and gouernement in the Apostles, is fallen vpon the Archbishops, and bishops, the ouerthrow off my whole assertion If a man will believe yow speaking/ he may: otherwise here is nothing but I saied yt. And surely yt must be a very simple bould/ that is cast downe with this paper shot of bare affirmatiō. but if yow will weigh a litle what yow say: yow shall see that if there be any bullet at al in this yowr saying/ yt is charged wholy vppon yowr self. For before yow haue saied once/ or twise *that the office, and autoritie off an Archbishop was in the Apostles tymes*. Which if yt be true/ how doth the Archbishop receiue his auauritie off order/ and gouernement by their death? for hauing yt before/ he cannot receiue yt by their departure. Ether therfore this is vntrue/ that the archbishop exercyseth the same autoritie which the Apostles: or that which yow saied before/ that the office off the Archbishop was in the Apostles time: or els this third is true/ that he hauing in the Apostles time/ autoritie which he hath now: by their death obteined beside their former autoritie/ that which the Apostle had also. Which how neere it

pricketh at the papacye/ I leaue to euery one to consider. But if the Archbishop will succede vnto the administration off order/ and gouernement off the Apostels: why sheweth he not his euidence? why bringeth he not forth his recordes of bequest/ off resignation: that it may appeare he is not entred as a trespasser.

In 3. diui. Pag. 231. Ad Euagr.

In that sense which I haue shewed in an other place/ I graunt it true which Jerome saith/ that all bishops succede vnto the Apostles; but shew me who speaketh any thing off the succession off the archbishop vnto them. Nay verily that is flat against the archbishops autoritie. For if euery bishop haue that autoritie in his church/ which the Apostles had in all the world: it followeth that there nether needeth/ nether can be any archbishop to receiue any theroff. And that if any archbishop chalenge a greater autoritie/ then is in any one bishop: he pulleth to him self greater autoritie in his prouince/ then euer the Apostles had in the world. And by the same reason that they be Lordes/ and superiours ouer bishops: they must be lordes/ and superiours in their prouince ouer the Apostles them selues/ if they were aliue. Considering they rule ouer those/ which in their dioceses haue the same autoritie that the Apostles had. This I speake/ not that I thinck the Bishops had not this autoritie/ from the very birth/ and foundacion off the function/ as towching the gouernement off their churches/ or that there came any autoritie vnto them by the Apostles death/ which they had not in their tymes: but that yt may be vnderstanded/ that if there were any such succession vnto the Apostles gouernement/ as the D. phansieth: the bishops are the right heyres/ and that not certein (other some shut forth) but euery one as Jerome saith. Although if the archbishop should haue an Apostolicall autoritie in gouerning his prouince: it hath appeared/ and more shall (God willing) that the Apostles gouernement was far from that principalitie/ and rule one ouer an other/ which the archbishops chalege ouer their vnder bishops. The next diuision I will not answer. The next vnto that/ I report me to the reader/ whether I haue faithfully/ and allmost seruilely bound my self vnto his wordes/ in translating thes peeces of his latin pāphlet. For the next also/ I hauing shewed that yow placing the Apostles function in preaching/ and ministring

the

the Sacramentes/not in gouernement: and assigning to tharchbishop both Administratiō off the word/and Sacramentes/and order and discipline/ must needes lay greater weight vpon tharchbishop/ then vpon the Apostles: yf yow now revoke yt/ I am glad. Howbeit ashamed to speake it in so many wordes/ euen yet the course off this treatise doth breath nothing els.

This is no answer vnto my reason. For if the church without the Archbishop/and Archdeacon/ be a bodie consisting of all the partes/comely knit together/ wherin nothing wanteth/ nor nothing is to much: then it followeth/ that thes offices bring nather ornement/nor accomplishement to the church/ but make onely an vnprofitable knob/and lump off flesh/to the both disfiguring/and hinderance off the growght off the bodie. And the ministrie off order/and policie of the church/being one part off this bodie: if it be not whole/and complete/but need to be peeced owt with archbishops/ and Archdeacons: it must draw with it this absurditie/ that there being one member vnperfect without them/the bodie also off Christ is not perfecte. And where it ys saied/that as in the Apostles times the church was not perfect without them, and Prophetes, &c. so it is not now, meaning therby (as both before/and after hath appeared) that tharchbishops should supplie the roume off the Apostles: I answer that the Argument holdeth not. For considering that the perfection off the bodie/ must be measured by the will off him whose the bodie is/that is Christ: as when he gaue Apostles / Euangelistes/ &c. he made it appeare that he would not haue his bodie perfect without them: so when he tooke them away from his church / he made it knowen that the bodie was perfect without thē. If Apostles / and Euangelistes had bene put downe by autoritie of man: then yt might haue helped yow/that as men put downe Mynisteries /so they might supplie them with other. But seing they were taken away by the Lord: this yowr reason in effect (because God taketh away, therfore men may ad ministeries) hath no strenght in it. And where all this drift is/that yow would haue tharchbishops office come in for the Apostles/and therfore say that their autoritie ouer the pastors doth, and must remaine in such places, as there be churches: besides my former answer vnto this point/ yow are againe taken in the wordes off

Diuis. 25. Pag. 213.

yowr owne lippes. For if it must remaine: then the office off the archbishop which yow make the vessell to receiue this autoritie in/ and whose office (yow say) consisteth in the rule off other pastors, is not variable/ and depending off circūstance off time/ &c. but perpetuall/ and constant.

Act. 20. 28. Yf Bucer speake as yow make him: I can by no meanes subscribe vnto him. For S. Luke saith plainly/ that there were many bishops at Ephesus: and gyueth the name off bishop to many. That the name off bishop did properly remaine in one off them, ād improperly in the other/ if it haue so good autoritie as the former/ I will beleeue that too: if not/ I hould me vnto the wordes off S. Luke. And if the name off bishop doth vnproperly belong vnto those/ whom Saint Paul saith the holy gost had appointed bishops ouer the church: I confesse that I can not tell what autoritie is sufficient / to make that name off bishop proper vnto them. And if the name off bishop did not properly belong vnto them all/ but vnto one onely: yt followeth that the name also of an Elder/ did not properly belong vnto them. For the one of them ys as well verified of them/ as the other: and there is no more restreint off the name off bishop then of an Elder / vnto any one singuler person amongest them. And how is this sentence off Bucer here pulled in by the heare? for albeit it were concluded/ that one bishop should beare dominō ouer the ministers of one churche: yet yt followeth not which is here in question / that one also owght to rule ouer all bishops in a province. The rest is answered.

Act. 20. c. 17. v.

Diuis. 26. pag. 314 Indeed I denie, but yow affirme that there be still Apostles/ Prophetes/ &c. ād therfore by yowr saying/ that order which was then/ owght now also to be continued. And although yowr archbishop were vnder gownde: yet order in ecclesiastical myniſtries remaineth/ that the teaching Elders should be a degree aboue those which gouerne onely / and they aboue the Deacons. The marck I shoot at is certein/ that is to confute yowr distinction off myniſteries off the word/ and Sacramentes onely / and myniſteries off gouernement/ and order: and it seemeth I shot so nigh/ that I haue driuen yow away from the marck. For yow wander/

Diuis. 27. pag. 314.

and

and tell vs of thinges that haue neither head/nor foot: and which if they were true/make neither whot/nor kold vnto this question. For if your learned interpreters, haue well defined S. Paules rule (the Elders vvhich rule are vvorthy) &c. when they say it is to seruе Christ, and his church faithfully, in doctrine, and integritie off life &c: then it must suffice yowr Archbishop to doo so/and no more. For if yow think that euery minister in his church/ is barred by that definition from further gouernement/ then which consisteth in preaching/administring the Sacramentes/ vncorrupt life/ &c: it followeth that he medling with moe then those/ breaketh the boundes off good gouernement. After yow make an other rode owt off the question/ bearing the reader in hand/ that I would conclude owt off that place equalitie off ministers: when as my pourpose was as I haue shewed/to confute yowr vaine distinction. Which although yow here denie: yet the print off yowr hand is deeper/ then yow can wipe owt by thes so strong/ but litle honest denials. For onles yow refer this word onely, to the secluding off the ministeries mentioned to the Ephesians/from the gouernement/ and policie off the church: yowr answer falleth as is before declared. Considering that yow labouring to make a difference betwene those mynisteries/and the Archbishops/make none: if they together with administratiō off the word/and Sacramentes/handle also order/and gouernment. And although yow had quite left owt the word onely: yet thes wordes (the Apostle doth reeite those ministeries which are occupied in praier, the word, and Sacramentes: not off them which are instituted for order, and discipline) haue that sense which I haue gyuen them. For if he speake off those which minister the word/and Sacramentes/ not off those instituted for gouernement/&c. yt followeth that he speaketh off those which minister the word/and Sacramentes onely. As he that saith a man is iustified by faith/and not by worckes: saith that he is iustified by faith onely. The bolt shot vppon no occasion/touching the papacie off euery pastor in his church, and off shaking off the Princes autoritie, being that which cometh euery hand while/ when he hath nought els to say/ shall be broken in an other place. For the two next diuis. let the reader iudge off the writinges off both sides.

My wordes haue light enough to haue kept yow from this Diuis. 30.

wandring/but that yow take pleasure in vntruth. for beside that the scope off my disputation/ doth beate yow from that vagarie: my wordes are plaine. For I say not that euery one that occupieth a myniſterie in the church, hath gyftes ſufficient for his calling: but euery function, or myniſtrie off the church, hath giftes ſufficient, &c. And if yowr vnderſtanding be ſo narrow as yow pretend: vnderſtād it by examples. And becawſe our queſtion is of offices neceſſarie for our times/ and therfore likewiſe off the giftes: yow may learne that the office off a Paſtor/ is (as hath bene ſhewed) a ſeuerall office from the Doctor/ becauſe beſide the knowledge/ and dexteritie in teaching/ the wiſdome/ and diſcretion in gouerning: yt hath alſo annexed the grace to moue affectiones/ ether to the loue of good/ or hatred off euill. Likewiſe the Doctor frō the Elder: becawſe beſide the gift off gouernement enough for that function/ there is required as I haue ſaied abilitie to teach. The Deacon from the Elder: for that beſide faithfulnes/ and reaſonable wiſdome/ which is ſufficiēt for the gathering/ and beſtowing of the church money: is required with greater wiſdome a ſingular diligence/ as off him whoſe charge reacheth vnto the whole/ where the other perteineth to the poore of the church onely: and which is occupied in relieuing the pouerties off the minde/ where the other is off the bodie. This is that I ſaied/ euery function hath proper giftes for the execution of it: and that forſomuche as now ther is no gift neceſſarie for the eccleſiaſticall miniſterie/ not conteined in thes/ and that all thes fall into the ordinarie miniſtrie inſtituted/ and ſpecified in the ſcripture: therfore thes ordinarie miniſteries ſpecified in ſcripture/ are ſufficient. And as it is a good reaſon that there are no moe Sacramentes but baptiſme/ and the ſupper/ forſomuch as there is no promeſſe off life euerlaſting not expreſſed in thes/ conſidering that thone ſealeth vp/ and aſſureth that we are receiued into the howſe off God/ the other that we ſhall be fed in it to life euerlaſting: euen ſo thes miniſteries/ are proued to be ſufficient/ becawſe all giftes neceſſarie to good order/ and conduit off the church/ are promiſed vnto them.

Againſt this is ſaied/ that God tieth not his giftes to a certein nombre off names, but beſtoweth them where it pleaſeth him. I ſpake not off

all

all giftes/but of giftes necessarie to gouerne the church with all: and those being necessarily tied vnto the offices which haue/and owght to haue/those names: all other church offices are but forth/as those which are ether idle/or hurtfull. That there are fun-
5. ctions necessarie Corinth. 12. not mentioned to the Ephesians, and againe that the Apostle did not make a perfect diuision in ether off those places. so onely to trifle owt the tyme. forsomuch as I added expressely/ that I grounded my reason off both places ioyntly. besides that it is vntrue that Deacons, and widowes are left owt to the Corinth. being
10 conteined in the word helpes. Moreouer this is the third contrary sentence/ which he hath gyuen off Corin. 12. for in the latin booke he proueth/ that there is no perfect diuision therein: this he goeth about to proue by reason/ and auctoritie/ that it is perfect: here he saith it is not perfect Such force hath the truth/ that yt ma-
15. keth them all giddy/and turne sick that wrestle against it: not perfect, perfect, not perfect. so that the very Camelion it self/could neuer so soudenly/and into so contrary coulors change it self. Against this exception that there are reckened vp in those places offices which ceased for a time: I graunt there were so/ but those ceassing (as has
20 th bene shewed) their proper giftes also be gone with them. Where he addeth that he could tell me, what the church hath auctoritie to appoint names, and offices: yt is that in questiō/ which he often saith/ but neuer proueth. Towching Readers/ it is answered as for Catechistes/ they are to be discussed after.

25 The argument which yow say is too bad for a boy, is as good as I can make any. I will leave it to the iudgement of all which haue seen/ how yow vncouer yowr self in yowr exceptions against it. For to omit that I haue said/ and leaue to be iudged/ of argumentes good of particulers: my first propositiō is vniuersall/ if this
30 be/ the seruant that knoweth his maisters will, and doth it not, shall be beaten with many stripes: and this/ they that doo the will of my father which is in heauen, shall enter into the kingdome off heauen: he that is not with me, is against me: those
35 which goe after other gods, shall lose their good: and an infinite nomber moe/ to be seen both in holy/ and prophane writers. But as the ruder sort know not the King/ onles he haue his

crowne

abrūpta.

in 18. diu. pag. 309.

crowne vpō his head: so the D. hath no marck to know a generall proposition by / onles it have this word All, vppon the head of it.

Likewise where he saith this worde (onely) is not to be founde in the seconde proposition: He shoulde have vnderstanded / that it is a parte off the principall extremes / and therfore coulde not enter there. Je yo his greate wante / that he can not knowe one terme / from another / onles they stande in their naturall order. for because he saw not thes wordes (onely are sufficiente) in the naturall place off the extreme / as one that had no marke to discerne the master from the man / but by going before and behinde / he take the one for another. When S. John saithe in the beginning vvas the vvorde, and by and by after / God vvas that vvorde, with many such examples both in holie / and prophane writ: those that have but a litle iudgement can tell / that although he chaunged the naturall order / yet those are still the fyrste partes / which are put in the later place: and that it yo asmuch as if he had said / The vvorde vvas in the beginning, and the vorde vvas God. This is therfore the argumente, which in the Anſ. sight hath no manner off forme. Those functions which have all giftes needefull / either for the ministring off the worde / and Sacramentes / or for the gouernemente off the churche / onely are sufficient: the functions reckened vp off Saint Paul in bothe the places / to the Ephes. and Cointh. have all giftes needefull / either for ministring off the word / and Sacramentes / or for gouernement of the churche: therfore those functions onely are sufficient. Let the reader therfore iudge / whether this argument be like vnto thes sweete pinges / that he hath matched it with. That an archbishop is a newe ministrie / is declared. Where he saith if no man appoint new offices, but he which can gyue giftes to discharge them, it should follow, that no man might appoint offices: if he vnderstand as he owght to doo ecclesiasticall offices / it is that I mainteine. if he leap ouer here (as his coustome is) to ciuill I have shewed that the reason is not like.

Diuif 31. Pag 317 in diui. 10 pag. 304. in 3 Tra

Half this diuiſ. is in the tenth off this chap. where yt hath answer. My argument here (a man may not ad to the ministeries, because he may not take avvay) is fyrst off thinges apparantly

Diuiſ 32 pag. 318.

rantly like as those vvhich are likewise forbidden / likewise punished. Then it hath this grownd / that they being contrary fall in to one subiect: except one be naturally in it / as heat in fire. (Which I am constreined to speake of / because I haue to doo with such a trifler / as would snatch at this exception / although nothing to purpose.) So that as he that hath autoritie to make lawes / hath also to abrogate / he which may absolue may condemne / he that may binde may loose: so he that hath power to ad / hath also to deminish. But marck vvhat the D. answereth. The question is vvhether men may ad to the ministeries: the meane / and argument wherby I proue they can not, because it is not lavvfull to deminish: now when he answereth / that men may ad / doth he not gyue that for answer which is the question / and take that for his proofe / which is to be proued? And as for that which followeth (the added ministeries may be helpes to ministeries instituted of God): yt is likewise in controuersie / being as doubtfull as the rest. And the Papistes may as well answer thus / for the multiplying of their Sacramentes: as the D. for encrease of the ministries. But forsomuch as thes are yowr commen answers / here is nothing new / or to be wondred at. Vnto the second proposition he saieth / men may take away offices of God which are temporall (that is endvring for a time) but not perpetuall. Wherin he is greatly abused. For nether any man / nor all men in the world / could haue put downe the temporall ministeries of Apostles / Euangelistes / &c. which the Lord ordeined / onles the Lord him self had withdrawen them: and therfore they so long remained in the church / vntill he by their death / without raysing vp any seede vnto them (by distribution of those giftes wherby those ministeries might be furnished) declared that they had an end.

Deut. 12. 32. Apoc. 22. 19.

The Ans. in defense of his forged Doctors / is like vnto one which to defend him from the colde / couereth him self with a wet sacke. For before his ignorance might haue in part excused him: now by this maintenance of his answer / he hath doubled his folie. For first to make him self cleane / he defileth as much as he can / Maister Caluin / and the Bishop of Salisburie: both which he nether sheweth to haue vsed this Clement / and if they doo: yet

Chap. 2. Diuis. 1. pag. 319.

their vse of him / or such like / is so far frō lessening his fault / that it maketh it more appeare. For they vse them against the Papistes / which for the moste part attributing vnto them as great weight of autoritie / as to the scriptures themselues / are so set vp. Which they doo also therby to driue from them: that if they can not be browght from the confidence they haue in such / because they are false: at least they might be browght to mislike them / because they make against them. Likewise when they alledge them / they gyue them such an eare marck / that all may know them forged. But the D. doth vse them against those / which hunger for proofes at his handes owt off the worde off God / in the matters debated: which haue that estimacion that is meet should be had / off such filth as that is: which could not gine credit vnto this autoritie / without renouncing the profession off the gospell / which we haue in common. And in steed off giuing him his eare marck he putteth a night cap vppon him / to hide it with. for in steed off alledging off him owt off the epistles / where he appeareth with his hornes / and clawes plainly: he maketh him come owt of Polidore / as disguised owt off a straunge contrey. and because Polidores wordes did not muffle him sufficiently / in saying that this was conteined in a litle summarie off Christian religion: he (that Clement might gee the better vnknowen) added / in a booke intituled, &c. which I merueil with what face he eiteth Polidore for. as if there were no difference betweene his / and Polidores wordes. And he is not cōtent onely to haue alledged the autority: but as in a certein / and vndoubted victorie / he triumpheth / and insulteth vpon his aduersarie: saying / Peter was not Antichrist, ergo the name off an Archbishop, is not Antichristian.

In the second place he saith / he vsed them not as sure grounds, but as probable testimonies off antiquitie of the name. Wherin his hand being with the Papistes / is against not onely the manifest truth / but all those godly writers / which reiect those epistles as vpstartes / and lately forged vnder a hedge. For against them all the D. saith / that it is very probable that they haue that antiquitie which they pretend. Thirdly / he compareth them with the Canons attributed vnto the Apostles: wherof albeit diuers are falsely fathered vpon those creeping in at sundrie times / were

withstanding some 100. yeares/before this dross came into the
church. Whereuppon also the corruptions in them/ although they
batter the walles off the cytie off God: yet they raise not the founda-
tions off it/as this Clement doth: neither are they alledged off
me (as he pretendeth) but with assent off the hasenes off their
birth. And for my alledging off Dionise: I refer me to the iudge-
ment off the reader/ what acognisance I haue giuen him thes- pag. 440
es/to be knowen by.

This last refuge is/that yt is like Polidore meant some other booke,
not new extant. For confutation off which vnshamefast speach/ to
what end should I rather alledge the lateness off the time wherin
he wrote/or vnfamiliarnes off his tong gnett: whereby he hauing not
made half a starre from Dogwic vnto the Gospells might by all his
Polidoredom/ that those were Clementes epistles. The weake-
nes off his owne proofes doo betray him/as those that make mo-
re against/then for him. For if he will make difference betweene
a grosse epistle/and a litle booke: the greatest distinction tendeth
rather to proue a booke/then an Epistle. And for the length/ it is
manifest: considering that Tully calleth such long letters/ a volu-
me: and in two or three epistles drawen ouer beyond the ordina-
ry/correcteth him self/as breaking the bondes off an Epistle. The
same may be saied both off the matter handled/and off the man-
ner off handling. Which being neither common/ nor familiar if a
man will speake as the Latines (whom Polidore followeth) vse
they were fitter for a booke/then an Epistle. That Clement scarce
knowing what difference there is/betweene the nominatiue/and
accusatiue case: yt was no meruell if he were ignorant off the dif-
ference/ betweene a booke/and an epistle: and therfore not vnlike/
but Polidore helped him in his title. for the next diuis. I am con-
tent that the issue declare/from whence the archbishop came.

This is deintie/and tender geere/ and such as I can not deale
withal. diuers times before his answer hath bene/ that the arch- Diuis. 51
bishops ministerie differeth from the Bishops touching order: pag. 310.
here he saith/they differ not in order. before to proue that the church
might appoint an archbishop/he saied/that it might appoint an pag. 311.
office/beside the offices off the scriptures: now he is gone from
that/saying the Archbishops ministerie is no other ministrie, but an other

degree. Also in an other place/ he to mainteine thArchbiſhop ſaith/
pag. 318. the church may ad miniſteries: here because he is aſhamed off that/ he
denieth that yt is a new miniſterie. Then forasmuch as his anſ-
wer standeth in this difference / off eccleſiaſticall office/ and de-
gree/ and againe betwene eccleſiaſticall degree/ and order; becaw-
se I thinck they were neuer heard off before / they need ſome
autoritie off the ſcripture / at leaſt ſome Eccleſiaſticall writers
to confirme them. And beſide that in eccleſiaſticall writers/ the
Pag. 587. myniſteries are ſeparated one from an other by degree: the Anſ.
him ſelf in an other place/ will haue the word degree (when it is
ſaied/ they get vnto them ſelues a good degree) to ſignifie a di-
uers miniſtrie from the Deaconſhip. Likewiſe in an other place/
Pag. 361. to proue that a Biſhop is aboue a prieſt/ he vppon certein autori-
ties concluderh/ that in thoſe times there were three degrees off
miniſters / biſhop/ prieſt/ and deacon, whereuppon yt muſt fol-
low/ that if the Archbiſhop differ from the biſhop in degree ec-
cleſiaſticall: he muſt differ in miniſterie/ euen as the degree off de-
acon/ being different from the Elder / maketh a ſeuerall myniſte-
rie from yt. yea thereuppon followeth / that there being then but
three degrees in the church / wherof the archbiſhop was none
by his owne saying: there was then no archbiſhop/ ſeing he mak-
eth him a ſeuerall degree from them: which is a manifeſt ouerth-
row off that he defendeth.

pag. 325. In an other place to proue Timothe archbiſhop/ he alled-
geth that thoffice off the archbiſhops, and biſhops be one, becawſe whatſoe-
uer is neceſſarie for a biſhop, is neceſſarie for an archbiſhop: which is ridi-
culous. For then a biſhop is all one with an Elder / conſidering
that whatſoeuer is neceſſarie for an Elder/ is neceſſarie for a bi-
ſhop: and the Euangeliſtes office the ſame that an Apoſtles/ co-
nſidering that whatſoeuer is neceſſarie for an Euang. is neceſſarie
for an Apoſtle. Where to proue the offices all one/ he ſhould haue
ſaied/ not onely that it is neceſſarie for an archbiſhop which is for
In the ſa- a biſhop: but alſo that whatſoeuer is neceſſarie for an archbiſho-
me place p/ is likewiſe for a biſhop. Where he ſaith/ they differ onely in or-
der, and policie, and therfore all attributed in the Epiſtle to Timothe the Ar-
chbiſhop, agreeth vnto euery biſhop: therof followeth that a commen

paſtor

(soe he is called) not differing in office from out bishop (as him
self confesseth after) shall by the same reason/ have power to doo
all thinges described in that epistle/ and consequently make minis
sters/ and put owt as well as our bishops doo. Thes thinges
therfore were giuen owt/ or ever they were well thowght off: so
me time archbishop differeth in office from a bishop/ sometime
he differeth not: sometime he differeth in order/ sometime not: so
me time in degree/ sometime not.

To proue that S. Peter by him self/ without the autoritie
off other Apostles/ instituted Archbishops/ ye brought the ex
emple off S. Paul, which made Timothe, and Tite Archbishops: which is
to proue one thing in controuersie / by that which is likewise
end is all one as if one doubting the suffiencie off his creditor / in
sted off some substanciall man to assure his debt / should haue a
banck rowt brought to be bownd vnto him. Which manner off
reasoning when all men know how absurd it is: it appeareth that
the Answ. vsing it continually/ is (as they say) at the end off his rol
le. That S. Paul did not appoint Titus/ and Timothe of his owne in 2. Tra-
autoritie onely/ hath before appeared: that he did not appoint dat.
the Archbishops/ shall afterward (God willing) be shewed. Be
side that yt hath bene already off Timothe shewed/ that he was
an Euangelist: and the same reason is off Tite.

To my other reason/ that S. Peter would not graff the most
noble plant (as it is counted) off the ministerie off the gospell / in
the rotten stocke off Archflamines: he answereth that Peter might
place Archbishops where the Archflamines were, not in respect off them,
but in respect off the cytie. Which distinction I confesse I vnderstand
not: onely I see/ that in this clowde / and mist off confused / and
vndistinct distinctiō/ he would steale away vnespied. for yf in the
same cyties onely where there were Archflamines (as we are bor
ne in hand) and in place off them Archbishops were placed: and
as the Archflamines were set to ouersee the flamines/ so the Arch
bishops to ouersee the bishops: how can it be but they were pla
ced as well in respect off those Archflamines/ as off the cities? For
they differ not in this point from Archflam. considering that as
archbishops were placed in respect off great cyties: so were the
Archflam. before them. Here also the Answ. floreth in his indgas

mount off Peter. For before he ſaide/he had the chiefe rule off the Apoſtles in all matter: and here/ he was not above them in power. ſo that onles he can mynce vo a diuerſity betwene ſuperior in rule/ and ſuperior in power: yt is cleare that he is not the ſame man here/ that he was there.

Pag. 68.

The lordes preiſtes/ and Sacrafices were before the preiſtes/ and ſacrifices off the Gentills. therfore that exception (God limitted preiſtes and ſacrifices though the Gentils had the like) is vaine to proue that there may be Archbiſhopo/ as there were Archflamines. A kinge was neceſſarie for the Iſraelites, to ſhadow owte to the the kingdome of our S. Chriſte: therfore that exaple is owte of place. To proue conformite betwene the people of God/ and Idolaters in thinges which are not neceſſarie/ as the Archebiſhoprick is confeſſed/ beſide that yt yo an euill concluſion/ to ſaie there maie be conformitie betwene the people off God/ and Idolaters in cyuill affaires/ therfore in eccleſiaſticall: to ordeine a biſhopp. and myniſter being the inſtitution of God/ in euery churche where there was ether a flamen, or maſſe preiſte, can not be ſaide to be framed accordinge to thoſe orders. But to ordeine an Archbiſhop not inſtituted off God/ bothe in that place where the Archflamen was/ and with that rule/ and authoritie ouer the biſhopes/ which the archflam. had ouer their flamks: can not be imagined/ but to haue bene framed according to that Idolatrous function. Yf yow will therfore make the like: yow muſt proue that as yt yo the inſtitucion of God/ that in euery churche there ſholde be a biſhop/ or myniſter: ſo yt yo likewiſe his inſtitution/ that in euerie greate cytie/ there ſhoulde be an Archbiſhop. The allegation owte of maiſter Fox in the nexte/ perteineth not to this place. For the queſtion is not heere/ whether the Archbiſhops came in ſteede off Archflamines/ but wether S. Peter did ordeine archbiſhops in place off the archflamines: which I aſſure my ſelfe yow can not ſhew owte off him.

Diuiſ. 4. pag. 321.

Here he hath at one puſh/ thruſt the archbiſhop quite owte off the churche. For if this be a good reaſon/ there were no deacons emongeſte the Iewes/ becawſe they were not ſpecified in the oulde Teſtament: then yt is likewiſe trew/ that forſomuche as there yo no Archbiſhop ſpecified in the new Teſtament/ there

Diuiſ. 6. pag. 322.

was

was no Archbisshop in the Apostles tymes. Agaynste this tale
off Peters ordeining off Archbisshops in the place off Archefla-
mens/add this/that the vanitie off yt maie appeare: forasmuche
as if there were any Archeflamens in S. Peters tyme/ they were
5. vpholden off the Magystrates that lyved in those dayes. And the-
refore to put downe them/ and place other in their roumes/there
was required S. Peter/ besyde his keyes sholde have a swerde/
and an armie off men. For the Magystrates being then (as the
Ans. himselfe graunteth) heathenisshe/ and Idolatrous: this alter-
10 racio could never be made/but by stronge hand/and as the swor-
des poyns. The rest/bare affirmacions/and confuted in other pla-
ces/ I leave. Whether the Sadduces were collectors for the pa-
ore/ I will not enter further into: although his reason/off not being
specified in the ould testament, is vnsufficient. For yt ys enough yf yt be
15. in new or ould: consydering that the baptisyng off the Israelites
in the sea/and spirituall feeding by Manna/ and the water follo-
wing them/being vnder the ould Testament: are onely specifyed
in the new. besyde that his argument is negative off one part off
the scripture/which he condemneth in vs off the whole. 1. Corint. 10. &c.

20 Agaynste the reason I bring to prove/ that there were no
Archflamines/ ys answered that the matter ys not great yt stan-
deth vppon the lyfe off the Archbisshop. For yf yt be found a
Canturberye tale/ off Saint Peters placyng off Archbisshops
in place off Archflamynes: being not off the Apostles planting/
25 We may both boldlyer/ and easelier pull hym vp by the rootes.
Then he saith/ an argument off humane auctorytye negatyue, ys not
good. Wherin I refer my selfe to that sayed before in that behalf/
and leave yt to every mannes consyderation/ what lykelyhood
there ys that there were suche/when Tullys dyuyding/and distin-
30 guyshing the offyces occupied about theis Gods/ maketh no
mention off that/ supposed to have bene theyf. Where he asketh
why the Grecians might not call him Archflamin, whom Tullie called Flamen
Dialis: I am content/ let that be triall. And yf he can shew me
ether Plutarch/or Dyonisyus Halicarnasseus/or any other good
35 greek/or latin auncient wryter/that there was any such office: I
will move no further disputacion in this matter. Therfore I
wolde gladly know of yow/ what prophane auctors they be which Diuis. 3. pag. 333

make mention off thes Archflamines. For the founteines frõm which this report cometh/ are not ecclesiasticall/but papisticall.

Last off all/to proue that there were Archflamines/ and wi thall to lay open my vnskilfulnes in stories, yt is alledged that there were such in Englande. But how doth he shew my vnskilfulnes/ which sheweth nothing wherin I preuented hym not? I knew well that there were that saied so/I alledged them: but with wh at truth/and fidelitie/that ys the question. To deciding wherof besyde reproches/what ys browght he will say paraduenture M. Fox. Yf thow turne gentle reader thother side off the leafe/ wherowt the sentence ys taken: thow shalt vnderstand manifest treacherie. for M. Fox disputeth against this opinion / and vseth diuers reasons which confute flatly this fable/off the conuersion off England by Eleutherius Embassadours: and setteth downe that sentence by way off concession/rather cried agaynst hie will by certein stories in this vntruth / then led by his owne Judgemente. Note also that the S. ys directly here for Harding / agaynst the Bishop off Sarum / both in this fable/off Eleutherius/ and the Archflamines. For towching archflamines he saith/ yt ys a mere phantasie, grounded vpon an vnsauorie fable off Clementes, and Anacletus: and that nether the name Archflamines, or protaflamines, is to be found in any auncient allowed vvriter. and towching thother fable of Eleutherius/ obiected by Harding as now by the S. he answereth/it isvntrue: adding reasons there to be see. And that this fable whes of Geffrey Monumet sis was autor/may better appeare: hauing a litle treatise theroff sent me with M. Foxes leafe/well writte in that behalf/that in the proffit the church shall receyue /the autor also may haue some fruict off his trauaill/ I will here set yt downe.

Apol pa 2. ca 4. d. 3.

Apol pa 1. ca 2. d 2

Geffrey Monumetensis maketh here in Britayn before Lucius tyme/28. flamines/ and 3. Archflamines / and when Lucius receiued the Christian fayth / that the 28. flamines were changed into 28. Bishops/and thes 3. Archflam. into 3. Archbishops/which had three seates in the three cheif cytes off the Isle / London/ Yorck/ and Caerusk. Vnto London was subiect Loegria / vnto Yorck Scira/and Albanya/vnto Caerusk Cambrya. Thus all the

Isle

Ile by this storie off Geffrey/ should become Christened in Lu-
cius tyme. But this could not come to passe vpon Lucius receiv-
ing the Religion of Christ/ onles he had been king ouer all Bri-
tayn. Now the manner off the Britaynes was not to haue one
king alone/ but many: as may most plainly appeare both before
Lucius time/ and after/ by the ould Romane histories/ and also by
Gildas the Britanie hystoriographer/ who lived about 1100. agoe.
Diodorus Siculus saith / there are many kinges/ and Princes: lib. 5. ca. 8
when he speaketh off Brytain/ shewing what yt was in the dai-
es off Julius Cesar. After whom the Emperour that did attemp-
pt to subdue the Brytaines/ was Claudius/ more then 90. yeares
after that Julius Cesar made warre vppon them: at which tyme
what the gouernement of Brytanes was in hauing Kinges/ thus
writeth Dion Cassius. The Britaines vvere not free, but sub- In vita
iect to diuers Kinges Now an hundreth yeare after this almost/ Claudij.
which is nigh the tyme that Lucius is saied by Geffrey to be
King of Britayn/ thus writeth Cornelius Tacitus. In tymes past
they obeyed Kinges, novv by Princes they are distracted vvith
factions, and partes taking, nether is there any other thing
more profitable for vs against most mightie nations, then that
they take no commen counsaill: yt is seldome that tvvo or thr-
ee cyties come together, to vvithstand a commen daunger. so
vvhilest they fight seuerally, they are ouercommed vvholy.
This writeth Tacitus/ sonne in law off that Lucius Agricola/
who had the rule off this Isle 8. yeares continuall in the raigne
off Domitian the Emperour: and therfore could not but well vn-
derstand/ the manner off the Britaines in hauing at once many
Princes / gyuen to tumultes.

Now in the daies off Seuerus the Emperour/ who raigned
by and by after this tyme/ in which Lucius ye saied King of Bri- Dion
taines: heare what ye reported by a writer euen off that age/ and Cassius.
which was for the most part/ in the warres off the Romans him
self. Amongest the Brytaines, the people for a great part haue
the rule. To conclude Gildas himself/ in his inuective Epistle a-
gaynst the Britaines/ maketh mentiō of diuers kinges/ as liuing all
at one tyme. but admit this were true/ that Lucius was King alo-

ouer all Brytaine: yet was he vnder the Romane deputy/ and could attempt no change of Religion/ specially the Romaine/ and so vniuersally as ye supposed/ but with his allowance: the Brytaines hauing amonge them at that tyme/ so valiant a Romane deputie called Albinus/ of whom Seuerus then Emperour/ stood hym self in some awe/ and durst attempt no warres abroad/ before he had fyrst ioined in sure amitie with him. For [a] to haue flamines was proper to the Roman religion: [b] but Druides proper to the Brytaines. Which if at any time the Romanes did put away/ to establish their owne flamines (which doth not yet apeare by any historie) yet that could they not doe ouer all Britaine according to Geffreis storie/ but onely so far as their owne prouince did extend. For ouer all Britaine they were neuer Lordes: seing that a [c] Roman (which saith he wrote that he saw) writeth thus. Part off this Island, is a litle lesse then half ovvres: vvhich vvhen Seuerus vvould vvholy subdue, he entred into Calidonia. For a litle before thes wordes/ he maketh the Britaines consist of two kindes of people/ whom he calleth Meatae/ and Calidonios/ and that the Romanes had in their power/ onely the Meatae.

a Dionisi. Halicarnassæus.
b Cornel. Tacit. li. 14.
c Dion. Cassius.

Againe consider what was the life off the Britaines in the daies of Seuerus the Emperour/ who lined a lytle after that Lucius ye saied King off Britaine: and it vvill appeare most plainly/ that the Brytaines had not onely no such shew off a generall/ and open Christian church established amonge them/ as setteth forth Geffrey: but also that they were far from any litle tast off Christ. For thus yt ys written off them. They liue in tentes naked, their vvives are commen, &c. Do it like that a people that abuseth wiues in commen/ had such a constituted forme of a Christian church/ as Geffrey gyueth to vnderstand? or was there euer such barberousnes off going naked off men/ and weomen/ where the word off God was tawght: which commaundeth not onely modestie/ but semelynes. Itis therfore rather true/ vvhich that ould father Gildas/ their owne countrey man speaketh off them: the Britaines receiued the faith off Christ, euen from the coming off Christ, and in the daies off Tiberius the Emperour: but that was not publikely nor vniuersally by autoritie off

Dion Cassius. in loco supra citato.

Prince/

Prince/ beat off some few / and off those howe Of some Roldy,
off some soundly. and how lõg: vntill the tymes off Diocletian
the Tyrant: which was after Lucius/ at least 111. yeares.

But if we will narrowly exact this storie of Geffrey/ yt will
hardly fall owt/ that Lucius him self became a Christian / accord-
ding to his delivering off the storie. For he saith yt came to passe
by meanes off Eleutherius / wo was made bishop off Rome in
the daies of Commodus the Emperour/ anno 180. and yt maketh
Lucius to die an 156. so by that reckening / Lucius became Chris-
tian after he was dead/ at least xxiiij yeares. Further if we well
marck/ after what long blindnes off time / this storie commeth
to light/ and in what defect off any ould/ and good writer to kee-
pe the memorie therof: I dare warrant yow / yt will prove but a
fable. The time when this is saied to be doon/ lacketh a good dea-
le off 200. yeares after Christ: a thowsand yeares after this we ha-
ue no knowen writer/ neither off our owne/ nor forein / that ma-
keth any litle report off this chaunge off Archflaminickes into
archbishoprickes/ vntill the tyme off Geffrey: who was made
bishop off S. Asse/ in the daye off Henry the second. And from
vvhence fetcheth he this storie? yt may be some will say/ he had yt
off the ould Britaines/ and was by him onely tourned into latin.
but how likely is this to be true? when ould Gildas dealeth thus
plainly/ in report off his owne countrey monumentes. The mo-
numentes of vvriters, yf there vvere any, be either burnt by fyre
of ennemies: or by rauy of citizens exiled, caried far off, doe not
appeare.

In his e-
pistle a-
foresaied

But if any man will say/ perhaps this booke of Geffrey was
one off those so caried away/ and afterwardes found he woteth
not where/ was browght home againe: this besides it is off yt
self but a conjecture/ yo also plainly refuted by Geffrey him self:
who vvriteth storie almost off 200. yeares after Gildas/ and hath
the historie off Bede in some places/ euen word for word. That
I speake nothing off his vntruth/ and toto childish errors in ma-
ny places / especially vvhen he maketh report off any matter of
auncient tyme: which might be some argument also / to draw
from hym opinion off antiquitie. After that Geffrey had once
coined this storie/ there lacke no writers which also make menti-

on thereoff: but so as they make some chaunge off his report. As
in Vita Eleutherij. Platina/who maketh but 25. flamines. and 3. Archflamines: he
like moued by the Epistle off Gildas/ who maketh the nombre of
all the cyties in Brutaine/to be but 28. although he alledge for
his autor Ptolomey. Thus far this autor: vpon all which mat-
ter may appeare/ what folies they be which the D. auowcheth
for truth/and whereuppon he hath laied the foundacion off his
archbishop.

Now shall not be hable to shewe that the bishops which the Apo-
Dinif. 8. Pag. 324. stels planted were other, then which with the elders had the oversight
of one particular congregation: and therfore yowr proofes are
alwaies by order thinges/as dowtefull as the question in hande.
And if that were true/yet maketh it nothing for the archbishop.
For what synewes are in this argument? The Apostles placed bishops
in euerie cytie, therfore an Archbishop ouerseer off them in euery province.
After he saith/if by a piller of Antechriste yow vnderstand him or him: as
if I had not sufficiently shewed vvho I mete. Who can patiently
answer this wandring where the way is so plainly beaten? and
this is his commen practise to peece owte his answer. Thirdly
he saith/he may take reportes off Antiquities from the papistes: no man hin-
dereth him. But if he will take their reporte in their owne cau-
se/and in a matter inuented to aduance the credite of the romis-
she seat/that whilest Peter is made the founder of Archbishopes/
and Patriarckes/ the Pope his supposed successor/ might have
the stewardshyp off them/ and they be the easelier holden in his
obedience: yf I saie he will believe suche stories/yt is to be feared
leste it be the Lordes anger againste him: wherby it is iuste that
they shold believe lies/ which vvill not believe the truth. And if
the sentetof the archbishop had so occupied his sense/ that he has
Dfinct. 22. the not smelte this frawde of the papistes/ and the cawse hereof:
he mighte have learned it of Gratian/ who carieth this whole
fable vnto that ende.

Dinif. 9. pag. 325. Now wipe not awaie the filthe off the times vvherin Volu-
sianus wrote/and him yow purge not vvho (by that he is so deep
in his masse) appeareth to have bene defiled with it. And wh-
ere yow say/it is not like that he would write any thing in that matter, wh-
ich

ſith he had not certenly learned of worthy writers: I pray you what worthyer writers coulde there be in this behalfe/ then Dionis bi-ſhop off Corinthe/ and Euſeb: I am ſure he coulde not fynde fur-ther then thes. So that from whom ſoeuir he took yt (yf he receiued yt of any): yt is cleare he receiued yt off thoſe/ which beyng further off the Apoſtels times/ can haue no credite herin/ further-more they ſhew forthe the autors of their reporte, but to make re-ume for the archbiſhop/ we muſt beleiue thoſe thinges as certein we/ which neither are now/ nor yet were the extante whē Euſebius wrote/ which gathered his ſtorie off writers before his time: and not onely teſtimonies which neuer were/ but wherof the bare na-mes are not to be founde. Whereas the maner of writers is/ when they alledge any thinge that the former times had not ſpoken off/ as at the finding of ſome greate treaſure/ to note the meanes how that fell into their handes.

Againſt the autoritie alledged owte off Euſebius/ that Dio-nys was biſhop/ is oppoſed that it is a negatiue argument of autori-tie: which is an engine to wringe owte off the churches handes/ a ſingular meanes which all the writers of our times/ vſe againſte the forgeries off the Papiſtes. For when they reaſon againſt the forged Epiſtles/ againſte Chriſoſtomes leytourgie/ againſt the baſtard writinges of Auguſtine/ &c. that there are thinges con-teined in them which no writer of that age wherein they are ſuppoſed to haue writte/ maketh mention off: the D. hath tawght an eaſie anſwer/ that yt is an yll argument off autoritie negati-uely/ and that yt followeth not that there were no ſuche thinges then/ becawſe they were not mentioned in their writinges. Like-wiſe when the biſhop of Saliſ. made this chalenge after perfor-med/ that yt coulde not be ſhewed owt off any alowed writer 600. Yeares after Chriſte/ that there was any mention off ſuche/ and ſuche thinges maintened by poperie: the Anſw. hath with o-ne worde/ wiped awaie the profite off all thoſe trauailes. For yt maie be anſwered/ that ſuche thinges were/ althowghe none made mencion of them. The Papiſtes in their defences haue bare de foreheades: but I thincke there is ſcarce founde amongeſte thē/ that would not bluſhe at ſuche an anſwer. Yet this is alm-oſt the ſalue for all ſores/ namely where I haue ſhewed/ that in

none of the writers within certeine hundred yeares after Christ/ which haue filled their bookes with the mention of bishops/ there is any the leaste mention of an Archbishop. Against which ye ar off answer oftentimes repeted/ yt shall be sufficiente once here to haue spoken generally.

Now I come to that more proper to this place/ that historiographers are not so curious in calling men by their severall styles: because we vse to call the bishops of Canturbery, and Yorke, oftener by name of bishop then archbishop. But he should vnderstand/ that yt is one thing to speake after the commen sort: and an other to write to the approbation of the learned. And when there ys no kinde of writing so narrowly bound to the observation of circumstances off place/ time/ person/ as a storie: yt must bring a great mist in it/ to put no difference betweene a bishop/ and an Archbishop: considering that that perteineth to the policie off the church/ vnto which they had regard. So that although he vse some libertie off speach in other places: yet in this place yt was more insufferable/ and that so continually/ in Denys twise/ in James/ in the bishop of Rome/ of Alexandria/ &c. he might without reprehension haue spoken so once/ or twise: but him perpetually to call all Archbishops bishops/ I thinck yow will hardly perswade any man off iudgement. And if there had bene any such titles allowed: yt would haue appeared in the superscriptions off bishops to archbishops. At least the lower degrees off Deacons/ and Elders would haue acknowledged it/ as both dutie/ and honest ciuilitie requireth: otherwise if the archbishops had bene froward/ they would not haue red the letters. But not Eusebius onely/ Denys the Bishop/ who wrote vnto the church off Athenes/ so called him even in that place/ where (if he could truly) he would haue awakened those of Athenes/ with the honorable mention off Denis their former archbishop: and not haue let passe that weight off autoritie/ to haue made his admonition more sounding.

Eusch. li. 3. ca. 4. & 4. 23.

Furthermore if Eusebius had spoken so vnproperly: he is yet to be charged with further confusion. For he assigneth hym a parish/ which is a territorie belonging vnto a simple bishop: and not a province/ which is an archbishops kingdom. If therfore he confounded archbishop with bishop: at least he should haue spo-

eken

eben diſtinctly off their charges. Laſt off all/ how idle a phanſie this is off Deniſes archbiſhoprick/may be conſidered forasmuch as Euſeb. in both places by me alledged/ calleth him the firſt biſhop off Athenes. And that he was firſt in thoſe partes may eaſely be ſeene/for that it was the wiſdome of the holy goſt/to ſettle firſt the Goſpell in the mother townes/and head places of dominions: that from thence it might haue paſſadge to places rownd about/as the practiſe in the Actes doth declare. Now if he were the firſt biſhop choſen after the converſion of Athenes by the D. ſaying he was made Archbiſhop/before there were any other biſhops to ouerſee. But forasmuch as tharchbiſhop is in the nombre of thoſe vvhich hang of other/ and that there could be no archbiſhop vvhere there were no biſhops/nor biſhop where there were no churches rownd about: it is browght to paſſe/ that there being no biſhops in thoſe partes/ at that time vvhen Saint Paul ordeined Denys biſhop: he can by no meanes be thowght to haue ordeined him archbiſhop. And that vvhich I haue ſaied in this point againſt the archbiſhoprick off Denis (the laſt onely excepted) is to be vnderſtanded off James/Titus/Timothe/ꝛc.

If a ſpade be but a ſpade/ and a fig but a fig: then a biſhop is but a biſhop. Then alſo Eraſmus ſaying (alledged pag. 401.) that Timothe was a biſhop/ and no vvhere that he vvas an archbiſhop/affirmeth that he was but a biſhop. Nether doth this make againſt, but for me. For if Eraſmus ſpeaking but of two/called one of them archbiſhop: is it like that Euſebius ſpeaking of ſo many/ſuppoſed archbiſhops/called neuer one of them by their proper name? nether vvill I ſticke to confeſſe/that Eraſmus deceiued vvith the corruption of times vvherin he lived/ ſpake as he thowght: imagining Titus an Archbiſhop/ as left in Creta an Iſle/ and Timothe a ſimple biſhop/as left in one cytie. But it is good to obſerue by the vvay/how the Anſ. building vvith one hand/ouerthrowed vvith the other. For let all men that haue but a graine of ſalt/ iudge how likely it is/that Timothe was Archbiſhop: vvhē ſo many writers both ould and new/yea ſome in thoſe times that archbiſhops were/ſpeaking of him: not one calleth him archbiſhop/ but all biſhop/ agrin his treatiſe may appeare, but thus their tounges muſt be confounded/ that build vpp Babylon.

Diuiſ. 10. pag. 325.

Pa. 404.

As

As for Titus vvhom Erasmus calleth archbishop / to make his
authoritie of any vveight / he muste needes raise that title ether
of some name giuen vnto him in the scripture: or of some effect
which he was knowen to excute / proper to an archbishop: or els
off some auncient writer. But he could not raise it of any title the
scripture giueth him / there being none such: nor off any thing Ti-
tus did / forasmuch as there is nothing doon off him / vvhich the
Anſ. affirmeth not to be commen to euery bishop / nothing pre-
scribed to him / which was not prescribed to Timothe / whom Er-
asmus calleth simply bishop: nor off any auncient vvriter / there
being none browght / nor as I am perswaded can be browght:
therfore it is cleare / that Erasmus calling Titus archbishop hath
no weight: as one vvhich spake according to the corruption off
time / vvherin he lined.

In 3 diui. pag. 320.

The reſt of this diuiſ. is answered before: for the next / let yt
be iudged how yow haue overthrowne that alledged / touching
Timothe / and Tite being Euangelistes. I will also refer to the rea-
ders iudgement / what vnlearnednes yt ys to confute autoritie by bet-
ter autoritie: and in vvhat place the S. vvill haue vs receiue mens
autoritie / vvhen he vvill not haue them controlled by other men.
How by this meanes herth at hath the first place to speake / may
stop the mouth off all that follow: forasmuch as yt shall be vnlaw-
full for them / ether owt off the autors vvhich the first speaker
alledged / or any other / to oppose a contrary sentence. How also
this being so vnlearnedly doon off me / is notwithstanding learned
in him: which hath vsed it diuers times. I leaue also to be iudged /
how to the pourpose he hath alledged thes examples off iustice, and
theif iustice, seing I helped him with this kinde off diuision: and yt
might haue esely appeared that my argument vvas / that forso-
much as the Scoliast called them simply bishops: therfore yt co-
uld not be thowght / that he esteemed them archbishops / vvhich
is opposite mēber in this diuision. Last of all how absurdly ys it
saied / that he which calleth an archbishop a bishop / speaketh pro-
perly: Vvhy he that hath litle more then learned his Grāmer / kno-
weth that it is a Trope / vvherin the generall is taken for the spe-
ciall: vvhich is contrary to proper speach.

Diuiſ. 12. pag. 326. &c.

To the first reason / I haue shewed vvhat might lead Eras-

mus /

simus/to cal Titus archbishop over Crete/ and not Timothe over Ephesus. To the seconde/ I am content that my reason off framing titles according to times, be nothing worth: yf Erasmus in a matter off diuinitie/ and hauing the vaile off corrupt tymes to hinder his sighte/ could not be deceyued: which erred in many thinges, and in those he sawe was ofte more * Cretian/ the Christian. The third (Erasmus did not gyue Titus a title according to the custome off that age wherin him selfe lyued, for that there was then no bishop of Crete, as there was of Rome when Vincentius lyued) ys senseles. Consydering that my answer is apparante/ that in speaking of Titus/ he applied him selfe to the custome which had prenailed in all places/ off calling the bishops off the metropolitane cyties/ archbishops: which this answer towcheth not. Let him shewe one approued autor for the name of archbishop/ or patriarch once onely vsed in Eusebius time/ or before/ to note the superiorities off one bishop ouer all his fellowes/ and wee will all clap our handes vnto him: if he can not/ then yt ys shame to say/ those names were vsed all in Eusebius tyme. That Nicephorus spake no otherwise off Victor then yow haue set downe/ yt is all one to me: which pourposed to shew that he spake otherwise/ then either Eusebius/ or the truth would suffer/ hauing regard vnto the tymes wherin he lyued. So that my vntrue reportes off autors, are such as they are no more beneficiall to my cawse/ then if I had vsed their very wordes. For my answer made vnto Volusianus/ and Erasmus/ that men vse to speake/ and to thincke for the moste parte of thinges past/ by the measure off thinges present: yf yt had no examples to warrant yt with/ yet yt is so manifest/ and sensible/ that I durst barely leaue yt to the conscience off all. and yf the D. would gyue the rule of his toung/ but a litle into the hand of his conscience: I do wot not but he would also confesse yt. Howbeit we haue a manifest example in the Centuries/ which confessing there was no Metropolitane in Cyprians time/ call him Metropolitane. Another in Cornelius/ whom M. Philpot calleth patriarke of Rome: whe all know that ther was no patriarke many yeares after him. Laste off all/ when yt happened vnto me to call Cyprian Metropolitane/ which am an enemy to that estate (as I am also charged therwith by the

* That is halting of both sydes.

Cent. 3. c. 7. pag. 368.

pag. 470.

pag. 470. S.) following therin the custome off the tymes which folowed: how muche more might that befall to others / which had no such combat with that office? That next conteining vaine excuses / to
a Diuis. 1. pag. 319. b in catalogo scriptilust. c Diuis. 9. pag. 315 d in 2. Tract. salue either his ignorance / or his vnfaithfulnes / I haue [a] answered. His escape that [b] times called bishop by Eusebius (to whom may be adioined [b] Jerome) yet might be Archbishop, I haue [c] cõfuted. The plenty off testimonies for the Archbishop, browght now / hideth not his powertie in his fyrst boke. for all may know that this harvest cam in sithens. For the expositiõ of Irenæus / which interpreteth (they euery one seuerally: yf they seuerally ordeined bishops euery one in his circuit / so it be vnderstanded with the churches consent, as is before [d] declared: I am well content.

Yf the error off my argument had bene so grosse, as yowr sight had perceiued yt: I had bin sure to haue heard off yt. Whatsoeuer / and how many cawses soeuer yow assigne of appointeuring an archbishop: yet this is a perfect diuision off the subiecte / that forsomuch as the Archbishoprick (if any owght to be) muste needes be both in some person / and place: not found by the apostels ordination which knewe the best gouernment / neither in that person / nor place both most fittest / and moste likest to receiue yt: yt muste follow that yt owght not to be. As for yowr exception off the time: fyrst yt is your manner that yow might be thowght to haue skoue off answer / to make fowre off one. for where the tyme, and persons to be gouerned, the suppression off sectes, and peace off the church, are put for seuerall cawses: yt is manifest that one time maketh no difference off gouernement from another / but in respecte off the persons gouerned: nor the persons them selues / but in respecte of their contentions / and alteracion of disposition. Then it shall appeare after / that the tymes off persecuution (such as those) were the fittest for that office: yf that had bene conueniens.

Diuis. 15. pag. 329. This Archbishop saied to be the officer off order / consumeth all order / and changeth all: an Euangelist into a bishop / a bishop into an Archbishop / an archbishop into an Apostel / an Apostle into an Archbishop: which folies are before confuted. Jf S. John were Archbishop / or did an Archbishops office in those places / where he abode: then the other Apostles in their circuites did

ſed the lyke/ and were likewyſe Archbiſhops ouer them? and the biſhop there. ſo yͭ folowyth that eyther there were no Archbiſhops in the Apoſtles tymes: or if there were any / they had nothing to doo/ their offices being not yet fallen/ but in the Apoſtles handes.

5. And if the Anſ. will needes haue S. Johns auctorite/ the pole to meaſure owt the Archbiſhops auctoritie. yt muſte folow that foraſmuch as he had the care / and ouerſighte of all churches in the world: the Archbiſhop muſt haue the ſame. For the next ſection/ lett the reader iudge/ whether I haue delte ſyncerely: and whether

10. in ſaying *Anacletꝰ and Anicetꝰ are but ſuſpected*, although he ad (not without iuſte cauſe) be leaue to them ſome credit. For the next alſo (of the yeare wherin the Nicene councell was houlden) being not to pourpoſe/ although I could maintaine the account I folowed/ I will leaue the Anſ. in his earneſt diſputation: whoſe practiſe is

15. to handle trifles earneſtly/ and earneſt thinges trifingly

The leape is as great as I haue ſaied / and conſequently as dangerous to th archbiſhops neck. For yt ſalleth ſtill forth/ that for the ſpace off 300. yeares from the time off the Apoſtles/ there is no ſyllable in any one approued autor / off any eyther archbiſhop/

20. or Metrapolitane. for as for the Canons attributed vnto the Apoſtles (thoſe onely excepted vvhich are to be found in their vvritinges) being as is agreed amongeſt men off any indgement/ gathered off diuers councels in ſondry times: that which is here alledged off the Anſ. was by all likelihood drawen owt off the

25. councell off Antioch/ hauing almoſt the very vvordes theroff ſaning as yt cometh to paſ/ yt being ſomewhat later/ is ſomewhat vvorſe. The councell of Antioch / a good vvhile after that of Nice/ can not make the fall off th archbiſhop les daungerous. As for the fable off Archbiſhops in England in Eulcutherius tyme/ yt

30. is before confuted. So that if a Metrapolitane were all one with an Archbiſhop: yet he is deſtitute of the teſtimonie off the pureſt/ and beſt tymes. Where the D. thincketh thoſe wordes off the councell off Nice (Let the auncient cuſtome be kepte) will ſaue his necke, and his body from harme: he is deceiued. For this word auncient/

35. being in nomber off thoſe/ which haue relation/ and depend of ou there: ſignifieth a greater/ or ſmaller time according to the things as vvherwith it is cõpared/ or hath relatiõ vnto. ſo that that may

Dinit. 18. Pag. 331. &c.

it be/and often is called auncient/which is but of very fewe yeares: and which other sometime can not be so called / without greater nomber. The bishops therfore compating that decree/ with other made at that tyme/and not before/called that auncient custome.

And yt can be no straunge kinde off speach for the ministers being assembled together/to speake off a matter continued a score off prouinciall Synodes/ and boulden in the space off 30. yeares/after this sorte: In suche and such thinges, wee will kepe our old coustome. And that yt could not be long before the councell off Nice/ beside no testimony to the contrary, Aeneas Syluius giueth this for vs: before the Nicene councell euery bishop lyued vnto him self, and smale regard was had to the bishops of Rome. But admit yt had bene so before the councell off Nice/ 30. yea 50. yeares yet by your owne counte/ there is no mention off him all that time which I haue affirmed/ which is 300. yeares after our Sauiour Christes ascension. Now therfore that the auncientie off the Metrapolitane / appeareth not by this councell to be other/then I alledged: Let vs see what credite yt owghte to haue to proue that this decree off theirs was good. For therunto the D. regardeth when he saith/ *the notable, and famous councell off Nice, muste be off all wise, and learned men nexte vnto the scriptures reuerenced, &c.* It is sure that hauing regard to the decision off the diffesent/ touching the perfect vnitie off substance / of our Sauiour Christ with God the father / it giuing sentence vppon the vnfallible word off God/ is worthy to be reuerenced. But if the D. will haue their soundnes in that poincte / auteorise the rest / and that our reuerenee to yt should close vp our mouthes / from demaunding from whence the other canons come / what ground they haue: yt is that which we can by no meanes consent vnto.

Epist. 288

1. lib. 6. c.

And that yt may appeare how iustly we call this canon off the councell/ vnto the towch stone of the word off God/ let it be considered what is ordeined off them in the 11. and 12. Canons after Ruffin: where they prescribe sewen yeares vnto one fallen in to Idolatrie/ all which tyme (although very repentante) they forbid him the supper off the lord: where also yt keepeth owte one

which

which coming from the warr retourneth thether againe/ by the
ſpace off thirtene yeares/&c. which ſeuentie (to let pas the reſt) as
yt is againſte the ru'e of S. Paule: ſo yt could not but put a halter 2. Cor. 2. 7
in the deuiles hand/ to ſnare anōther of ſoules with all. what cor-
ruption there was further at that time/ either by ignorance/ or
ambition/ may appeare by that if one Paphenutius had not bee- 1. lib. Soc.
ne: they had all concluded againſt the honorable ſocietie off bi-
ſhops/ elders/ and Deacons vvith their lawfu l wiues. If the Anſ. 11. cap.
ſay/ thes errors were but the errors off thoſe biſhops onely/ but
the canon off a Metrapolitane hath beſide their allowance/ the
approbation off the former times alſo/ ſo that although their
ſingle autoritie be not hable to waie yt downe/ yet helped vvith
the auncient couſtome before/ yt will carie yt away: I anſwer Ibid.
that in the ſame councell appeareth/ that to thoſe choſen vnto the
miniſtrie vnmaried/ yt was not lawfull to take any wife afters
wardes: onely being maried before entrance into the myniſtrie/
it was lawfu l for them to vſe the benefite of that mariadge. And
Paphenutius ſheweth/ that not onely this was before that co-
uncell: but was an auncient tradition of the churche/ vvhich both
him ſelfe/ and the reſte off the councell reſted in. what ſoeuer cre-
dit therfore in any reſpecte/ cometh vnto the Metrapolitane by
this fift canō: the ſame in euery point cometh to this ſo great a co
ruptiō/ that neither ſingle miniſters might mary/ nor thoſe which
entred maried/ might after death of their wiues mary againe If
the fame of the councell can not wipe away the infamy of this: ne
ther can it of that: and if the auncient traditiō of the church/ doo not
autoriſe the one: nether can auncient couſtome/ autoriſe the other.

The Anſ. before/ for one onely error touching rebaptiſing/ Pag. 147.
caſteth away the vvhole councell of Carthage. I will not deale ſo
rowghly with the councell off Nice onely I deſire that their au-
toritie be lifted vp no higher/ then yt hath ſtate off the vvord off
God. Howbeit it muſt not be let goo in this canon off Nice (vv-
hich is the ouerthrowe of all that the Anſ hath ſaid before) that
ſaying this vvas oulde couſtome: it confeſſeth therby that it vvas
no ordinance of God vvherae: if it came from S. Peter/ Paule/
&c. they vvould haue ſaid according to the inſtitution off the Ap-
oſtles. it is alſo vvorthy to be obſerued/ that the iuriſdiction the

Metropolitanes had in their prouinces/was before euery vo-
tary/ and vncõstrained: for that this was the firste time/that any
lawe passed of yt: which noted off me in an other place/ is here
well confirmed. so that this worde the old coustome, which the
D. putteth so great affiance in/ if he make his accõpte well/ shall
be found to haue bene a reed of Egypte vnto him: whereupon he
leaning/ is not staied but pricked.

Diuis. 19. pag. 332. To proue that the name off archbishop was not before the councell off Nice/ nor within three hundred yeares after the ascension off our Sauiour/ I shewe that there is no mention off him in Theophilus/ Ignatius/ Clemens Alexandrinus/ Iustine Martyr/ Irenæus/ Tertullian/ Origine/ Cyprian/ in the histories owt off which Eusebius gathereth his storie/ nor in Eusebius/ nor (in a word) in no alowed writer/ nether greeke nor latin/ within that space. The D. asketh whether the councell off Nice, Antioche, Epiphanius, &c. be not as good? all which are bothe later writers then those I alledged: and after the 300. years before assigned. So that to proue the antiquitie off the name off Archbishop/ and Metropolitane/ he saith in effect/ yt is all one to alledge the stories/ and writers which came after/ as those which wente before: and to proue that thes names were with in 300. yeares after Christ/ he alledgeth stories/ and other writers which testifie thes titles to haue bene after 300. yeares: which how absurde yt is/ all men vnderstand. And what likelihoode off truth yt hath/ that thes names were within 300. yeares/ and od/ when as not one onely writer hauing so often occasion to speake off them/ doth once name them: it may be considered partly of that the bishop writeth. For as he asked Harding/ was there no man in the world for the space off 600. yeares, hable to expresse the name off vniuersall bishop: So I aske the D. was there none in the world by the space off 300. yeares/ and od/ hable to expresse the metropolitans name: no man for the space almost of 400. yeares/ hable to expresse the archbishops name: partly also I leaue yt to be considered/ off that I haue saied before.

Art. 4. diuis. 31.

Then he must vnderstand/ that as those stories/ and writers he alledgeth/ make nothing to proue that antiquitie which he

suppos

ſuppoſeth: ſo they being further from the Apoſtles times / and nearer vnto the time off Antichriſt / are not off ſo good credit / to proue the lawfulnes off that ether office / or name / as if they had had teſtimonie of the purer times. moreouer off thes ſixe autors which he maketh mention off / two wroote after 400. yeares: all the reſt wrote from aboute 300. yeares / vnto the prick off 400. And although he hath browght owt ſo ſmale a number: yet he muſt be faine to cut off halfe off them / as thoſe which make no mencion off the archbiſhop. for neither Chryſoſtome / nor Jerome / no not Ambroſe (as ſhall appeare) in their ſo great workes / make any mencion off him. Where I ſhewed that as the cedar off Liban can not be hydden amongeſte the Box trees, ſo the archbiſhop coulde not haue bene hydden in the ancient vvritinges amongeſt the other Miniſters: and further / that if he vvere, he vvas contemned off them, vvhich once vvoulde not defyle their pen by vvriting off him: the Anſw. as thowgh thes perteined not to the matter / vnder coulor of calling them frumpes, paſſeth by them wheras a few ſuch frumpes vvill breake the archbiſhops backe / if they be not better looked vnto.

The Anſ. can neuer be holden in the raules off any lawfull forme off diſputacion. All men ſee that vvhatſoeuer he drapeth vp / toucheth not my reply. For he owght to improue the ſignification vvhich I haue ſet downe / off the word Metrapolitan biſhop: which is, to be nothing els then biſhop of that cytie, vvhich yt pleaſeth the Emperour, or Prince to make cheiſe: and therfore that if the office ſwell no more then the name / there is great differēce betwene his / and tharchbiſhops name. This becawſe he could not doo / the ſignification being ſo cleare: he ſtaggereth a ſyde / and goeth aboute to proue / *that Metropolitane and Archbiſhop are taken for the ſame.* when the queſtion is not here how they are taken / but what the wordes ſignifie. If he had ſhewed that the word metrapolitane biſhop / to ſo loſte in ſignificacion / as the word archbiſhop: then he had ſpoken to the pourpoſe. Beſide this / in a matter that is in controuerſie amongeſt writers / he maketh his proofe by bare autorities: the controuerſie being not onely betwene the Cardinall, and Cauinſter, but alſo betwene others off our tyme.

Diuiſ. 26. Pag. 358. &c.

Likewiſe

Likewise it is to be observed/ how cunnyng he both pereed thes
togeather/ bringing in M Calvin contrary vnto Master Fox/ in
that the one maketh a Metrapolitane/ and Archbishop to differ
from a Patriarck/ the other maketh them all one. M. Fox also to
differ from him self: which in the second place alledged out off 5
him/ maketh difference betwene a metrapolitane/ and primate: in
the third/ maketh them all one. Beside that also he is beside the
forowgh off his cawse/ he gaineth not that which he goeth abo-
owght. For let vs admitt that a metrapolitane / and Archbishop
are taken for the same: yet therof foloweth not/ that the name off 10
an archbishop was in the church as soone as the name of Me-
1. Sam. 9 trapolitane. For althowgh a Prophet/ and a seer be all one/ a stran-
9. ger / and an ennemie in war betokened one thing: yet nether ha-
Cicero 1 ue the wordes the same signification/ nether were they all at one
officiorū time/ but came one after another. For I would gladly know w- 15
hether yt seeme vnto him/ that all thes titles Metrapolitane / Ar-
chbishop/ Primat/ and Patriarch / came in at a clap. if there be
no likehoode in this: yt foloweth that his autors meaning is not/
that thes names were all at the conncell off Nice: but after they
crepte into the church / were attributed vnto one / and the same 20
office off metrapolitanship/ specified in that councell. For the au-
toritie ouer other bishops/ which is gone abowte by this Nicene
councell/ to be proued like to that of our archbishops: that I ma-
ke not vnto the Answ. a confusion off all/ I will (God willing)
shew in place / how the Nicene / and Antiochen Metrapolitane/ 25
haue beside the name/ almost nothing in commen with our Arch-
bishops.

Diuis. 20. Here will be no confession: yt was not enowghe for the
pag. 334. Answ. before to alledge thes forged canons without correctio-
on/ yea with commendation: but euen now also detected / rather 30
then he will yeald to the trwth/ the comme ennemy must haue the
aduantage. He will not forsooth greatly sticke in the defence of thes ca-
nons: then he will not giue them quite ouer. There is no smale contro-
versie (he saith) abowte the number of canons of this councell: and a litle
after/ there is great difference in writers for the number of the canons. Let 35
him name one (Papistes excepted) that ever moued controuersie
abowte this number of 70 and 80. canons which he talketh off. A-

thanas-

thinge/ in an Epistle that he ꝛ some thinke/ written ꝛc. yet some see
those: Pighius/ Hosius/ Harding/ and their likes/ and they doo
but say yt: for that they did thincke so/ there being neither reason/
nor shadow off trwth in that so bold a deuise/ yt is harde to be
5. thowght. He saith after/ he hath done nothinge/ yf I cause is allowing the
canons. I graunte: for he hath those spoken of before/ to their
companie. And in the next liue/ to make vp the matter/ he alleged
not those canons as the vnto wrote canons of the councell off Nice/ but as pro-
bable. So it in deed probable/ that there was such filthe in the chur-
10. rch/ in the time of the Nicene councell/ as those canons you alledg-
ged make mencion off.

The reasons whereby he would bring some credit vnto thes
canons/ are to light. For where he reckeneth vp certeine thinges
found in other writers/ not contained in those canons: he should
15. haue knowen that there might be other thinges handled in that
councell/ which were not browght into canons. For example/
that which he reciteth owte off Ambrose/ touching the second
marisge off the clarkes, was talked on in the councell/ as I haue
shewed before: but yet there was no canon made off yt/ as may
20 appeare by the stories before alledged. For yt was browght in/
not as a thing wherof they would consulte: but alledged as a reas-
son by Paphnutius/ to bar that which they would otherwise ha-
ue decreed. As for the councell off Ariminū yt speaketh not off the couns-
cell off Nice/ but onely off a great Synode: and to restreigne that
25 to that councell/ is but a falsely note/ which the gatherer off the
councelo maketh/ to get some credite to those .xx. canons/ which
the Ans. would thruste vppon vs. There were thinges alledged in
the councell/ which those nigh the times wherin yt was holden/
might come to the knowledge off by reporte off those present at
30 the councell: which make nothing for profe off a greater number
off canons. For it is not like that the canons of the Nicene couns-
cell/ wherof euery Bishop throwgh the world (as the Bishop
off Salisbury proueth) had a copie/ were lost. And if there
were suche a nomber as he would haue vs beleue: yet when
35. the auncient writers which folowe so nere the councell/ or lived
in that time/ could not come to the knowledge off them: yet is
like that this vpstarte/ not led with any desyre off searche off an-

Hamtie/but as appeareth with a deuelishe appetite of aduancing the seate off Antechriste/ shoulde discouer suche a hoord of Canons ouer Burd this new recorder seemes vnto you to haue brought the other canons to light: then belike he hath those yow cite owt off the Councell off Arles/off Jerome/ and Ambrose. if not (wherin I refer the reader vnto the Canons/not hauing the bookes) then yt might haue bene argumented/that those canons came not owt of any store howse off learned monumentes/but owt of his one forge. 50

Yow saie yow agree with the bishop off Salisbury in his reply against Harding touching the canon he alledgeth. The truth is that you haue done the beste yow ran/to ouerthrowe the whole defense off the bishop in that behalfe: which standeth in proue that those be counterfaicte/and that there were no other canons off the Nicene councell/then are commonly extant. And where yow say/ Hardinges canon muste needes be counterfaicte, because it is contrary to the canon off that councell/but that which you haue alledged, and in those pointes which you haue alledged them to be of the same substance the 6. and 7. firste those newe canons being off one tenure/yf you giue credite to one/ yow can not take yt away altogether from the rest. Secondly all those canons which are not contrary to anything determined in the councell off Nice/haue by this answer gotten that credit/ which the authoritie/ and name of the Nicene councell can giue them. So that a nomber off wicked things which the Councell off Nice spoke not against/contained within the canons/are commenced by the Ans. for decrees off the great Nicene Councell/ which were long after decreed by the Popes kitchin.

Thirdly where he saith the vij. xvj. xvij. differ from the 6. and 7. but in number, and not in substance: beside that he taketh still for graunted which he shoulde proue/ he imagineth all those learned fathers of that Councell/ destitute of iudgement/ and common sense: which in setting down one/and the self same canon fowre times/ might haue wonne them handsome estimacion as babbling dyuines/ as Bartow a Doctor. And if the Councell had bene so grossly ouerseene/ yet how come they to passe/ that that escaped the abridgers? Which are said for shortnes sake/ to haue brought the 20. Canons into 70.

Laste

Lasse of alye make thei/ were gyltie in their rudenes/ & ignorance/ but
onely that feawe of thre canons which thie forgeth & addeth vnto
me/ and fowre falsifyeth/ for no much as in the Canons alledged/ the
D. nawe seeth that all in them conteined/ can not be forthered of the
Nicene councell) that in the same echon/ same preest entirely/ and
another falsly fathered. As if we should not with all the spe
cies therin/ which were begotten of one Father in deu/ and the
same child/ to set forth that the head/ and the foote in haste/ and the
armes/ and legges with the reste off the body/ by attemperate trew
full matrimony. Thus yt cometh to passe/ that as the deformitie
off the visadge is not helped/ but made worse by painting: so the
D. faulte/ which might have had some excuse in that he was ab
used/ by this vaine defence is inexcusable. Where vppon I will
leave to the reader (which followeth the next diuis.) whether
vppon lighte credit vnto some dissembling papistes, he receiue
thes thinges with owte examination/ and whether in auoiding
that/ he maketh him selfe guilte off a greater faulte.

Where have I refused Ambrose for an historiall witnes pertein
ing thereto the story/ whether an Archbishop be profitable for
the church/ or not: whether he were of it/ pertaineth but whether
meete/ or vnmeete/ to vrge without the bandes off story. Yow had set
downe that Ambrose alowed of an Archbishop: prooved by me/ you
can not se be woff his allowance. And yet because yow put me in
remembrance off the story writinge/ whe I wnsidered that neither
the reste of his writinges/ nor other writinge off the same anti
quitie/ and quarters/ as Jerome/ and Augustine/ mention an Arch
bishop: yt made me suspecte greatly/ that there was vorupcion
in that place. After seing howe proudly/ and swellingly he speak
eth off bishops/ and howe basely off kinges/ saying the bishops
are gold, and kinges in comparison off them but lead, and kin
ges muste put their nekes vnder the knees of the bishops, and
kisse their right hād (which speaches are so vnlike Ambrose stile
of kinges): considering also that Erasmus noteth that booke in the
head/ I assure my selfe that ye now false Ambrose/ & therefore that
testimonie to be of no force. Wherin I am yet further confirmed by
Ambrose owne testimonie/ who saying it is comely that there

Diuif. xx. & 23. pag. 336.

1. li. offic. cap. 50.

shoulde be equalitie in the churches/ wherby eche one of ye bishops
portion. For seing that can not be vnderstanded off the whole
compasse of the church: yt is manifest that it must be restreined
vnto the mynisters thereoff. and saving this advantage/ I answer
vnto the next diuis. that yt shall appeare after how straunge the
name off the Archbishop vvas at that time.

For that alledged out off the Centuries/ Ambrose was Metro-
politane off entre churches/ intend together by these vvordes that yow take that
for graunted which is in controuersy/ that is to say that the name
of Metropolitane/ and Archbishop be all one: yow ought to
have shewed the reasons vvherby they say so. For seing they have
not that they vvrote by reuelation: in a matter of controuersie
they ought no further to be beleued/ then they shew reas-
son. Otherwise I can oppose also auctorite vvhich saith in plaine
vvordes/ Ambrose vvas a bishop not of a vvhole prouince, or of
many cyties, but off one onely citie. vvhose testimony yet is so
muche more off credyt/ then that off the Centuries/ as by a neerer
sight into Ambros. vvorkes vvhich he renewed/ he was better a-
ble to give iudgement in this matter: then they vvhich occupied
in reading off so many/ could not performe that diligente in all/
vvhich he in that auther be especially laboured in.

Iohannes Costerius in vita Ambros.

That I said of the Archbishop (if any vvere) ruling the acts
on vvherin the bishops vvere ordeined/ and after the action ende
ded hauing no more auctorite the heretike/ is vnconfuted/ by any
writer yow alledge. Calvin (the ignorance of vvhose vvritinges, vvith all o-
ther, yow may obiecte vnto me) dyd not onely not speake against yt: but
saith in some respect more then I. For I speake this onely of the
Archbishop/ alledged owt of the counterfaict Ambrose: but he (as
I have shewed) saieth generally of those auncient times/ that the
office off the Archbishop vvas rarely vsed. And that I said not
that yow vse) without reason but vvith those reasons vvhich yow
listing at/ can not mayntein. For vvhere I shewed yt not like yt at
one Archbishop ordeined bishops/ but other bishops vvith him/
vvhose voices be gathered/ the auncient councelles expressly for-
bidding that: yow say yow shewed yt not straunge at that time, for a
bishop alone to ordeine ministers. Which thing howe vntrue yt is/ I
refer

Diuis. 71. pag. 418.

Diuis. 24. pag. 336.

refer my self eeo thas before said. And if yow had shewed yt: yet yow making difference betweene a minister / and a bishop / in proving that one bishop onely ordeined many ministers / he cannot pro-
ued that one bishop ordeined bishops. And in saying that Ambro-
se is to be vnderstanded / of that deye in all bishops in all places: yow make
them all guilty of breach off canons off the generall councells in
that behalfe. Which how vntrue yt is / may likewise appeare by
that before said. Then how vaine is yt / that for that the people had
to doo in the bishops election, ergo bishop alone without other his fellowes,
did ordeine. After he saith: Where is now my distinction of election and
ordination. Firste I declared that they being for the moste parte
distinguished / are sometime taken for one. Secondly I have vnder-
red no word wherby it is once to worked. Thirdly yf I had taken
yt away: yet the same toucheth not this matter / as he saith / but
neither she werth / nor can shew how. onely hauing nothing to an-
swer / he speaketh in the clowdes: where he is so far from being
vnderstood of others / that I thinke he vnderstood not him selfe.

in 2. Tra.

in 3. Tra.

His answer (Ambrose mente not off the Archbishop in the province where him selfe was bishop) is firste vpholden by flatte begging of diuers thinges in controuersie: as whether an archbishop / and metropolitan be all one / whether Ambrose were metropolitane / and whether being / he had auoritie him selfe to forbid such disor dere. Secondly that he alledgeth to remoue yt from Ambroses prouince / maketh rather against him. For if that corruption he complained of / were in all places: then it was in his prouince also. Where he saith I am deceiued, that I thinche he wrote his booke for his owne diocese onely: my wordes importe no such thing. yt is enowghe for me yf in the prouince where he was / this corruptiō had place: the further he will stretch those wordes / the deper he woundeth the gouernement off the archbishop. But this is more then dus tie / vnto that counterfaicte Ambrose.

Diuis. 25. Pag. 337.

What truth this deuise hath / I am content yt be iudged of the reasons before alledged. my quotacion off the Centuries, was easie to find: if yow had not helpe of the table / the time yt self would quickly haue directed yow. yt is in the beginning of the chapter which yow alledged / so that if yow had red any more then serued for yow re tourne: yow should haue found how he affirming / that in the

Diuis. 26. Pag. 337.

ose dais there were but three principall degrees off the mi-
nistrie / bisshop / elder / and deacon: alledgeth for prose. Ambrose.
The name off Archbishop owr off Lacones. maketh not aga-
inste this. consydering that he writing about the yeare 400. cal-
leth Simeon Archbishop / according to the time wherin he wrot-
te / and not wherein Simeon lived. Neither doth the place off Epi-
phanius (alledged after owte of the Centuries) make againste this.
For albeit the name of Archbishop was in his time / which lived
ether in Ambroses time / or somewhat before: yes there is no li-
kelihoode that it was then received in the latin churches / seing
none off their writers of those times / once make mention off that
name. And it is certein that it being a greeke name / was firste re-
ceived in the greeke churches / and Easte partes / or ever it came in-
to the latin / and weaste.

Nowe for this great shewe the A. bringeth into the stage /
they are scarce worth the looking on: they shall have therfore a
sharte answer. their autoritie shall be cõsidered after / being here
altogether owte off place / and contrary to the litle off his chap-
ter / and (according to the oulde coustome off repetitions) pro-
pounded after: I here therfore deale onely with the names. And
firste for that off Metrapolitan: yt is shewed that it is not the
same in signification with the Archbisshops: yt is confessed that
it was in the time off the councell off Nice / before which yt can
not be shewed / in any allowed writer. for where the S. citeth the
Centuries / which call Cyprian which was before it / Metrapoli-
tan: they doo so call him according to the coustome of times wh-
ich followed / as is before proued owt off their owne testimonie.
As for the name of Primat / the firste tydinges of it is a great wh-
ile after 400. yeares: which is without our cõpas. for the name
off an Archbisshop / the firste mention alledged off him in any co-
uncell / is nere vppon 500. yeare.

Where yt is said / the name of an Archbisshop is attributed vnto A-
thanasius: he should haue told who doth attribute that name / and
then he had had his answer. For nether in his worckes / nor in any
auncient writer that speaketh of him / is it found. In deed a Lova-
nist doth so call him: but he hath no credit in this cause. Where he
alledgeth that the name of Archbisshop is found in the 2. Apologie of Athe-
nasius

dayne: & let shew Athanasius him selfe speaking so in his owne
language/ I beleue him not/ he must change that note/ and
in steed off Athanasius/ say the translatour off Athanasius. And
beside that the Emperour set one John a Mulcsian/ either hereti-
ke/ or schismatike to be more then quarter master with him: yf ye
beleue that he hath so earnestly disputed before/ that an archbis-
hop and Metropolitan be all one/ Alexandria being the metropolitan ci- pag. 334.
tie onely/ and the bishop therof the onely metropolitan: ye must ne-
cessarily fall out/ that where there is no archbishop as supposed off
the D. to haue bene/ there could be no archbishop/ and consequen-
tly that that is the translatours faulte.

There remayneth onely Epiphanius, the first off auncient vvri-
ters that gaue this name to his bretheren. I am content
therfore let this be the first steppe off that name in to the church/
which being aboue the yeare off our Lord 350. at what time Ep-
phanius florished/ neede vppon 200. yeares: yt is apparant that
both the Answ. is greatly ouershot/ which would make vs beleue
this name to haue bene from the time of the Apostles: and that I leape
my selfe within my bounde/ in saying the name off Archbish-
op cannot be fetched in any allowed vvriter/ by the space off
300. yeare after Christ. Be for that he would proue yt to haue be-
ne in Peter the bishop of Alexandrias tyme, which was before the Nicene co-
cell, because Epiph. doth call him Archbishop: yt hath bene often ans-
wered/ that that title was not of the Person/ but of the times vvh-
erin Epiphanius vvrote. For vvhen the vvriters before him/
and those in Peters time/ speaking off Peter call him bishop all- Euseb. li.
vayes/ and not archbishop/ and not him onely/ but Achillas/ Al- 7. ca. 32.
lexander/ and Athanasius/ which succeded hym: ye there any man
of so small iudgement/ as not to vnderstand that this alteracion
off title/ came off the alteracion off times: So we see that off all
the testimonies the Answ. hath mustred/ there is not one that
hath stricken one stroke/ in the quarell off that antiquitie off the
name off Archbishop.

The two next sections/ I leaue to the Iudgement off the
reader: seeing that besides the vanitie off the excuse of Basils po-
sitie/ ioined vvith vntruth/ consydering that Basil had not bene

se small a while his hop in one place/ to other/ but he might haue ye ha-
ven so out sail ye hindthread heare go ouer/ if the fleese off his Arch-
bis hoprick had bin ye ye that appeare (God willing) that as this
ponerye accompanied the bishops in persequution: so the ordes-
nary of all godly bishops off those times/ and long after/ which li- 5
ued in great peare/ was as far from this lordly estate/ as the hon-
nest simgelnesse off dayes myndsters with vs/ is from the riotous
pompe off a bishop. Ah for my narrow search off a comma, wherof he
speaketh his pleasure: he might know that although a comma
be but a litle pricke: yet ye ofte maketh a great matter. The great- 10
nes off the metrapolitanship of Basile ouer Capadocia, was scarce a
plowghe land in comparison off that which yow imagine. For
there were at the least two Metrapolitanships in Capadocia: one
in Cesaria/ where Helladius which succeded Basil was bishop/
Soc. lib. 5. cap. 8. an other in Nissa/ where Gregory Basile brother was. Beside 15
that/ if it were true yow say after/ that Pontus pertained vnto
the Bishop of Constantinople: Capadocia being in yt/ Basil was
his vnderling/ and therfore no cause why he should be called so
Diuis. 28. great a metrapolitan, as yow pretend.

Here destitute off all defense/ he flieth from the cawse 20
pag. 342. vnto hy matters/ partly vaine/ and partly false: vyhich I will
void in as fewe wordes as I cā/ before I come to the peincte off
the cawse. Where he saith Simeon tharchbishop was a bowte the councel
off Nice, and therfore no cawse to accuse those times, more then the former
Nieeph 7. lib. 20. cap. examples, and for prose alledgeth that he was martyred by Sapores: yt 25
he trw that is written/ Sapores beginning his reigne, abowte
the yeare of the lord 312. and reigning 70. yeares/ yt might be well
for any thing yet alledged/ that he was martyred abowte the yea-
Diuis. 26. 337. are 380. and yf we follow his accompte/ yet yt is answered. Where
he seith I declare my vnskillfulnes, in saying the bishop of Constantinople 30
challenged not the preheminence ouer all: let yt be noted that the chyefe
ye he hath to reprehend my vnskillfulnes/ prefferth him so vnskil-
fully/ that feeding one yt so gredyly/ he hath not so sodenly swallowed
Pag. 334 ed/ as he is compelled to regorge/ and lay them vp againe. For in
the nexte sentence reprehending me as if I had saied/ that the bi- 35
shop off Constantinople challenged the title off vniuersall Patri-

the

archein the councell off Calcedon / he plainly affirmeth he did not chalenge yt: yet I say not that he chalenged that name / but onely that he mighte ordein bishops off Asia, &c. Where he would proue my vnfaithfulnes, because Pelagius / and Gregory Bisho-
5. ps off Rome / write agaynste the Bishop off Constantinople for that cawse: in deede so he maie easely finde him selfe talke / yf when I speake of the bishop of Constantinople which was in the time off the Calcedon Councell / he talke off the Bishop off Cons nstantinople more then 100. yeare after. Whether this be ether to
10. trifle / or not to know thes thinges the knowledge whereoff he so often chalengeth / let the reader iudge. Againe he saith / the name off vniuersall bishop, was offered vnto the bishop off Rome in the councell off Calcedon, and notwithstanding saith / yt was firste gyuen vnto the bi-
15. shop of Constantinople in the Councell of Constantinople, being long after: Which are thinges vnlikely. For he making the Bishop of Rome / to begin his clayme to that tytle / so longe before: yt is not to be thought / that being then offered him / he would refuse yt. Which yf yt were true / the bishop of Constant. could not be the firste that
20. had that title giuen him / in the Councell of Constant. long after.

But yowr lodes man here as in other places / hath sedu- Pigh. 6. 1.
ced yow. For this was taken owt off Pighius / and obiected off Hierar.
Harding againste the bishop off Salisbury: vnto whom alledg- Apolo. 2.
ing for the proofe therof the Epistles off Pope Gregorie / the bi- part. c. 4.
25. shop answereth / he could not refuse that vvhich vvas neuer of- Diuis. 3.
fered him. And the trweth is / that not onely there is no such offer to be founde in that Councell / but thinges plainly repugnant. For yt saith expressely / the bishop off Constantinople shall haue e- Calced.
quall preuiledges vvith Rome. And the same Councell gy- 16. Actio.
30. ueth the same honor throwghowt vnto the bishop off Constan- Cap. 28.
tinople / which yt gaue the bishop off Rome: sauing that becaw-
se yt was the firste seate off the Empire / yt is content that yt shall haue the firste place. The same also may appeare by the second prouinciall Councell off Constantinople / where this is repeated 3. Cap.
35. owt off the Calcedon Councell. Now seing this councell made the Bishop of Constantinople equall in priuiledges / and honor with the Bishop off Rome: yt muste needes be a meere fable off

Pope Gregory/the Papistes/and our D. that this Councell offered vnto the Bishop off Constantinople / the title off vniuersall Bishop. Thus with my vnskilfulnes, I am constrained to make vp the gap/the D. lately open vnto the Papistes.

Where he saith Constantinople required nothing, but according to the 6. canon off the Councell off Nice: he greatly erreth. For firste the priuiledges of the church of Antioche/in that councel were cleane dashed / and the whole state off the church being deuided into the rule offfowre/that is the bishop off Rome/Constantinople/Alexandria/and Jerusalem: the churches were browght into mysserable seruitude/which may appeare by the Councell off Constantinople: which decreeing this afterward/autorisith the canon off that matter/by the councell off Calcedon. Secondly whereas the Councell of Nice reserued to euery prouince her priuiledges/and honor wherof this was parte (as appeareth by other decrees) that the bishops of euery prouince should choose their metropolitane: he off Constantinople toke away thes priuileges/ from the greateste parte off the churches throwowght the whole worlde: cõsidering that he had by this councell/thappointing of the Metrapolitans off parte of Europe/and of all Asia/saving a litle corner vvherin they had pinned vp the bishop off Jerusalem. Thirdly yt is cleare/that not onely at the time of the Nicene Councell he had no suche large domynion: but his Jurisdiction long after/was shut vp vvithin the bandes off Thracia onely/withowt hauing any thing to doo ether in Pontus/ or Asia: as appeareth clearly both by Socrates/and by a former councell off Constantinople. Thus may the Answ. great skill/for the shew wherof he hath thus ranged from the cawse/ easely appeare.

Concil. Cõstant. 2 cap. 3. 6.

Now let yt be considered what is answered vnto the argument / wherby vppon the wordes of the councell off Carthage (the bishop of the fyrste seat, should not be called the cheife off the Preistes, or the high preiste, or any such thing) I concluded the title off the Archbishop forbidden. He saith that was made agaynste the bishop off Rome, and the meaning off that Councell was, that no bishop should be called by the name off vniuersall bishop: which is firste directly againste that he hath said before/ off the title off the

vniuers.

vniuersall bisshop/ offred in the Councell off Calcedon vnto the bisshop of Rome. For if Rome desired not that title/ yea refused it offered: then there was no such cause off the decree off the African Councells/ to bridle it in the title off vniuersall bisshop. Secondly this exposition bringeth manifeste force to the councells wordes. For if the name of an Archbisshop be not sufficiently forbidden/ by thes wordes (Prince off the preistes) which in the councells language confounding preiste/ and bisshop/ is all one with the name off an Archbisshop: yet it is forbidden by those wordes which folow/ no bisshop shall be called by any such name. And if that be not sufficient/ to stop the waie against suche trifling cauils as thes: yet the wordes that follow (he shall onely be called the bisshop of the firste seate) are so plaine that he muste haue a very hard forhead/ that will goe about to owtface them.

Moreouer Gratian addeth as a parte off this canon: but vniuersall bisshop, let not the bisshop off Rome himselfe be called. Wherby is manifest how vaine the D. shifte is. For onles he had in the former wordes/ ment all other bisshoper there can be no place for thes/ no not the bisshop off Rome. and onles the councell had ment some other thing then vniuersall bisshop/ by thes wordes cheife preiste: ther is no place for thes/ vniuersall bisshop. For if wee should folow the D. exposition/ wee should make the councell speak after this sorte: the bisshop off Rome shall not be called vniuersall bisshop: but vniuersall bisshop, no not the bisshop off Rome himselfe shal be called. Which when yt ys absurd/ wee muste needes hold that this Councell prouided/ not onely against the ambitiō of the bisshop off Rome/ but off all other: and not against the puffe of the name/ of vniuersall bisshop onely/ but against the smoke of title off Archbisshop/ Patriarch/ &c.

distin. 99.

Furthermore/ in another councell which confirmeth the canons off this/ it appeareth plainly/ that that canon was made especially for the African churches/ for the prouinces off Numidia/ Mauritania/ and Tripolis. For Aurelius/ and Musonius presidents off that Councell/ in their Epistle to the Bisshop off those prouinces/ charge them that they had not kept those canons: and shew how some couered themselues by ignorance off

4. Councell Carthage.

them. And not onely the councell off Carthage/holden somewhat more then 400. yeares after Christe/forbiddeth thes lofte titles: but the councell off Carthage wherat Cyprian was/ within 200. and od yeares after Christe/ is found off the same iudgement vvith this/ that no bishop should be called bishop of bishops So that to auoid this argument/ the Answ. muste be compelled to say/ that the bishop of Rome claimed the title off vniuersall bishop/ within about 200. and 50. yeares after Christe: which althowghe he dare much/ I thincke he dare not answer. Againe/ he may vnderstande that he hath the bishop for partie. For he alledging owt off Origine/ that the mynisters in the very time off persequution vvhileste he lived/ passed the owtrage off worldly Princes: addeth that for that cawse/ this canon of the Councell of Carthage vvhich I haue set downe/ was made. Gyuing plainly to vnderstand/ that it was to kill the yche off ambition in the whole order off ministerie: not as he beareth vs in hand/ onely in respecte off one person. And if there be any credit to be gyuen vnto Gregory/ there were nighe 600. yeares at the leaste run owt/ or euer the bishop there/ made claime vnto this title. For he saith/ no bishop off Rome vntill his time, had taken to him self that title off singularitie, or vvould euer consent to be called by so prophane a name, off vniuersall bishop.

Bishop off Sar. 4. Art. Diuis. 33.

4. lib. Epist. 32.

Now let vs see his reasons. The first is/ Celestinus bishop of Rome, *claimed the hearing of matters in the Africane churches, as appeareth by the Africane Councell* But how doth he not see that the Counsell off Carthage/ the Canon wherof I alledged/ was before that councell: His answer therfore is/ that the Councell off Carthage by way off Propheceye/ decreed against the ambition off Celestinus/ not then bishop. And althowgh this be absurd/ yet that which followeth is yet more: that this canon should be *to prouide against the ambition of the bishop of Constantinople*, which chalenged the name off vniuersall bishop/ about two hundred yeares after this canon made. To vnderstand faultes so particularly/ and prouide remedies so especiall against them before they be/ requireth a higher watchtower/ then any councell off bishops could euer clyme into. And as for the Africane councell/ nether in the

5. 10. 15. 20. 25. it appy 30 35

in the wordes alledged by the D. nor any other off that Councell doth it appeare/that the Bishop off Rome claimed the title off vniuersall bishop. But as Iulius bishop off Rome had doon at the Councell off Antioch / he owtreached in claiming the hearing off cawses/which perteined not vnto him. In which respect the Councell made a speciall chapter/that whosoeuer should appeale beyond the seas/should not be receiued into communion off any in Affrick. Which chapter is not the 6. but 92. nether is it off titles and names, but off iurisdiction. Afric. cõcil. ca. 92.

Where he saith/there were as hauty names in those times as off Primat, and for proof prouoketh vnto the greek copie off that Councell off Carthage: there is no aduantage in the Greek copie/which onely maketh mention off one first amongest the bishops: and he is greatly deceiued if he think/ that to be first bishop / is as much as to be Prince off Bishops. For the Bishop off Rome in respect of the three other Patriarckes, was first: yet not their Archbishop/ but onely had the first place in their meetinges. Especially seing the Councell doth flatly forbid / that the first bishop amongest them should be called by that name/but onely bishop off the first seate. For that owt of maister Fox/that thes names Archbishop, &c. are not forbidden by this canon: I refer the reader to his owne worckes/ with this remembrance that I haue shewed in the former booke/ how Maister Fox counteth thes degrees ambicious. As for the name high priest owt of Ignatius: if need were it may be shewed both by reasone/and autoritie/ that he is not off that auncientie the D. supposeth. Beside that he giueth it not to any one especially/but to all a like.

Affording yow fowre witnesses. I allowed yow one to many/ two off them being counterfaicte. And if he will haue parte off those decrees lawfull/and parte bastard: he muste shew that this was off Damasus/owt off some other then off this forger. Whether off thes true bishops was first/maketh nothing to this question: yt is certein those yow haue alledged / are counterfaictes. But becawse Ierome which lived in the true Damasus tyme/maketh mention off an archdeacon / let yt be graunted to the D. which he desyreth: doth he thinke that Damasus mouth was so holy/that with once naming an Archdeacon/he could sanctifie Diuis. 29. Pag. 344.

office for euer? yes for he was a vertuous, learned, and godly bishop. But I haue shewed that amongest men / the beste ground beareth thistels. Yea what if the D. praise / wherof he is so liberall when yt serueth his tourne / be to highe / and it be found that he was not so godly as he pretendeth? what if although the tyranny were not so great / as in his counterfaicte Damasus time / yet this Damasus off whom he would father tharchdeacon / spake in the Dragons voice: when he shameth not to write that the bishop off Romes sentence was aboue all other / to be attended for in a Synode? wherby still appeareth how dangerous yt yes / to fetche example off gouernement from those times.

Soz. li. 6. 23.

To that I alledged off the names off Acoluthes / and Subdeacons / &c. auncient / and yet not conuenient: he answereth / *peraduenture they were profitable.* So the profite off tharchdeacon being yet vpon the die / and in dowbt: wer muste notwithstanding haue him thruste vpon vs. To that off Monkes auncienter then tharchdeacon / he answereth nothing: but *that yt foloweth not if they were vnlawfull, that tharchdeacon is so.* but yt foloweth well that if the monke / with others are antichristian / notwithstanding their auncientie: that yt is an euill proofe yow vse / that the archdeacons &c. are not Antichristian / becawse they were auncient: wherin stand all yowr proofes. Wheras he saith / his pourpose was *only to shew the antiquitie of thes names, and therfore I doo him wrong, which require he should haue browght the approbation of thes autors to wching them:* bothe he hath vndertaken to proue / that thes names are not against the word / and after he concludeth vpon thes testimonies / *that thes names are not onely auncient, but allowed off the beste, eldeste, worthieste writers, and councels.* So appeareth that my accusatiō is iuste / and that he toke vpon him to great a bourden. As for the auncientie off the name Archdeacon / yt is not shewed before almoste 400. yeares after Christe: which times howe corrupte they were / hath in parte / and will after more appeare.

pag. 298.

Pag. 348.

Can there be plainer wordes to proue that the Archdeacon was no minister / then those wherby Sozomene putteth difference betwene an Archdeacon / and an elder / making them seuerall members? And where he saith / *by that reason the Archdeacon* should

Dimif. 30. Pag. 345. Soz. 7. lib. 19. ca.

alde be no deacon, nor the bishop no preiste, considering that thes are there likewise distinguished: I merueill that he will dally after this sorte. For although vnder the name off Deacon/and priest/tharchdeacon/and bishop be comprehended: Yet who vnderstandeth not/ that as when bishop/and archbishop are compared together/ one doth not/nor can not comprehend the other: so deacon/ and Archdeacō/there expresly compared/ are opposed members/and can not be comprehended one of another. For Deacons being deuided into archdeacons/and those called by the commen name of Deacons/likewise prieſtes into bishops/and which are cōmenly called prieſtes (onles we will imagine that Sozome could not tel how to speake): we muſt needes take them for distinct members. Further if the Archdeacō be comprehended of any the reſt of members in this place/it is vnder the Deacons: and if he be conteined vnder a priest also/then bothe the Deacon which comprehendeth an archdeacon/muſt be conteined vnder priest/ and Sozome is yet more ridiculous/which of one onely couſtome hath made fowre. Beside that/ Jerome opposing an archdeacon vnto an archelder/ or in yowr language archpriest/ saying euery church hath her archdeacon, and archpriest: declareth manifestly/ that the archdeacon was no priest. And by Gregories epistle/ which writing vnto the archdeacon off a certein church/maketh the title vnto the Deacō off such a church: appeareth that the Archdeacon was not a priest/but a Deacon. Epist. ad Rust. monach. Epist. 2. lib. 10.

It is a simple exception against the Councell off Vrbane/ *that it is not to be found in the tome off Councells*, especially when I cite it but for a storie witnes: seing there are some Councells of more weight owt off that booke/then some in yt. When Sozome tieth the archdeacon to the church of Alexandria/as well as the Eldere/ and Deacons/onles he will say that the Eldere/and Deacons were not tied vnto that church: he muſt cōfesse that the archdeacon was. Which if it were not cleare by Sozome/ is manifest by the wordes of Jerome/and Gregory before recited. Where he saith/ *we haue no archdeacon not tied to one church*: seing he is called the archdeacon off such a shire/ and hath his office not in one/ but a hundred churches: I leaue it to the readers Judgement/ with what boldnes Diuis. 31. pag. 346.

boldnes he determineth to owtface all truth. Likewise I leave to
Ierom.ad Euag. his iudgement/ whether Ieromes wordes (which to declare the manner off the bi|hops election/bringeth for example the choise of the archdeacō by the Deacōs) be cleare to proue that I haue alledged thē for. and how friuolous he is in his ſhiftes/as though it were ſo ſtrange a thing/for the ſoldiers to chooſe their Capitaine: and how he taketh it for graunted / that it is not materiall who choſe the archdeacon / which is before confuted: and laſt of all/ how well he concludeth/that forasmuch as a bi|hop is aboue a Deacon, therfore he is aboue the whole colledge off Deacons. Likewiſe how ſoundly he hath anſwered vnto the 2. next ſections: which to auoide the ſubiection off the archdeacon vnto the miniſter / is driuen to denie that an Archdeacon is a Deacon/ which notwithſtanding affirmeth that an Archbi|hop/is a bi|hop: yt being alſo before |hewed/that Gregorie calleth an archdeacon Deacon/and being more clearer then the day/that as the archelder was both an Elder/and vnder any bi|hop: ſo the Archdeacon was a Deacon/ and of right vnder any Elder. Conſidering that Ierome ſpeaketh of that Deacon/ at whoſe teſtimonie an Elder was made: which one may eaſely vnderſtand/to haue bene an archdeacon.

I leaue the thinges before handled/ off Reſidence on a certein place for euery miniſter: here is queſtion onely / what likelihood our Deanes haue with the ould. Which becawſe the D. will not perceiue/ I muſt be compelled to ſhew Auguſtines wordes to him better. Firſt therfore the Deanes were monkes (for often monkes one was Deane) and conſequently not miniſters: when it is manifeſt by ſtories/that the ould monkes were not onely no miniſters of the word/but not ſo much as within any order eccleſiaſticall. Secondly it was a reproche for thoſe monkes/ and Deanes to be in any citie/or great towne: ſeing that a citie was a priſon vnto monkes/and agreed vnto them as drie lād vnto fiſh. Thirdly their profeſſion was to labour/and to gaine their liuing by hand: nether was it lawfull for them otherwiſe to liue / ſo that he that did not labour / was eſteemed as a theefe: beſide that/ their diet was very homely/ and groſſe. Hetherto I think there is nothing like with our Deanes. Now where the Anſw ſaith/ the Deanes were ſet ouer the other 9. Monkes, and ſo in their

Diuiſ 33. pag. 347.

Ierom. ad Nepot. & ad Ruſt.

Ierom ad Ruſticū. Sozom 1. lib. 13.

rule

rule referrible ours: he forgetteth that their rule was but in prouision for meate / and playing the part off their Cater / wheroff they made account vnto the Father. Of whom there was no cause the D. should make mention here: but that he finding no deanly
5. autoritie in this poore Deane / would faine make it owt in the father: whilest he would make the reader believe / that the Father / and Deane / were all one.

Where he saith / thes were godly societies which Augustine speaketh off: I will not denie but that Jerome / and August. with others
10. commend them / as it is not hard to shew that discommend them: but that they were so (what shew soeuer they bore) being instituted besides the warrant off the word / I vtterly denie. Wherin I will refer my self to the treatises off diuers learned mē / which haue handled that matter: that I be not compelled here to set
15. vpō this vermin / which the Ans. rayseth againe from hell / to help the office off the Deane. it is enough to haue shewed / that beside the name / and institution without warrant of Gods word / they haue nothing in commen. As for the vnspeakable profit he saith
20. they bring vnto the church, it is but his coustome with riotous / and ouerrunning wordes / to supply the beggerie of his reasons: and yt is confuted in an other place. There remaineth one testimonie pag. 472. perteining to this question off tharchbishop / taken owt of Beza / wherby the Ans. would proue thes names good / and holy. Where-
25. vnto before I answer / to thend yt may appeare that the D. doth but hunt after wordes / contrary to mennes constant practise / and manifest writinges: I am compelled here to open / what Bezaes iudgement is off them.

Theodor. li. 4. ca. 11.

[a] First I haue shewed before / how he holdeth that the name a vpon 13
30. of dominion, wheroff the Archbishop / and archdeacon be made / doth not agree vnto the ministerie. Secondly / in [b] an other place b vpon 1. he so far misliketh / that any should be called archbishop / that he Philip.
saith the order vvhich for policie sake vvas taken in the auncient church, that one onely amongest the Elders of euery chur-
35. che, should haue the name off bishop, or president, vvas the first foundacion vvhich the deuill laied off tyrannie in the churche. After it came to Metrapolitanes, vvhich they call archbi-

Act.

ſhops: vvhich diſtinction had notvvithſtanding a glorious pretence, that Synodes might be the eaſelier called, and ſome order kept in gouernement of thinges. Then, to fovver Patriarches: from fovver to tvvo, from tvvo to one, vvhich is the Pope. In the end for concluſion he addeth: behold vvhat it is to goe a naile breadeth, from the vvord off God. Thirdly / that the auncient fathers eſtabliſhed amongeſt the biſhops Metropolitanes / he confeſſeth a good intent: but forſomuch as that horrible tirannie vvhich proceded off them, did ruine the churches, and novv hindereth the reformacion off them, vve vvill (ſaith he) content our ſelues vvith the couſtome, and order off the Apoſtles, &c.

Confeſſ. 5 ca. art. 29

In his Epiſt. ep. 1.

But what will the D. ſay to that he ſaith / Archbiſhops, and Primates are a ſhadovv, and image of the policie of Rome, vvhich came in by litle, and litle? that he calleth them pety tyrantes in reſpect off the Pope? that althovvgh the names be neuer ſo auncient, yet it ovvght to haue bene inquired vvhether it vvere lavvfull to bring them into the church: and if it vvere, yet vvhether it be expedient novv in this regeneration off the goſpell, to ſet vp a freſh, or to aboliſhe them? that he ſaith / it is an other reaſon of a Biſhop, Paſtor, Deacon, Elder, as thoſe vvhich are inſtituted by the holy goſt? that he is ſo far frō allowing Archbiſhops / that our kinde of biſhops he calleth counterfaict biſhops, reliques of poperie, ſuch as vvill bring in Epicuriſme? that all vvhich vvil the churches ſafe, muſt take heede of that peſtilence? that M. Knox which had put them to flight / ſhould take heede that he ſuffred them not to come in againe, althovvgh it pretend to haue great force to kepe vnitie, vnder vvhich pretence it deceiued the auncient Fathers? Thus yt appeareth vvhat Bezaes iudgement is / both off theſe names / and offices.

Now I retourne to the places alledged off the D. Where he is faied to affirme that archbiſhops, &c. are called in ſcriptures by one common name off Paſtors, and Biſhops: his vvordes can not be referred vnto

vnto the name/or office of Archbishop. For considering there is no mention off them in scripture/ the scripture can not call them Pastors/and Bishops: especially seing he sheweth how they are Pastors/ in respect off administration off the word/ and Sacra-
5. mentes/not in that they rule ouer Bishops: in which regard onely it is confessed that they were called Archbishops/ &c. Where he affirmeth him to call the names holy: the names which he calleth holy/are the names of Apostles/and bishops/not of archbishops &c. which may appeare by that following (and therefore they glo-
10. ry off the succession off the Apostles, and true Bishops). For seing they conuey them selues vnto the succession off the Apostles/ and Bishops vnder the cloke off names: what names are so fit to disguise them/that they might be so taken, as those? And where he saith/he reckeneth vp archdeacons, Canons, Seniors, Deanes, subdea-
15. cons, clearkes amongest degrees taken owt off the word off God, and from the Primitiue church: fyrst he hath not they were taken, but they seeme to haue taken, &c. Then if the auncient church be taken/ for that almost 400. yeares after Christ (as yt may be/ compared with that
20 900. yeares after Christ): we deny not but thes names were in the Primitiue church. Moreouer the Ans. to help the Dean/hath falsified Beza/ translating for Deacon, Deane: which haue no more kindred/then a mat and a matrock. Last off all/ if he could haue brought this testimonie owt off Beza/for allowance off names:
25 yet he should haue bene afraied to haue vsed this aduantage/ seing that place ministreth moe weapons to beate/ then to defend him. For there he condemneth flatly/as a rable, and filthy assemble of monsters, vnheard off in the auncient church, the degrees of Suffraganes, Officials, Proctors, Vicares, Chapleines, &c:
30 none off which I suppose the D. may well spare/ in vpholding that estate which he phantsieth so good.

I appele not vnto the Apostles times onely/ but vnto the doctrine/and order established: where we are sure there is light with- Diuis. 36. pag. 349.
owt darckenes/truth withowt daunger off errors. And if we leaue
35 ing thapostles/ should take a patron off gouernement off men/ which may be deceiued: yt owght rather to be drawen from the Apostles times/then from those 300. yeares after; those being so

So if much

much purer/as they were neerer the incomparable brightnes of the gospell which shyned then/and further from those myste times as off Antichrist/wherwith after the whole earth was ouercast. For if this man off sin being in the eg in thappostles time/receyued by litle and litle continuall increase/vntill he came to his full growght: 3 see not why there was not as great oddes/betwene the purenes off the church in thapostles time / and that 500. yeares after/as betwene this/and that 1200. yeare after the Apostels. And if there were no remedie against the corruptions off those purest times, but in taking heed to the light which the Lord had set vp in the doctrine/and gouernement off thapostles: how muche more for remedie against such palpable darcknes / as couered the face off the earth in our times / ought we to haue resorted vnto that perfect/and vnmedled light: not vnto them whose both heauens were darker/and sight dimmer: and which beside greater night within them selues / by reason off their infirmitie / had lesse day without by reason of the glowmie times. To that alledged/and confirmed/that thes dignities off Metropolitanes/ archbishops/ &c. were as the handes that pulled, the feet which brought, the shoulders that lifted vp the Pope into his seat, which otherwise he could neuer haue atteined vnto: the Anst. saith onely / that sectes, and heresies gaue strenght vnto Antichrist: which is nothing to pourpose / as though both thes coulde not stand well together.

Where he saith/the writers, and Councells off 500. yeares, laboured to kepe out Antichrist, and therfore thinges taken from them, can not iustly be suspected: 3 merueill he vnderstandeth not/ first/that diuers off that auncientie he speaketh off/and off the cheifest [a] of them / knew not what Antichrist was: but imagined fondly of him / as of one singular person/and that he should starte vp soudenly / &c. that Elias should come to destroie him/ that he should be borne of the Iewes/ that he should raigne in Ierusalem / and diuers other suche fables. Secondly/that he remembreth not the ignorance off men to be such/that they often times make him a bridge/against whom they thinke to stop the passage. Thirdly/that being often times ouermastred off their affections/with hinderance off

[a] Athanasius quæst. 89. & 30. Ambr. 10 lib. vpon Luke. ca. 13. Ierom vpon Daniell 8. 12.

ce off the truethe/they giue somewhat to shew. Further/that errors/vnd heresies (as he saithe) strengthening Antechriſte: he couldе forgette the manifolde errors/ which are to be founde in the fathers of the time he prescribeth. Laſte off all/if he couldе be ignorante off thes thinges: yet examples off our daies might haue tawght him/that euen now there be which knowing Antichriſte/ and detesting him / ceaſe not to maintеine thinges/wherby that kingdome partly standeth.

Where he saith/ *no man of modesty, and learning, will condemne orders of that time without manifeste proofe, especially in gouernement.* I would gladly knowe of him why he ſhould add/*especially in gouernement.* what reaſon can he shewe/ why we ſhoulde not call their gouernement to as narrow a searche/and as streight a trial/ as their doctrine? When as yt can not be but where the Doctrine is attainted/the infection therоff muſte nedes come vnto the diſcipline: eſpecially when the Myniſters/ which ſitte at the ſterne off gouernement/be ſeaſed with that euill. And the diſcipline of the churche being the wall/ wherwith the doctrine ys kept ſafer as in a citie the wall is that which feeleth the firſte aſſaulte/ and ſo battered before the citie can lie open to the violence off the artillery: ſo in the ſiege off the churche by ſpirituall ennemies / the diſcipline/and gouernement is that / wherinto the firſte breache is made. So that hauinge good cawſe to holde for ſuſpecte/whatſoeuer either in doctrine/ or in gouernement thoſe times leſte vnto vs/not confirmed by ſubſtanciall proofes owte of the worde: we haue yet better cawſe to miſtruſte their gouernement / as that which hauing abidden the greateſt brunte / hathe more neede off reparacions. This appeareth in the firſte Councell of Nice/ where the moſte off errors decreed vppon / were in the diſcipline/and not ſo much in the doctrine: beſide the vngodly conſtome/ which may appeare to haue occupied almoſt all the churches/ touching the forbidding of the ſecond mariadge off miniſters / before that councell. Concil Nic. 11. 12. 13. can. before touched.

Furthermore/I would know what charter the Anſw. can ſhew/that the firſte 300. yeares (within compas wherof he hathe browght his teſtimonies) be iuſte the time off the primitiue churche/neither more nor leſſe. But thus muſte he doo/ that hauing

So nothing

nothing els/ he might with this glorious title off the primitiue
churche/ dasell the eies off the simple. Laste off all/ when he saithe
there was no function browght into the churche the first 500. yeo
eares/ alowed by generall councell/ or credible writer/ not meete
for that time/ and alowable by the worde off God: besides the
grosse demaund off that in question: I would know off him w-
herfore serued exorcistes/ when the gifte off casting forthe euill
spirites/ was ceased? what he will answer vnto [a] Jeromes
monkes/ [b] Eremites/ [c] Anchoristes? Which were at that time ve-
ry grosse. what to the fower Patriarches/ or rather three? Wh-
ich by the generall Councell off Calcedon/ soone after 400. yeares/
had the gouernement off churches throwghe owte all the world.
whether he allowe of that famous robberie/ wherby the bis hop
off Rome/ Constantinople/ and Alexandria (for the bishop of Je-
rusalem beside the name/ had scarce a plowgh lande in compa-
rison off the rest) parted the stake off the whole inheritance off
Christe? And if it be true which he [d] affirmed/ that the Councell of
Calcedon offred the name vniuersall bis hop/ vnto the bis hop off
Rome: how will he mainteine that no generall Councell within 500.
yeares, alowed any office not agreable vnto the word of God, and meet for
those times? Finally/ what will he say to that yt was (as Julius bi-
shop of Rome saith) decreed by the lawes off the churche/ and im-
mediatly after the Nicene Councell/ that the Bis hop off Rome
must be called to the Synode: and that it was voide which was
doon there/ beside his sentence? Thus yow may see/ that yowr sel-
fe enemie to Antechrist/ throwghe your inordinate desire of ma-
king good that you haue once set downe/ haue gruen him more
grounde/ then he coulde euer by stronge hande off disputation
conquer.

a Ad Eustochium de custodia virginitatis.
b De vita Pauli.
c De vita Hilarionis.
d pa. 344.
Sozo. li. 3. ca. 10.

If there were no other difference betwene the times off the
Apostels/ and those from whence the D. fetcheth his examples/
but this that then there vvas none so litle an error, vvhich vvas
not beaten dovvne as soone as euer yt peeped vp, no infection
being hable to laie holde off the cheif gouernours, which in his
times had possessed the beste off them: that alone is sufficiente to
shewe/ that examples may be safely fetched from the Apostels ti-
mes/

Diuis 37. Pag. 349.
Euse. lib. 3. ca. 32.

wes / which can not be without greate daunger drawne from his times. But dothe not the D. see how greatly he is abused / which compareth the heretikes off the Apostels times / with the Catholikes off his: their vtter falling away / with the corruption of others: Whereas if he woulde haue answered to that I set
5. downe: he shoulde haue compared Catholike gouernours / with Catolike gouernours. But he to lift vp the credite off his times / and to make them equall / or rather for the matter off gouernement superior vnto the Apostels: compareth the rose of his / with
10 the thornes off the Apostels times / the golde off those / with the drosse off thes. And although yt be grosse answer / yet as if one shoulde glorie in his shame / in the nexte section he insulteth vpon me / as though he had answered very aptly / and I had spoken in the ayer. Whereupon I will leaue yt to the consideration
15 off the reader / whether he seeking to aduance his testimonies in those wordes ([b] hetherto Antechrist had not inuaded the churche off Rome, and in thes / approued off the best, worthiest, and eldest Councels, fathers, and writers, and a litle after / [c] thes names were vsed in the purest times of the churche): I haue to the pourpose shewed / that those times
20 were not pure / nor virginlyke / but that the churches were then muche departed / from the singlenes vvherin the Apostels had lefte thē. I leaue also to iudgement / whether the answer I make in this behalfe / be other then all those gyue which haue to doo with confutation of those popish errors: for the establishemēt of di-
25 uers wherof / the Papistes vrge the same antiquitie / which the D. now presseth vs with.

[b] Pa. 348.

[c] pag. 351.

Clementes place which he can not finde, is (as I saide) not far from the begining of the booke, who after he had shewed that certeine receiued the doctrine immediatly at the Apostles hande-
30 es / to note how corruption entred / interlaceth this prouerbe in a parentheses: fevv children are like their fathers. And if it be grieuous for him with reading off two or three leaues / to seeke yt: he shall haue a shorter way / for yt is repeated of [d] Eusebius. As
35 for the nexte section / wherin Socrates testimonie is wiped awaye / by accusing him of the Nouatian heresie: besides a proofe off the light esteme off autors which make againste him / he gaineth

[d] Euseb. lib. 4. c. 28.

nothing.

nothing. For there is nothing saide off Socrates / which is not confirmed otherwise. The bishop off Salisbury alledgeth somewhere owt of Origen / off the whole estate off his hope / which Socrates saide of the of Rome / and Alexandria: that the bishope euen in his time / and vnder the clogge off persequucio / seemed to passe the rage of wordly Princes. And where he saith Socrates vniustly reproueth the bishop of Rome, &c. how vntrue that is may euidently appeare / for as much as the bishop whō Socrates speaketh of was Celestinus: whō the Ans. before saith to haue claimed superiorite off all churches, and taken vpon him as yt were the name, off vniuersall bishop. Nether did that proude statelines of the Romishe Bishop / which Socrates speaketh of / beginne in Celestinus which banished the Nouatians / but was in his predecessore / Bonifface / Zosimus / and Innocentius / &c. as may appeare by diuers monumentes of that time. And Socrates doth not reproue them for that they were ennemies to the Nouatian heretikes / but for that they tooke vpon them to exile them vvhich perteined not vnto the Bishop / but vnto the magistrate. Also it appeareth that Theodosius the Emperour / had permitted the Nouatians to haue a churche there: so that there was double fault in the Bishop / which in steed that he should haue contented him self to preach / that it was not meet to haue suche heretikes in the church: tooke vpon him to put them owt / both by strong hand / and contrary to the Emperours permission. And if Celestinus were suche as the D. hathe tolde vs: then it is so farre that Socrates speaking off him as I haue alledged / did it of euill will / that he is rather to be be accused for to soft speache / in suche a heinous faulte.

Origin. in. Math. Tract. 12. pag. 342. Soer. 5. li. ca. 20.

Where he saithe I haue falsified Socrates, which for passing beyonde the limites of priesthood to an owt warde dominion, haue set downe, leauing the sacred function were degenerate to a secular rule, and dominion: I leue yt to the iudgement of all indifferencie / what cause he hathe to make suche an alarme / for so small a matter: when yt is plaine that how much a minister bestowethe in a vocation which is not his / so muche he leaueth his owne: and therby manifest / that in altering the wordes / I kepte the sense. And so yt still falleth owte / that my falsifying which the Ans. penne doothe so willingly

willingly runne vpon/is neither with any aduantage to my cause/ nor disaduantage vnto hie. The two nexte sections I let passe/ as hauing no matter off answer. What attendance the prelatship off the Garter requireth / and what absence from a Bishops charge/ being a thinge in the knowledge off all/ I leaue. whether he hathe manifestly perverted the wordes off the Admonition/ which here he denieth / the bookes off bothe sydes are vvitnes. His slaunders (first we take awaie the princes authoritie ouer ecclesiasticall persons, then/ we woulde giue to vnderstande, that he maketh yt in her maiestyes power to minister the worde, and Sacramentes) still confirme his shameles impudencie: of the one there is no syllable that can be pulled that waies. The wordes of which he would vvreste the other/ be/ yt is not lavvfull to take those vvhich god hathe appointed to the mynistry, to applie to other vses there mentioned. Which because yt falleth into the question off residence / before handled/ and into that bearing cyuill office by the Ecclesiasticall person/ herafter (God willing) to be disputed: the resolution ys to be taken from those places. Where in the laste dyuision he calleth vppon my answer, to the tytles off Lordes grace, &c. beside that he hathe nothing but bare sayinges withowte shewinge forthe any matter: he hathe answer. Thus after large promises off shewing the greate antiquitie off thes names/ that they were not onely in the Councell off Nice, but are manifestly to be founde in all stories, and writers before the councell off Nice: after bighe wordes againste those which denie the pretended antiquitie: after rifling/ and ruffling vp euerie darcke corner where thes greate / and glorious names might be hidden: after hell yt self hath bene moued/ and sommoned to witnes of this antiquitie: yt is manifest that thes names nor no one of them / hathe hetherto bene shewed in any one Councell/ writer/ or storie before the Councell of Nice: and then onely the name Metropolitane/ which by the Answ. owne account / was abowt the yeare 330. yt ys manifest also that the names Archbishop/ archdeacon / Primate / &c. be not shewed owte off any other Councell/ storie/ &c. before Epiphanius time / vvhich vvas aboute the yeare 380. and so manifeste/ that thes names being not founde in moste aunciente monumentes/ could not haue their allowance.

Diuis. 42. pag. 352.

In this Tract. vpon the place of Math. 20. and after 20. diuis. Pag. 448.

what approbacion they haue had sythens they came into the church/ I leave yt to be estemed partly off that which hathe bene/ and partly off that which shall be (God willing) alledged: being bent as well against the office/ as name off archbishop. Which I therfore forbeare to set downe here/ leste I shoulde be compelled to repeate them againe.

Caput 3. Diuis. 1.

That the reader maie haue clearer light/ to iudge of our writin
ges on both sydes in the rest off this controuersie/ and that we may be better furnished of weapons/ against this greate
lewte off pretended autorities; two questions seeme necessarie to be decided/ before we come vnto them. The one/ whether the wo
rde off God hathe ordeined that in euery seuerall congregation ther
Pag. 328. ere shoulde be a bishop: which the Answ. dothe flatly denie/ and further saith/ yt appeareth owte off certeine ecclesiastical writers, and the exampels off Timothe, and Titus, that the Apostels appointed bishops, onely in principal townes and cities. The other is/ whether there were allowed
in one citie/ 2. or moe bishops: which likewise he flatly denieth
pag. 366. Pag. 444 can be shewed to haue bene from Christes time, and that the whole practise off the prymitiue churche is against yt. Yf thes thinges be shewed to haue bene ordeined off the Apostels: yt muste folowe that this institution off God/ banished by Satan/ owght to be called home/ an that all autoritie off men/ and coustome exalted against
this/ must yealde the selues prisoners. Likewise if these be shew
ed/ the trwthe of expositiō of the testimonies of the moste auncie
ente writers/ shall better appeare; vvherby we haue shute the bis
shoplike autoritie in the circuite/ āt roundell of one church: wh
ich the Ans. would haue extended vnto a realme/ or diocese. And
so shall come to pas/ that they which having all their senses pos
sessed of the coustome of thes later/ and corrupter times/ when
they reade or heare off a bishop in the scripture/ or in the moste
auncient writers/ conceiue forthwith a bishop of the same mould
that ours be/ shall a greate deale easelier correcte their error. For
if a bishop in the Apostels time/ and off their institution/ was the
bishop off one churche onelie: by all likelihood those times which
folowed nexte after them/ kepte them nerest vnto that image:

wherupon

Wherupon will fall owte/that this vsurped auctoritie of bishops ouer their fellow ministers/did by litle and litle encrease/according to the measure of time further from that wherin thapostels liued/and nearer vnto that wherin Antichrist was fully setled.

5. which thinges although they haue light enough in them selues: yet to cleare this matter better/there shall be (God willing) set downe certein testimonies of the most auncient times: wherby as by certein traces/the truth off thes thinges may be easelier found owt.

10. The first that euery particular church should haue her bishop/is manifest by Paul to Timothe. For seing the description of a bishop which he gyueth/doth agree vnto the minister of euery congregacion/and nothing there required in the one/which is not in the other: it followeth that the minister off euery congre-

15. gacion/is the bishop theroff. For the description agreing with euery of them: the thinges described must likewise. Secondly/ones be doo by this description off the bishop/set forth the nature off euery minister of the word in his congregation: in describing the offices off the churche/he hath left owt the principalest

20 membres/and was more carefull in describing the Deacons ministerie/not occupied in the vvord/then the preaching ministeries. but that is absurd: yt must follow/that he vnderstood them by the name off bishop. Furthermore S. Paules bishop was appointed to the same place/wherunto his Deacons: but his [d] Dea-

25 cons were assigned to a particular congregation/as appeareth both by the vse of the scriptures/ad also by that after this corruption entred/that euery church had not her bishop: yet it had her Deacons/as is to be [e] seen by that alledged of the Deacons off the churches off Mariotes. S. Paul also there assigning the ch-

30 arge/and care of the bishop/ouer the church of God/must either gyue him charge ouer the whole bodie of the catholike church: or ouer one particular congregation: or of the faithfull companie of one howse. but he extendeth not his charge ouer all the Catholike church/for that were to make a Pope/not a bishop: nor restrain-

35 eth him to the faithfull of one howshoulde/considering that he opposeth the gouernement off his howse/to the gouernement of the church: yt followeth therfore that he appointeth hym to one

1. Tim. 3.

d Phili. 1. Act. 6.

e Athana. Apol. 2. Ierom. cont. Lucifer.

particular church. That by this word church/must be vnderstanded one of thes three significacions/yt standeth vpon this grownd: that in none off S. Paules other Epistles/or S. Lukes writinges/that word church is euer vsed otherwise/and neuer signifieth the church ether off Prouince/or Dioces. For when the Apostles vtter the companie off belieuers in such a circuit: they alwaies speake in the plurall nombre/and call them the churches of such/and such a place. And if it can be shewed that this word is taken in them/for the faithful in a whole prouince/or dioces: I will giue ouer the hould of this argument. If (as I perswade my self) that can not be doon: then the church assigned vnto S. Paules bishop/is a particular congregacion.

Tite 1. Moreouer S. Paul writing to Tite/to appoint Elders throwgh euery towne/which were vnblamable: addeth because a bishop must be vnblamable. Wherupon ether euery towne must haue a bishop: or his reason is not well knit. For he should both giue his rule off one thing/and his reason off an other: and it should come to passe/that those churches vvhich haue no bishops/might lawfully haue slaunderous/and spotted bishops/seing his onely reason why elders of euery towne owght to be without reproche/is because a bishop must be so. Againe vvhere it is

Act. 14. saide that Paule/and Barnabas apointed by voice elders in euery churche/ether beside the auncientes off the churche the Bishop was ordeined: or els the famous cities of Antioche/Iconium/and Listra/in the number of those churches there mencioned/receiued no bishop. But the Ans. him selfe affirmeth/that the Apostels ordeined bishops, in the principall cities, and townes: therfore vnder thes wordes, they ordeined elders by voice in euery churche, yt vnderstanded that they ordeined bishops in euery churche. For S. Luke vsing the same wordes to set for the the ministerie off all other churches/wherwith he setteth forthe the ministerie off those famous cities/vnlesse he will denie there were Bishops there: he muste off necessitie graunt/that the other churches had their bishops aswell as they.

Laste off all vnles yt be the institution off God/that euery particular congregacion shoulde haue her bishop: in that largi-

ces/

es/and bountifull liberalitie of eccleſiaſticall miniſters/ which S. Paule ſ hewethe our Sauiour Chriſte beſtowed vppon his churche after he was aſcended/nothing falleth to the lot of the parti- lar churches. But yt yo horrible iniurie vnto the liberalitie off Chriſte/ ſo to ſ hutte his hande which he opened ſo wide: therfore it muſte needes be/that our Sauiour Chriſte gaue euerie churche her Biſhop as for the apoſtles/Euāgeliſtes/and Prophetes/ beſide that their miniſterie was not ſtreightned vnto particuler churches:they are (as before hathe bene ſhewed)ceaſſed. There remaine therfore of the miniſteries there reckened / the Paſtor/and Doctor: wherof whether the biſhop be the ſame with the Paſtor/ as ſome thinck/or whether he conteine both Paſtor/and Doctor/ as other ſome eſteme: it yo manifeſt that either euery particular churche muſt haue a biſhop or elſ none of thoſe miniſteries there recited. For if it be ſaied that taking a biſhop for the ſame vvith a Paſtor / the particular congregations hauing the Doctor / may haue one off them / although they haue no biſhop ; it is eaſy to anſwere/that if the Paſtor moſt neceſſarie / and vvhom the churche can worſt ſpare/doo not belong the Doctor can les be thought to apperteine to a particular church. And thus far owt of the ſcripture/for proofe of a biſhop in euery particular church: yt followeth to ſhew the traces of this inſtitution in the primitiue church/vvhich ſucceded next vnto the Apoſtels. Epheſ. 4. 11.

The ſame the D. ſuppoſeth the true Ignatius / writeth thus: Euery church ſhould haue her altar, and euery churche her biſhop. And leſt peraduenture the D. ſhould interprete/ euery church, euery dioces / or prouince : beſide that I haue ſhewed that ſignification of churche was vnknowen vnto thoſe times/ the autors meaning is cleare to the contrary / when he ſaithe/ euery church ſhould haue her commnnion table. which he calleth vnproperly an altar. Onles therfore the D. will ſay / that his meaning is there ſhould be but one cōmunion table in a whole dioces/or prouince: this hole is ſtopped vp againſt him. And if (as he would make vs beliene) this was John thapoſtles ſcholer: then amongeſt the teſtimonies of men / this may worthely beare the bell. Not (as I for my part thinck) : yet the later he is/ the Ad Philadelphios. θυσιαστήριον.

longer is proued this order of hauing a bishop / in euery particular congregation/seing he sheweth what the face off the church was/ in those times when he lived. Epiphanius proving a bishop / and preaching Elder to differ (which cometh after to be examined) saith: vvhere (not as the Pope/ and the Answ. in what great cytie soeuer) there vvas found any vvorthy to be bishop, there a bishop vvas appointed: yea and vvhere there vvas not to fournish both bishop, and preaching Elder, there thapostles made a bishop, and left the Elder. So that by his Iudgement/ bishops were in greater nombre then / then preaching Elders. That the same was also in Cyprians time / shall appeare (God willing) in the places after to be handled owt off him. From his time vnto the Councell off Nice/ we haue the storie of Eusebius: wherin as in a glasse we may see / that the church in this point was litle altered. Considering that he assigneth the bishops charge/ continually (for any thing that ether the Ans. sheweth/ or I can gather) to one church/ or to the churches in one citie onely. Which maie better appeare in that his bishops / are so often times called the bishop off a parishe (as hath bene shewed) and that he confoundeth a parishe with a church / a pastor with a Bishop (as shall appeare): so that onles the Answ. will saie / that there was in those times but one parish/ church/ pastor/ in compas off a prouince/ or dioces: he muste be constreined to confesse/ that euery particuler church for the moste parte/ had a Bishop.

Epipha. l. 3. Tom. 2 hæ. 75.

And althowgh after time of the Nicene Councell / there is no dowbt but that as the Bishops had more occasions of enlarging their boundes/ throwghe the disordered zeale off the godlie Emperours/ so they let not slip those occasions: yet if we consider the estate off the church/ what yt was abowte 400. yeares after Chryste: we shall finde that bishops were not the tenth parte so thyn sowen/ as ours be now. If a bishop ranne in to any slaunder/ and the slaunder pressing him he coulde not assemble a greate nomber of bishops: to the ende he shoulde not remaine in that slaunder/ the Councell off Carthage was off aduise/ that his cause shoulde be heard off twelue bishops / and his owne bishop.

Tom. 1. 2. Carth. ca. 10.

And

And an other/that if an elder were accused/ he might call 6. bi-
shops frō the places harde by/and lykewise a deacon three: which
together with their owne bi shop should have autoritie to heare/
and determine the causes in debate. Now if for euery accusation
of a bi shop/there were assembled 12. bishops at the least/and that
when the matter required haste: for euerie accusation of an elder
six/ and off a Deacon three / beside their owne bi shop: and that
those might be taken in places harde by: all men maye vnderstan-
de/that there was more neighbourhood in bi shops then is nowe
we / and that yt behoued that those bi shops dweite within no
greate compas / which might be assembled with suche commo-
ditie. For if we shoulde imagine the same condition off bi shops
then/which is nowe: how euill aduised should the Councell ha-
ue bene/to cawse so manie bi shops to come so farre/ with so gre-
at charges/with suche longe absence from their churches/ with
suche delaie/and suspence off the purgation off them/whose spee-
die dispatche stoode so greatly vpon the glorie off God/and edifi-
cation of their churches: Herof yt may easely be seene / that thi
blessing and gifte of God in hauing off a bi shop/rained not onely
vpon greate cities/and greate townes: but euen ouer litle boro-
wghes / and villages where there was a sufficiente congregacio-
on/able to mainteine this mynisterie off the worde.

Tom. 1. B. 8. 3. Carth.

And althowghe there be diuerse cawses/why the auncientе
stories doo not so often make mention/of the bi shopes of vplan-
dishe townes/as that in those tymes of persequution/a nomber
off them did scarcely yelde one sufficiente companie / able to
mainteine the mynisterie off the worde: and that by all likelihoo-
de the countrey men rownde abowte / made their reforte vnto
the good townes nexte them / which had a bishop: and for that
the stories for the moste parte / keepe the memorie onely of the
moste famous bi shops / which by godly policie off the churche/
were placed in the moste peopled townes: yet not withstanding
yt ys not harde to shew diuers / which are expressedly called bi-
shops off small townes/or villages. As off one [a] Zoticus Bishop
of the village of Coman: of [b] Mares/ Bi shop of a small towne/
called Solicha: of [c] Asclepius/Bi shop of a small towne in Afri-
ca: and of others/ vvhich partly I have alredy shewed owte off
the

a Euseb. li. 16. cap. 5
b Theod. li. ca. 4.
c Ierom. Tom. 1. catolog. Geñadij vir. illust.

the testimonie off Jerome/and partly shall be shewed (God willing) in discourse off Cyprians testimonies. I leave also to speake of
d Socrat. 4.26. d Gregorie/bishop of a small cytie/called Nazianzum: of an other
e Quæst. 16. which was e priest of the Castle Cumane/that is f Bishop: both
f 80. dist. which are as well forbidden / as to haue a bishop in a village. 5.
I followeth to shewe vpon what cawses / and by what meanes the churche so fruictfull in Bishops/became afterwarde so barren. wheroff albeit yt is moste certein / that the principall cause was the wrathe off the lord/who angrie with his churche/sente suche a dearthe: yet the doinges off men which God had disposed of wisely/for the accomplishement of his counsell towchinge the man of synne/were partly vnaduised / partly proceeding off ambicion: and that not alwaies after one sorte/but taking encrease/and gathering strenght with the time. So that the ambition which at the first was kepte in some awe/and restraincte/in the ende brake owre/and shewed yt selfe as yt were bare faced. 10 15

In the Africane Councell / yt appeare the that before a certeine lawe made of the Emperour/whersoeuer ād in what diocese soeuer there was a churche off Donatistes conuerted vnto the
1. Tom. Concil. 66. ca. Catholike churche / that those proselytes / and conuertes had a Bishop of their owne: and the Councell there confesse the / that they deserued so to haue. Wherupon yt folowethe / that how many churches so euer off the Donatistes were conuerted: so manie Bishops at the leaste/there might be in one onely diocese. And 20 25
if this were a good lawe and equall (as the Councell confesse the): what cause can be assigned/why yt shoulde be taken awaie/ as appeareth yt was afterward? In the second Conncell of Car-
1. Tom. Concil 5. cap. thage yt was decreed/that those dioceses which had no bishops should haue none: ād those which had/ should kepe their proper Bishop. Notwithstanding if the number off the faithfull should 30
encrease in that diocese/ that the people desyring a Bishop/ if the bishop of the diocese consented therunto/ might haue another bishop. Now in that the Councell ordeined that there should be no bishops in that diocese/where there had bene none: yt is apparāte that their dioceses were not the twētith parte so large as ours. 35
For is there any likelihoode/considering the nomber off the bishops before proued/ that the Councell woulde decree that there

re

re ſhould be no biſhop within 30. or 40. myles / as it is with vs. And when it ordeineth that in that dioceſe where there was a biſshop alredy / the nomber of the faithfull encreasing / there might be at the inſtance off the churches / and conſente of the biſhop
5. other biſhops ordeined: yt vttereth the cause vvhy diuerſe pariſhes rounde abowte / vvere the dioceſe of one biſhop: namely for that here and there / in this ād that towne / there vvas ſcarce gleaned owte a ſufficient number / off thoſe which hauing giuen their names to the goſpell / were hable to make one ſufficiente congre-
10. gatiō to maintein the miniſtrie. And therfore ordeined / that whe the haruеſte of the faithefull ſhould be more plentifull in thoſe places: then alſo counſell might be taken / off moe Biſhops.

Wherupon vve may gather / this to haue bene a cauſe of this ſcarcitie / that it being leſte alwaies in the diſcretion off the Bi-
15. ſhop / vvhether he vvoulde haue any moe Biſhops: throwghe Ambicion yt came to paſſe / that the nombre off Chriſtians increaſing / they woulde not ſuffer the people to haue moe biſhops / but ordeining them Elders / and Deacons / together with the na-
20. me off the Biſhop / reteined vnto them ſelues a greate parte off the autoritie / and gouernement to other belongyng. And this ys that vvhich that excellent Martir of God William Tindall / ſhortly noted: vvhen the multitude off Chriſtians encreaſed, and the church vvas endovved vvith greate poſſeſsiōs: the biſhops ma-
25. de thē ſubſtitutes, vvhich they called preiſtes, and kept the name of Biſhop vnto them ſelues. And how vnhappely it was leſte in the Biſhops choiſe / ether to ſuffer another biſhop to be inſtituted or no / in his dioceſe: maie appeare by this ſhameful ambition / vvhich euen thē beganne to ſhew yt ſelfe. For ſo far vvas
30. yt / that they vvoulde departe vvith any alredy gotten: that they aſſaied to encroche (and ſometimes by ſtronge hande) vpon the boundes off others: as appeareth by the manifolde debates / vvhich they had one with another / abowte their precinctes / teſtified in the booke of Councells.

In his booke off the practiſe off Prelats.

a Africanum Concilium c. 84. 85. 87

b Tom. 1. Concil. Mileuit ca. 24.

35. Another cauſe off this dearthe was / an order taken amongeſt thē / that where in Afrike there were greate ſwarmes of Donatiſte heretikes / and other ſtraungers from the churches: as

euery Bishop gained those soreners vnto the churche/so he enlarged them. Which thinge extended not onely vnto euery ones owne diocese: but also to other dioceses/if the other Bishop were somewhat sluggishe in that behalfe. which what a greate prophanacion yt was of the giftes of God/no man of any indgement in the worde of God/can be ignorante. For semeth it a mere thing/that for the blessing off God gyuen vnto their preaching/they shoulde be made rulers off all those peoples which they gained? And what differeth this from symonie: but that as one selleth the giftes off the holy goste for monie/so this made marchandrise off them for honor/and money both? And verely hauing before a competente flocke/in this poincte they did not so much get disciples vnto Christe/as to them selues; nor so much enlarge his kingdome/as their owne: not doo thoffice of pastors/as of hirelinges/and stipendarie souldiers bente vpon the spoile.

Another cause off this scarcitie was/that as they prouided/that there should be no bishops where were none before: so they decreed/that in dioceses where there were/if after the deathe of the bishop/the people of that church had rather yelde them selues subiecte vnto another bishop/then chuse a newe: that it should be lawfull for them so to doo. And theruppon/yt is very like that diuers churches (when good bishops beganne to be rarer/then wedges of golde) seing any one which behaued him selfe more tolerably: yelded them selues vnto him. Not muche vnlike those times off the Lordes indignacion/which the Prophete speaketh of/wherein a nomber of weomen laide holde off one man. Beside that it is not vnlike/but the stately pompe off bishops hauinge taken deepe roote) the people did not vnwillingly quite the estate of a bishop: and as off an euill neighbor/and one which laie to heauy vpon them/were glad to be rid off him. yt might be also the peoples faulte/which (as our experience teacheth be to muche) rather then they woulde be at the charge of maintayning a sufficiente mynistrie off their owne: were contente to yelde vp their priuiledge off hauing a bishop/to receiue with abatement off their charges/a mynistrie they cared not what.

African Concil. 48.66.

Esay 4. 1.

Laste of all/when Sathan had hired vp the sonne of perdition into his seate/and had made a full conquestie off all synce-

ritie

dicie off religion: yt was flatly decreed/ that yt ſhould not be lawfull to ordeine any Biſhop/ either in villages/ or ſmall cyties: leſte throwghe the multitude/ biſhops ſhould waxe vile/ as I haue alledged in the former booke. Wherupon cometh here to be conſidered/ what yo anſwered: that I be not cõpelled there to renewe this queſtion againe. His anſwer is/ that I haue falſified the place, that I haue not redd the Epiſtle, that yf I had, hauing anie modeſtie I would neuer haue ſo written. To let the reſte goo/ and withal his vnworthy reproche/ ſo often repeated/ for ſaying Boniface to Zacharie, in ſteade off Zachary to Boniface/ ſeing the quotation in the margent is rigot: I ſay to let thes goe/ conſider wherin I haue vſed falſhoode. Yf yo firſte aſſigned/ in that where the wordes off the Epiſtle are, leſte the name off a Biſhop ſhoulde vvaxe vile: I ſaide/ leſte they ſhoulde vvaxe vile throvvghe the multitude. If I haue falſified in adding throvvgh the multitude: what truth/ or faithe hathe the Anſwerer vſed/ in adding/ *becawſe the contemptiblenes off the place, often tymes bringeth contempte off the perſon?* This addition off wordes yo greater then mine/ and no more founde in the Epiſtle then mine: whoſe interpretacion is more agreable vnto the minde off the writer/ his *that the daunger off contempte was conceiued by reaſon off the place*, or mine that it was by reaſon off the multitude: let the reader iudge.

Tom. 2. Epiſt. Zacha. Pap. ad Bonifac. pag 448.

Which that he may he may the eaſelier doo/ let it be conſidered what Jerome writeth/ where ſpeaking off the pride off the Deacons: he aſſigneth the cawſe that they were ſo much ſet by/ to haue bene their fewnes/ and the cawſe why the Elders were ſo light made of/ becawſe they were moe in nomber. For the abondance of any commoditie/ doth ſo commenly bring downe the price of it/ that there is no nation I thinck where it is not in prouerb/ that rare thinges are greatly eſteemed: as contrariwiſe thinges off excellent/ and neceſſarie vſe/ are throwgh their multitude called vile. Which is declared there by example of Poley/ a commen/ and vile herb in thoſe countreis: and yet for the rarenes more eſteemed in India/ then pepper. Of the other ſide where he ſaith/ *they were not placed in villages or ſmall cities, becauſe the ſmallnes of*

ad Euag. 2.

the place doth make the person often times contemned, in steed that it is meet the bishop should be reuerenced: by that reason there should be no minister of the word in those places at all. For it behoueth that the minister also haue the reuerence of his people/which becommeth the embassadour/and steward off Christ: and if the bishop looke for more/he pricketh at a further marck/ then euer the word off God set vp. But how cometh it to passe/that the bishop off Canturbery is more esteemed/then the bishop off London: and he off Winchester/then he off Norwich/if the place cawse the estimacion of the Bishop? When gentlemen/and noblemen build their howses more commenly in small townes/and more solitary places: doth the Ans. thinck that they lose any of their estimacion therby? Also by this reason it owght to be forbidden/ that Justices off Peace, and Quorum shoulde dwell in countrey townes/ and commaunded to dwell onely in great townes/ lest they be contemned off the people. But beside that it is contrary to the wisdome of God in the scripture: the Paganes which neuer saw that light/could tell that the places doo not make men honorable, but men the places. And Jerome saith/the bishop off an obscure citie, hath as much autoritie as he off the most famous. If the D. aswer/that it owght to be so/but it is not/throwgh the folie off certein: yf that were graunted/ yet yt is vnmeet that the ministrie shold be according to the euill disposition off certein. for then forsomuch as yowth is subiect to contempt/it shoulde be vnmeet to choose a young man (of what giftes soeuer) vnto the ministerie.

Plutarch. ἐκ οἱ τόποι τὸν ἄνδρα ἀλλ' οἱ ἄνδρες τοὺς τόπους ἐντιμοτέρους ποιοῦσι.

Thother falsheode the Ans. chargeth me with/ is/ for that I gather off this canon, that in times paste there were bishops in seuerall parishes, and small townes, when there was no bishop before off anie parishe. yt semeth that his vnderstanding can not be so simple/ but that he maie perceiue if there were no other proofe/ that those canones made so often for the forbidding of ordeining of bishops in villages/and small cities/ proceeded theroff/ that the churches in villages/ and small cyties/ had their bishops as other places had. For to what pourpose doo they defende yt/ but that yt was vsed? And wherfore was that lawe so often renewed: vnles there had

had bene resistance / and vnles the churches refused to subiecte themselues/to suche a wicked order? yf men make not lawes but vpō experience of thinges which they mislike how muche les doo they renew them againe and againe/ but vpon gainsaying? And in that Boniface which wrote vnto Zachary/had appointed those three bishops in small parishes/and townes: all vnderstand that yt was no new thing then/ to haue bishops in such places. But because he closethe his eyes / and will not see thinges set before him: at leaste let him grope them. The false Damasus/ and verie Antichriste/writing of this matter/inueiethe vehemently againste the appointinge off Bishops in villages/ which he calleth countrey bishops. And yt appeareth plainly in that Epistle/that they had the selfe same autoritie in all thinges / which citie Bishops had. There he saith also/that yt was forbidden that there shoulde be any bishop ether in small cyrie / or in village / or Castell: leste the name and autoritie of a bishop/should waxe vile. And therfore commaundeth/that those bishops off villages being disgraded off their Bishoprickes/ shoulde be throwne downe to the order off preisthoode. Heere the S. maie vnderstande/ that euen in the time off Antichriste / this order off euerie churche having her bishop/was not so abolished/but that there were remnantes off it in diuers places/ and some which mainteined the libertie wherin God had sed them / againste that owtrage off Satan: who because he woulde make off bishops yong Princes/ and saw that euerie parishe was not hable to mainteine that pompe/wente abowte with robberie off the reste/ to lifte vp the heade off one. Heroff yt may be seene what cawse the S. hathe/to charge me with the falsifiyng of the Popes wordes/and how his habilite to defende the Popes decree/doothe not answer his desire.

1. Tom. Concil. Epist. 4. Chorepiscopi. Villani Episco.

As for the reasons I browght to proue / that the placinge off bishops in villages, and small cyties, coulde no more bringe them in contempte, then the shininge of the sonne, or falling off the raine in villages, as vvell as in cyties, breedeth contempte off those benefites: or the name or autoritie of father, gyuen to poore men as vvell as riche, maketh that ordinance off

God nothing set by: he answereth not a worde. Where I full
theralledged the foresight/and wysdome of God / which shoulde
receive a greate wounde if in instituting for every churche a Bi-
shop / he shoulde not have foreseen this inconvenience / which
the Ans. vppon the Popes auctoritie meinteineth: he asketh whē
and where? I have (I truste) shewed him nowe bothe, although he
if he had ether understoode / or remembred what he wrote
before twise / or thrise / when with Jerome he propoundeth vn-
to vs / that Bishop / and elder were all one by Gods worde: he
should not have falle into this extreme boldenes / of denying eue-
ry thing which is enemie vnto his vnadvised assertions. For yf yt
be the institution off God / that everie churche shoulde have a
teaching elder / and that elder (according to Jeromes saying alo-
wed off him) were a bishop: yt muste needes folowe / that to ha-
ve a bishop in everie churche / yo the institution of God. And be-
cause the D. bowerth so casely vnder the auctorite of men / that he
estemeth it the beste proofe: let him understande that this was
the iudgemēt off twoo of the moste famous mē / which our lande
browght forth theis manie yeares. And the same also executed for
the testimonie off the truth off god: wherof one of them amon-
gest other thinges / suffred also for this cause nowe in hande.

a The sixte Article wh. ch M. Barnes was condemned for /
is this: I will neuer believe, nor can neuer believe, that one
man maie by the lawe off God, be bishop off twoo or three
cyties, yea off an whole contrey: for that yt is contrary to the
doctrine of S. Paul, which writing vnto Titus, commaundeth
that he should ordeine a bishop in euery towne: proving that
by the worde elder / the Apostell meaneth a bishop. b M. Hooper
shewing that one man may not have two lyvinges / addeth: but
this is clawe me, and I will clawe thē. If the bishops permitted
not their priestes to have benefices, it may fortune the priest-
es would likewise say, the bishop should be bishop but of one
citie. And in deed so it should be: and till magistrates bring
thē to that point, it shalbe as possible to heare a bishop wa-
de godly, and symply thorowgh the scripture in all case off re-
ligiō, as to drive a camell thorowgh the eie of a nedle. A great
pitie

In M. Fo-
xes boo-
ke of Ba-
rnes, Tin
dall, &c.
fol. 216.
or there
about.

b M. Hoo-
per vpon
the 8. cō-
maund.
pag. 90.

pitie it is to see, how far the office off a bishop is degenerated from the originall in the scripture. It was not so in the beginning when bishops were at the best, as the Epistle to Tite testifieth: that willed him to ordeine in euerie citie of Crete a bishop. And in case there were such loue in them now, as was then towardes the people: they would say them selues, there were more to doo for the best off them in one cytie, then he could doo. They know the primitiue church had no such bishops, vntill the time off Siluester the first, &c. Off thes thinges partly/and partly of that which shall be hereafter (God willing) spoken/I leaue yt to be esteemed off the indifferente reader / with how small ether knowledge/ or conscience the S. hathe affirmed that yt can nether be shewed by scripture/nor confirmed by anie ecclesiasticall writer/or practise off the primitiue churche: that ether euery churche shoulde haue her bishop/ or that there should be bishops in villages / and small Cyties.

Thother off the two questions remaineth / whether yt can be shewed by scripture/and by examples off the primatiue churche, that there were in one churche moe bishops then one. which we might in parte haue bene eased off / if the answ. hauing fallen owte with the truth/were not likewise fallē owte with him selfe. For he approuing off the testimonie off Jerome / which affirmes th elders / and Bishops all one/and that the elders off a churche chose one amōgeste them/ which onely kepte the name of bishop dothe withall necessarily affirme / that before the time that this ordinance was established/there were diuers bishops in one churche. And in saying the word bishop is not commenly vsed / but for him that in degree is aboue the rest: he at vnawares confesseth/that there were diuers bishops in some churches/althowgh not commenly. But because he hath a faculte in denying / and affirming withowte shewing any reason/and that his worde is no bonde to tie him with all/when yt maketh againste him: some thinge also muste be spoken/ towching this matter. And seing I haue shewed that he is by S. Paules determination / a Bishop/ which is apte to teache/and to exhorte/ to conuince false doctrine/ and reproue corrupte maners; and that the Ans. can not denie but

Pag. 383.

one

one suche alwaies is not sufficiente/for some churches especially where the commoditie of assemblies is so good/ that every daie the worde off good ys to be preached: yt can not be denied but that there bothe maie/and owght to be moe bishops in a churche (muche more in a cytie) then one.

1. Phil. 1. And that this was the institution off God/it appearethe by the practise of the churches in thapostels times: at Philippos/where Paul expressly/saluteth diuers bishops: at Ephesus/frō whēce a A&. 20. a certein bishops sent for/came to Miletū. Likewise in the church b 1. Thess. 5. 12. off b Thessalonica there were diuers Presidentes/the same (by the c D. diuinitie) that Bishop/or Archbishop. And as it was c Pa. 410. in those churches: so yt ys like to haue bene in other off greate resorte to heare the worde off God/ and habilitie to enterteine a more plentifull ministery. Nether let him (as he is wont) oppose vnto the manifest wordes off the scripture/ Ambroses exposition vpon the place to the Philippians/nor that which goeth vnder Jeromes name vpon the same. For as for Ambrose/a childe may see how violently he forceth the texte: and what inconuenience he runnethe into/to make yt agree with the coustome off his times/wherin this order was for the moste parte/ worne owt. And as for the other/he is a counterfaicte/ and so marked not onely because he contrarieth that which Jerome did plainly teache: but also for that the forme off writing/is farre off another complexion. Erasmus.

Yt can not be denied but that this order of God was stricken at by diuers canons off Councels/and that as this was the firste attempte/which the deuill gaue to abridge the nomber off Bishops in the churche: so yt was more aunciente then that other/off robbing the villages/and small Cyties off their bishops. Vpon what rotten groundes this abuse crepte in/cometh afterward to be considered: here yt is to be noted that this corruption was not so generall/but that often times yt admitted exception. And notwithstanding bothe the custome/ and Canons in that behalfe: good men vpon occasion made no conscience/to ordeine twoo bishops of one citie. a Euseb. maketh mention of Narcissus/and Alexander Bishops at ones in one paris he. and if yt be true which he reporteth/that the same was by reuelation from heauen: yt ys a good

a lib. 6. c. 10.

good argumente/that this voice was as yt were a repeale off that custome/which had bene browght in contrarie to the firste institution off God. Yt is writte off Augustine/that he was made bisshop off Hippo/bothe by the instante requeste off Valerius/ then another bisshop there/ and by the consente off the Metra politane Bisshop off Carthage. And albeit in consideration off the canons made to the contrarie/ Augustine was lothe to take the charge: yet instantly required/he accepted yt. [c] Augustine himselfe also was off aduise/that in those places where was a Sonatiste Bisshop/ and a catholike/if the Sonatiste returned vnto the vnitie of the churche/then he should be receiued into the felowship off the bisshops office with the catholike bisshop. Where he putteth onely thes exceptions/if the people vvill suffer yt: yf becavvse yt is not accoustomed, the people vvill beare it. Wherby is cleare/that notwithstanding it was forbidde by canons: yet he thowght yt not vnmeet/to haue two bisshops in one church/if the people would beare it. and if he were of this aduise/ notwithstanding the coūcels to the cōtrary: how much more would he haue thought it meet if the church had required/ād made sute for it?

[b] Posidonius in the life of Augustine.

[c] Auguſt. in collat. primi diei cū Donat. Auguſt. in geſtis cum Emerit. Donat.

Also it is not to be forgotten/ that although this corruption off gyuing the name bisshop to one in a church/ from the rest to whom it did off right belong/ be auncient: yet godly men misliked it/ and by all likelihood broke it of. Which Jeromes wordes do apparantly import: this coustome vvas in the church off Alexandria from S. Mark, vntill Heraclas, and Dionysius. For onles there were some change then: why would he not rather haue saied/ from S. Mark vntill his time? considering that all that time/there was continuall succession of church/and bishops. Therfore belike those godly men/seing the mischeif like to ensue of that coustome/and vnderstanding that thinges owght to be called to the apostolick institution: changed that coustome. Furthermore it is diligently to be considered/ that this order off having one onely in euery church to haue the name of Bisshop/ouerspred not the church soudenly/and at a clap/but entred by litle and litle: so that it is like there were diuers ages past/ or euer this had a generall passage/ thorowgh all the churches in the world. By

Ierom. ad Euagr.

Ierom. vpon the epist. to Tite.

In which it may appeare/ how the Anſ. is abuſed in ſaying/ it can not be ſhewed from Chriſtes time, that euer there were two biſhops in one church. Theſe thinges being thus laied/ let vs now come to Cyprians Teſtimonies.

Caput 3.

Pag. 355. VNto the firſte diuiſion/ I haue anſwered. In the ſecond/ to proue that Cyprian ſpeaketh off an Archbiſhop/ the D. concludeth thus. *yt is the principall office of the archbiſhop, to prouide that peace, and vnitie be kept in the churche, &c. but the office off him whom Cyprian deſcribeth, is to keepe peace in the churche: therfore Cyprian ſpeaketh of an archbiſhop.* This argumente is caſte in the ſame mouide
Pag. 316. that thoſe/ which he hathe vntrwly compared my reaſon vnto before: and yt hathe almoſt more faultes/ then wordes. But that the ſimpleſt maye ſee his dealing/ yt is to be vnderſtanded/ that as the pretence off inſtitucion off the Archbiſhop was to keepe peace/ and ſuppreſſe ſciſmes: ſo the onely pretence off tranſlating the name off biſhop/ from manie in one churche vnto one onely/ was the ſame: as appeareth by the place off Jerome after
Jerom. ad Euagr. diſcuſſed. To let paſſe therfore that I haue proued/ and will after more appeare/ that there was then nether Archbiſhop/ nor Metropolitane/ and for diſputacion ſake to imagin Archbiſhopes then: yet when bothe the name/ and office Cyprian ſpeaketh of/ agree vnto him which gouerneth in euerie churche/ or (to ſpeake as the D. ſpeaketh) dioceſe: and the office onely without the name/ agreethe to the Archbiſhop: yt muſt needes be meeter to refer Cypriane wordes to the Biſhop/ then to the Archbiſhop/ ſeing that there be more cordes off reaſons to pull them that waies/ then the other. At the leaſte yt is cleare/ that the Argument off the A. is faultie: ſeing yt was not onely the principall office off the Archbiſhop/ to prouide for peace/ &c. but the ſame alſo was the principall office off the Biſhop/ as that vnder pretence wherof/ that kinde off Biſhop was inſtituted.

Where he cometh to his ouide hole/ *that although the name be*
Pag. 354. *not there, yet the office is:* I refere my ſelfe vnto that written before in that behalfe. Howbeit here yt appeareth how he ſpake without booke/ ſaying *all writers before the Nicene Counſell, make mention*

bothe

bothe off their names, and offices: when as Cyprian one off them/ hath the no worde off them. Where he saithe Cypr. speaketh off Cornelius, who had gouernement off all the prouince: that is the question/ which becawse he coulde not proue/ he taketh graunted. Where he addeth Cyprian had the charge, and ouersight off all churches in Aphrica, and for proofe alledgeth the 4. booke, 8. Epistle: he is abused/ for Cyprian dothe saie no suche thing. He speaking there off himselfe/ and off his fellowe bisshops assembled in Councell/ saithe in this sorte: but becawse our prouince is spred forthe larger, and hathe bothe Numidia, and Mauritania ioyning. he saith not *my prouince*, but our prouince: which is manifestly referred vnto all the bisshops assembled/ as the course off the epistle declareth. Nether dothe he there speake off any iurisdiction/ or ouersight which he had more then an other Bisshop: nether yet off two Mauritanias/ as the D. saieth/ but off one onely. It appeareth therfore that the water where he drew this/ was trowbled: and from whence soeuer he haue yt/ Eusebius is off more credite in that matter. Who speaking of Cyprians large dominion/ shutteth him within the precinctes of Carthage: saying/ he vvas bisshop of the parish vvhich vvas in Carthage. And allthowgh it be cleare that Cyprian had no suche iurisdiction/ yet to thende this vnfaithfull dealing maie better appeare/ let it be considered what was the estate off the churche in Africa/ aboute 150. yares after: when there were Metrapolitanes which had ouersight ouer Prouinces/ and this weede of Ambitiō had spred yt self much further in the churche. In the Councell of Africke yt appeareth/ that Aurelius which longe after succeded Cyprian in the churche of Carthage/ had not him selfe anie iurisdiction ouer ether Mauritania/ or Numidia: for that as he was bisshop off the firste seate off that prouince wherin Carthage was: so Fantippus was Bisshop of the firste in Numidia/ and Nicetius of the firste in Mauritania. I omit that Mauritania was deuided from Carthage by sea: so that (contrary to the D. interpretacion) men must haue passed the sea for decision off causes. Wherby appeareth what a fable yt is/ that Cyprian was Metropolitane off those three prouinces/ when euerie one had a seuerall Metrapolitane,

Euse. 7. li. ca. 3.

1. Tom. Concil.

Where he cyteth Gregory Nazianzene, that Cyprian ruled not onely the church off Carthage, but Afrike, Spaine, and almoste the whole easte partes: yt is to be obserued/ that where the D. seeketh by sea and lande/ in every corner for bishops of the largest spred/ and lõgest armes: at the laste he hathe met with one/ which hathe more then he woulde gladly shoulde be knowen. for otherwise why hathe he concealed the reste of Gregories sentence: Why hath he cut of the feet off yt: why hath he pared Nazianzens wordes: Because I haue not the booke: I will set it downe/ as the bishop of Salisbury hath doone. Cyprian vvas a bishop, the mightiest and noblest off all bishops. For he had rule not onely ouer the churche off Carthage, and Afrike, vvhich vntill this daie is famous off him, and by his meanes: but ouer all the vveast, and in a manner ouer all the East, likevvise ouer bothe Northe, and Southe. Thus appeareth he hath in this place/ leste owte both sowthe and North partes off the worlde/ and for that the Bishop turneth vveast/ he turneth Spaine. where if he cõplaine of the bishops translatiõ (although I dowbt not but the bishop had reason/ seing Hesperia/ is opposed vnto the East): yet if it shoulde note any one seuerall countrey/ yt is like to note Italy. For so Jerome writeth/ that they vsed in times paste, to call Hesperiam Italy: especially whẽ it ys vttered simply/ withowt addyng vtter most. nowe all maie vnderstãd that Gregories meaning was not/ that Cyprian vvas ruler off all churches in the worlde/ in that sense the D. meaneth/ and that he had autoritie off an archbishop ouer all churches in the world: but that he was famous amongest all/ and sowght vnto for coũsaile frõ all partes. Wherby appeareth/ that the iurisdiction bishops had in times paste/ owte off their certeine congregacions/ was nothinge but a reuerent estimacion/ purchased by opiniõ of singular learninge/ and godlines/ wherby others willingly/ woulde bothe aske/ and folowe their aduise/ in gouernement off their churches.

Def. Apol. part. 2. c. 5. d. 1.

Hesperiam.

vpon the 5. ca. off Isay.

And if the D. vvil haue Cyprian archbishop/ and Metrapolitane ouer all thes places: let him answer what shall becomme off his exposition/ wherby he woulde haue every Archbishop in his prouince/ to haue peereles autoritie/ withowt controlemẽt of any

any other Archbishop: what off the Prouince of Italy, ascribed vnto Cornelius? what off that wherby he saithe / none owghte to goe ouer sea, for triall off cawses? for although we follow his vaine off interpretacion in all thes/and for a bishop vnderstande an archbishop/for a churche a Prouince/ for the particular place where the quarell riseth/all that circuite which is not parted by sea: yet this one assertion off his/that Cypriane was Metrapolitane of almoste all the Easte, VVeaste, Northe, and Sowthe, ouerthroweth whatsoeuer hathe bene saide in anie off those poinctes. For the wyde throate off Cyprians Archbishopricke / hathe swallowed vp all the resi/ and made them all but Suffraganes: and by this reckening / not onely men must passe the sea/ but manie seas/to haue ende off their cawses. Laste off all/iff yt be true he beareth vs in hande: let him tell vs why the Bishop off Rome maie not haue a souueraintie ouer all churches/aswell as he phansieth off the bishop off Carthage? considering they are in the same/and felowlike degree. Therfore onles he will ouerthrowe all/ that euer he hathe gone aboute to establishe/in this cause: and onles in trauailinge with the Archbishop/he will be deliuered off a Pope/and a Pope off the largest cyse/and longest laste: he must be compelled whether he will or no/ to expounde this worde gouerned, by consailed, or excelled, or some other worde as kolde/ and as vnconfortable to the office off a Metrapolitane/or archbishop.

Why Illiricus calleth him metrapolitane, I haue shewed. He saithe I forget my selfe, which call him in one place metropolitã: they are selie contradictions allwaies which he chargeth me with. For he might haue remembred that I said/that this worde metropolitane doothe signifie nothing but bishop off the cheife Citie: in which sense I can easely aforde Cyprian to be a Metrapolitane / withowte any greate hinderance off my cawse/or helpe off his. I passe the nexte diu. hauing nothing but importunate/and shameles begging of thinges in controuersie. As that Cornelius had a prouince vnder him, that Cyprian was Metropolitane, that the place off Cyprian is trwly expounded off an Archbishop, that I gyue the Papistes aduantage, in sayng that the place maketh as muche for a Pope, as an archbishop, that is to saie nothing for ether. Vntó the nexte / I haue

answered where I laied open the vanitie off his answer/ that writers passe by the title off archbishops: saying that it is to be noted/ that where the D. hathe before affirmed in plaine wordes / that the name off Pope was commen to all bishops: here to gyue some colour vnto his answer / he woulde make vs beleiue that the name off Pope was commen not vnto all, but to manie bishops, &c. what M. Fox saithe in that behalfe / I referre yt to the reader. That the name off Pope was commen to all bishops/besides the testimonies I alledged before/may be seene in the bishop of [a] Salisbury/and M. [b] Beza: which both affirme the same.

Diuis 5. Pag. 302. [a] In the 4. article 8. diuis [b] Confess. ca. 7. Artic. 12.

As the D. coulde frame no argument oute of Cyprians place/ for the office off tharchbishop / withowte begging: so he can not answer the reasons againste the Archbishop owte off Cyprian/ withowt the same. For where I shewed that the whole people mentioned of Cyprian/ being not the people of a diocese/or Prouince/ were notwithstanding those which Cyprians bishops gouerned/ād therfore that they were not ouer a diocese/or Prouince: he answereth that if I hadred any stories, I might vnderstande, that bishops were chosen onely by the Cytisens of that place, wherof they were called bishops, and by no other in their Prouince, or diocese. Which is a grosse answer. For although the stories off later times (wherin yt is not denied but thes offices were) make suche mentiō: yet what is that to our cawse? whose controuersie is whether yt were so in Cyprians times/as in times that folowed. If he can shewe any ecclesiasticall storie off like auncientie vvith Cyprian/that maketh mencion off suche election: then he saith somewhat: yf he can not/ he doothe to much abuse the time/and the reader. And certenly if Cypriā said had no more/but the people chuse thē bishops: yet (withowte contrary proofe) he owght by all reasonable vnderstanding/be iudged to speake off all that people/ouer which he had gouernement. but when he addeth all the people, he leaueth no controuersie. And in the same place he saithe: for the due making of Electiōs the nexte bishops of that Prouince vvhere the place is voide, must come vnto the people ouer vvhom the bishop is set: and the bishop ovvght to be chosen in the presence off

Epist. li. 4. 1.

ce off the people. Vppon which wordes yt maie thus be further reasoned: that people in whose presence the Bishop was chosen/ was that over which the bishop was set: but the bishop was chosen in the presence off the people off one congregacion: therfore the people ouer which the Bishop was set/ was the people off one congregacion. The firste propositiō is manifeste by Cypriane wordes/ (the people ouer vvhom the bishop vvas to be set, ovvght to be presente for election off the bishop). The seconde is also cleare: forsomuch as it coulde not be with any conuenience/ that all the people off a dioceſe/ or Province/ ſhoulde meete allwaies for the chusing of their bishop/ especially in time of persequution. And therin I will refer my selfe to the iudgemēt of the reader/ how absurdly the D. saith afterward: *all the people of a province or dioceſe, might meete then without perill, or inconuenience.* And where he saithe *there were ſuche metinges at Synodes in thoſe tymes:* he is abused/ considering that the churches met not/ but their gouernoures: and not all/ but certeine owte off euery quarter/ as he might easely knowe by the practiſe off all times. For althowghe it was not denied vnto priuate men to be presente at Councelles: yet yt was very rare that they were found there in anie number/ vnles vpō ſome notable controuerſie: and that not by appointmēt or order takē/ as in the electiō of their bishop/ but onely at their pleaſure.

And if yet the D. be off that boldnes/ that withowte any proofe owte of antiquitie/ he will expounde this worde all, by *ſome*, or (as he doothe in the nexte diuiſ.) by *manie*: and vvhole by parte, and that the ſmalleſt parte: and people by cytizens, to the open violence off Cypriane wordes: yet that all his ſtarting holes maie be ſtopped/ let vs further examin the place of Cyprian/ owte of which he woulde confirme the office off the archbishop. Neither haue hereſies, or ſchiſmes ryſen of other occaſion, then of that the prieſt of God is not obeied, nether one preiſt for the time in the church, and one iudge for the time in ſteede off Christ thovvght vpō: to vvhō if the vvhole brotherhood vvould be obedient &c. To ſhape an archbishop/ or bishop ſuch as is with vs/ owte of this place/ the D. is cōpelled to expounde this worde church,

by

By Dioceſe, or Prouince. Which if it be truly downe: then thes wordes also (the vvhole brotherhoode) muſt be expounded of all thoſe which are in the Prouince/or dioceſe. For both the whole brotherhood are thoſe which belong vnto that church: and if there ſhould be any moe in Cyprians church/then thoſe conteined in thes wordes (the vvhole brotherhood): yt were no remedie againſt heresies/and ſchiſmes/to haue the whole brotherhood obedient vnto the preiſte. If I can therfore ſhew/that thes wordes the vvhole brotherhood, ſignifie onely one particuler aſſembly: yt muſte folow that nether Cyprians biſhop is an Archbiſhop/nor the churche there ſpecified/a dioceſe/or Prouince/but onely a particular congregacion. In the nexte ſentence therfore/yt is ſaide: in the election off Sabinus, the biſhopricke vvas giuen him, by voice off the vvhole brotherhood. Now conſidering that the whole brotherhood did chuſe Sabinus/and yt is certein that nether the whole Prouince/nor dioces choſe him: yt is manifeſt that thes wordes vvhole brotherhood, with Cyprian ſignifie not the people off a dioces/or Prouince/but off one particular church.

1. li. Epiſt. 4.

Againe in Cyprians wordes (hereſies riſe, and ſchiſmes begin, off this that the prieſt off God is not obeyed) is an other argument to proue/that by prieſt muſt needes be vnderſtanded/ the miniſter in euery ſeuerall congregation. For ſeing obedience vnto this prieſt/bindreth the beginning/and ſeed off both hereſies/and ſchiſmes: and this can not be if obedience be giuen onely to one biſhop in a dioces/or archbiſhop in a Prouince/onles alſo euery miniſter in his particular congregation be obeied: yt muſt follow/that the prieſt Cyprian ſpeaketh of/is the miniſter off euery particular congregacion. For otherwiſe the remedie againſt hereſies/and ſchiſmes (which his wordes promiſe) doth not follow. For it is diligently to be weighed/that Cyprian ſaith not/hereſies/and ſchiſmes therfore continue in the church/or therfore are not taken away/becawſe the prieſt is not obeied: but riſe, haue their ſeedes, and firſt beginning becavvſe, &c. Whereas if he would haue ſet forth a biſhop of a dioces/or archbiſhop of a Prouince: he ſhould haue ſaied/the cawſes why hereſies/and

ſchiſ-

ſchiſmes are continued; and not why they riſe. Conſidering that the vertue off theſe offices / is phanſied to compoſe / and decide ſchiſmes / and hereſies: and that although the people be by them cured off their hereſies / and ſchiſmes / when they are fallen into them: yet they can not by their teachinges / be kept from entrance into them / being ſo far off / and ſeldome or neuer hearing their voice.

Moreouer / as it is ſaied here / there is one prieſt in the church: ſo in an other [a] place / there ovvght to be but one paſtor in one place, and againe / [b] euery paſtor hath a portion off the flock committed vnto him, vvheroff he muſt gyue account vnto the Lord. Yf therfore he will not ſuffer this one prieſt in the church, to be applied to moe then the biſhop off the dioces / and the archbiſhop off the Prouince: yt muſt follow that in Cyprians tyme / there were no paſtors off particular churches. For one paſtor / and one prieſt or Biſhop / being all one in Cyprians language: there can be no moe off the one / then off the other. Laſt off all / it may appeare by the councell of Cathage in Cyprians time / that there were diuers Biſhops off villages / and ſmall townes. For off the number off Biſhops there aſſembled / the names off their townes wheroff they were biſhops / being there ſet downe / are ſcarce fowre / or fiue that are to be found (as I thinck) in any Coſmographer / which reckeneth vp the principall cyties / and townes off Africk: and namely there is expreſſe mencion off one Januarius / biſhop off a village called Ceſars village. Thus I truſt ye ye cleare / that by one church, one prieſt, neither an archbiſhop of a Prouince / nor biſhop off a dioces / but onely a miniſter / or biſhop off one particular congregacion / is ſignified. Thaccuſacions off paſing forgerie, &c. deſerue no anſwer.

[a] Cyprian de ſimp. prælato.

[b] Li. 1. Epiſt. 3.

I haue no where reaſoned, *that one ſhould not be rightly choſen biſhop, if any be abſent that haue intereſt in the election:* my reaſon is / that forſomuch as all the people off Cyprians Biſhop / was by the Eccleſiaſticall diſcipline appointed to be preſent at his choiſe, and by no good order off diſcipline the whole dioces / or Prouince could be ſo appointed: therfore the whole people off Cyprians Biſhop / was neyther the people off a dioces / nor Prouince. And

Diuiſ. 6. Pag. 358.

where yow haue (to shew the vanitie of my assertion) translated almost half a sidelet the reader consider to what pourpose. For where he noteth that Cornelius was made bishop, by testimonie of his fellow bishops thorowghowt all the world: I can not tell for what cawse he should note it. Onles yt be that because the bishops thorowghowt the world testified their agreement by letters vnto his election/occasioned therto for that Novatus denied it to be lawfull: therfore it is not vnlike/that the people of a whole dioces/ or prouince were present in proper person/ at the choise off the Bishop/and archbishop. And if he ment that: he is far short of his reckening: neyther is it made vp by his third note/ which I thinck tendeth to the same end. For where it seemeth that by theis wordes (and good men) he would haue it thowght there were other people beside the cytisens off Rome/ at Cornelius election: the wordes are/of auncient priestes and good men in the colledge: referring the word colledge, to good men/ as wel as to priestes. So that by good men he ether meaneth those auncient priestes/or some other ecclesiasticall companie: where the Answ. restreining colledge vnto the Priestes onely/would haue his reader thinck/ that the people off the Province were gathered thether/ to chuse Cornelius archbishop. But this is a wonderfull change/ that he which before esteemed it inconvenient/that a generall congregacion should meet to chuse their pastor: now browght into such freightes/that he seeketh to make the whole dioces/ or Province assemble/for choise off their pastor. His other note (*that Cornelius passed thorowgh all ecclesiasticall offices, &c.* vnto the bishoprick) is idly put. Whether a preacher was the same with a bishop: belongeth to an other question/and is altogether owt of season here. For althowgh an Elder which ruled onely/ were inferior vnto a bishop: yet therby followeth not/that an Elder which preached/ was so. Where he saith/I *falsefie Cyprian*, and that yt is too great boldnes to say, *Privatus was condemned by 90. Bishops of one Province*: the truth is/Cyprian saith not they were off one Province. But forsomuch as Privatus was off the same Province with Cyprian/ and controuersies rising in euery Province/ were for the moste part vsed by bishops of the same: onles a generall Councell can

be

be shewed/a Prouinciall is presumed. beside that/it is vnlike that Cyprian/to thentent he might draw Priuatus into greater hatred/would haue omitted that circumstance off Generall Counsell/if it had bene. And where he asketh/what if there were so manie bishops in one Prouince: whether yt be cõcluded therof/that euery seuerall congregacion/ had her bishop: I answer that if there were 90. Bishops in one Prouince off Afrike/and that were obserued then/which ether the moste commen practise off all times hathe tawght/or which was ordeined afterward in the Councells off Afrike/that the Bishops off euerie Prouince being parted into twoo/or three companies/owte off euerie off them certein should be sente in the name off therestt/whereby a greater nomber remained at home/then came to the councel: and that be also remembred/that there were diuers places/where there were Nouatian Bishops: and further that the moste parte of townes/and cyties being heathen/and Idolatrous had no bishops at all/as yt was in thase daies: Ad hereunto that in Stephen Bishop off Romes time/which lived in the same time with Cyprian/there were innumerable catholicke bishops: Lastly in those times of persequutione/the nomber off them which professed the Gospell in one towne/being for the moste parte sofewe/that fowre or fyue of the nexte townes/were scarce sufficient to make a competent assembly/hable to maineine the ministrie: I saie all thes thinges considered/and bound vp together: I thinke yt will appeare vnto the indifferente reader/that euery congregaciõ where the word of God was preached/and sacramẽtes administred/had a seuerall bishop. For if they had bene such bishops as oures/although the whole world had bene Christian: a lute Arithmetick would haue serued/to count them. Where he saith/the Patriarche off Antioche had 160. Bishoprickes vndernethe him: yf all those were in one onely Prouince/I am glad to heare of it. If by a Prouince he meane the fourthe parte of the worlde/the Patriarche hauing then gotten vnder his gripes/so manie metropolitanes hips: yt was no merualle although the bishops vndernethe him/drowned as many bishoprickes. Besides that it is ridiculous/to alledge this exãple which was long after/against the state of Cyprians Bishop. Where he saith/*by keping back the place off Cyprian*, I

Carthag 5. ca. 10. Carth. 6. ca. 43.

Augustin. I cont. Gaudent.

 giue

gyue ſuſpicion off forgerie: I know not how I could haue gyuen him more particular knowledge of it, then in telling him / that yt was in the ſame Epiſtle/owte off which both he alledged his ſentence/ and I my anſwer.

Diuiſ. 7. pag. 359. First I requiring autoritie to proue/ that by the worde churche ys vnderſtanded a Prouince; he anſwereth all learned writers ſo expound yt. He dealeth but hardly vvhich hauing al: will not vouchesafe to ſhewe one, for as for thoſe which he maketh ſhewe of afterwarde: yt ſhall appeare how litle they ſerue his pourpoſe. His nexte anſwer is/ that it is no vnacuſtomed thing to call the churche throwghe a prouince, by name of the metrapolitane ſeate of the prouince. If this were accouſtomed/ and in thoſe times wherin Cornelius/ and Cyprian liued (for otherwiſe yt is nothing): vvhy doth he let hys cauſe fall/ for wante of ſhewing yt. For vvhere he ſaithe/ he ſhewed yt before: there is no word ſounding that vvaies. And Euſebius ſaying that he did fulfill the office off a Biſhop in the cytie of Rome/ will not ſuffer the D. to lurk in that corner: onles paraduenture he will ſay/ the church in the cytie off Rome / was ſpred thorowgh the whole Prouince. And when Ruffine ſheweth / that the Biſhop of Rome about a hundred and fiftie yeares after (at what time the Biſhops had ſpred the winges of their dominion) had but the churches in the ſuburbs/ and round about Rome: is a like thing/ that Cornelius had rule off all churches of Italy? For although the couſtome/ whiche the Nicene Councell ſpeaketh of/ ſhould haue bene euen from Cornelius tyme: yet yt is cleare / that Cornelius had not gouernement off the churches off all Italy/ but onely of thoſe in the ſuburbs of Rome. For anſwer vnto thes bare/ and bold ſayinges I refer my ſelf partly to that before ſpoken / that thes vvordes muſt be vnderſtanded neither off Prouince/ nor diocee/ but onely of particular aſſemblies: partly/ to that which followeth.

Euſe. li. 7. ca. 2.

2. lib. ca. 6

After I ſaying/ that forſomuch as Cornelius, ſaied to haue baniſhed one ovvt of his church, could not baniſh him ovvt of the Prouince, therfore church ād Prouice be diuers: he anſwereth/ thowgh he could not baniſh him owt off the prouince, yet he might excō municate him, frō the cōgregatiō thorowgh owt the Prouince, wherin beſide

that

that he ſtill preſuppoſeth an archbiſhop/which is in cõtrouerſie/ whileſt he gyueth Cornelius power to excommunicate/throughout the whole Prouince: he is alſo deceiued/that thinketh by theſe wordes/is ment that Cornelius did excommunicate Felinus. For he was excommunicated before/by the Biſhops off Aferick: ſo that Cornelius had not to doo/to excommunicate him. Where for confirmacion of his anſwere/he aſketh/whether he forcibly ſhut him owt of the locall church of Rome: I anſwer/that if he had remembred that there were then doorekepers/to withſtand thoſe that cut from the church/would enter in; he ſhould not haue thought it ſo ſtraunge a thing/that Heretikes were ſhut forth from the locall church: eſpecially ſeing he ſeemeth to haue allowed dorekepers/as officers neceſſarie for thoſe times. And although it were permitted vnto heretikes by Cornelius/and his fellowes/to enter into the locall church: yet he might haue conſidered/that when they offered them ſelues vnto the lordes table/Cornelius with his aſſiſtance owght to ſee them remoued. Seing therfore this not ſuffring of Felicíſſimus to enter into the church/is no excommunication/(as the S. ſaith): and carieth neceſſarily with yt/ that which Cornelius coulde not doo/throwght the Prouince/ but onely in place where he was preſent: yt muſte ſolow/that by the worde churche, where this was doone/a particular place muſte be vnderſtanded/and not as is ſuppoſed/either dioceſe/or Prouince.

Where I ſhewed/that forasmuche as by churche is mẽte the place, vvhere the pœnitents confeſſed their faultes, that being nether dioceſe/nor Prouince/but a particular congregation/the word church alſo muſt note a particular congregation: the S. anſwereth/*that forſomuch as Nouatus denied forgiuenes vnto the fallen, the meaning off Cyprian is nothing els, but that Nouatus did not receiue thẽ, into the generall and catholike church off Chriſt.* Wherin he hath cleane ouerturned the meaning off Cyprian/which is not to ſhewe (as he ſaith) that Nouatus woulde not ſuffer thoſe that had fallen/to be receiued into the lap of the church (which thinge was notoriouſly knowen of it ſelfe): but to ſhew/what were the impieties vvhich waited vppon that hereſie/amongeſt which he plaſ

ende thys/ that therby publicke confession off faultes/to be made in euery particuler congregacion (a singular exercise off pietie/ and true worshipp of God) was quite taken awaie. And wherfore in translating my wordes to no powrpose/ nor to no aduantage off hys/ hath he passed by so slyly those wordes/ the threshoulde off the church? For if by confession of faultes in the churche/ Cyprian meane the generall/ and catholike churche off Christe: I would gladly know off hym/ whether the catholike churche off Christ haue a threshould: and if it haue/ where he will assigne it.

Laste off all/ where as owte of thes wordes off Cyprian/ they dare nor approche the threshould off the churche, but vvander abroade in the Prouince, I conclude that the worde churche, can not be taken for the Prouince/ being opposed vnto yt: he answereth/ that Cyprian dothe oppose there/ the churche vnto heretikes/ and not vnto a Prouince. This is straunge/ that by a churche/ Cyprian muste meane a Prouince: and by the worde Prouince, he must not meane a Prouince. and in saying/ they roued abovvte the Prouince to deceiue, and spoile the brethren: yt is cleare that by Prouince/ are not vnderstãded the heretikes in the Prouince: for brethrē be not heretikes. Where he would giue to vnderstande/ that the Prouince (yf yt be Christened) being the churche, can not be opposed vnto the churche: in deede yf I by opposed, were mete contrarie/ he had saide truly. but when by opposed, or set against/ he coulde not be ignorant but I mente that which was diuers: he might haue knowne/ that as a Christian diocese maye be opposed vnto a Christian Prouince: so a particular Christian churche/ maye be opposed vnto ether off bothe.

Diuis. 8. Pag. 361. I would yow would omit nothing which might make for yowr pourpose: but I woulde wish that yow woulde not repete one thing so often. For if they had no good tast at the first: surely by this often seathing/ they are altogether vnsauory. Cypriane matter is answered: the diuision of ecclesiasticall functions into three degrees/ bishop/ Elder (as yow say priest) and Deacon/ I haue shewed to make flatly against yow. There remaineth here/ that I answer vnto Demetrius, which was about the yeare off the Lorde

191. Who

291. Who if he were bishop off so many churches/as is supposed/ there is the greater likelihood/that in Cyprians time there might be bishops of the same breede. First if I graunt that he had such a superintendence / ouer all the parishes off Alexandria and Egypt/as Cyprian is saied of Gregorie Nazienzen/almost ouer all the world: that is/that for his learning and godlines / he was so wghte to off all the bishops of those partes: the Answ. seeth he can gaine nothing therby/to settle either his bishop / archbishop/ or Metropolitan. But I answer / that he hath vnfaithfully reported Eusebius/yea and that also pretending to set downe the autors wordes: as appeareth/ for that he hath set them in latin. Euse. 6. li. ca. 1. Eusebius very wordes are thes. Lætus vvas then gouernour off Alexandria, and the rest of AEgypt: and Demetrius then, nevvly after Iuliane, receiued vpon him the Bishops office off the parishes there. Here yt appeareth that Eusebius saith/that Lætus the magistrat/ gouerned bothe Alexandria, and Agypt: but speaking of the Bishoprick off Demetrius/onely saith/he vvas Bishop off the parishes there. which when by common construction/yt maye be aswell referred vnto Alexandria onely/ or vnto the reste off Egypte onely/or to bothe together: yt was to greate boldnes/not onely to gather this sense of Eusebius/but also to bringe him in so speaking. But that the worde there, cannot be referred vnto the reste off Aegypte/ but onely hathe relation vnto the parishes off Alexandria/and that as there are no suche wordes as yow ascribe vnto Eusebius/ so there can be no suche sense as yow Imagin: yt may easely and clearly be vnderstanded off that before/and after. For if nether the bishops of Alexandria before Demetrius / nor those after him vnto the times wherin Cyprian/and Cornelius liued/had that Iurisdiction ouer Egipt which yow Imagin: then by all reasonable vnderstanding/ yt muste be estemed that this worde (there) owght to be restreined vnto Alexandria.

Abilius/the thirde Bishop off Alexandria after Marke had bene in that churche/about the yeare of our Lorde a 100. Eusebius affirmeth to haue bene bishop off the parishe off Alexandria, but of the other partes of Egypt maketh no metion. He saith the Euseb. 3. li. 21. ca. Euseb. 4. li. ca. 2.

same

lib.21.c2. same off Primus/ſucceding him in that biſhoprick off Alexan-
a li.4.c 4. dria: the ſame off [a] Juſtus/ which ſucceded Primus: the ſame of
b 4.li.c.5. [b] Lumenes which ſucceded him: the ſame off an other [c] Marke
c 4.li.c. 11 which ſucceded him: the ſame of [d] Celadion which ſucceded him:
d4 li c.19 the ſame off Agrippa/ whō alſo he calleth [e] Agripinus which ſuc-
e 5.li. 9.c. ceded him. And where ſpeaking off all the former he ſaide/ they
f 5.li. c.9. were biſhops off the Pariſhe off Alexandria: off [f] Juliane wh-
ich ſucceded Agripinus he ſaith/ he gouerned the churches in or
at Alexandria vttering the ſame thinge by diuers wordes. Vnto
this Juliane ſucceded Demetrius/ off whom is ſaide as before.
hathe bene ſhewed, yea off thoſe which ſucceded Demetrius/ as
g6.li.c.29 famous/ and as renoumed as he: there is no ſuche thinge. For off
h6.li.c. 35 Heracles namely/ Euſebius reporteth that he [g] receiued the mi-
niſterie vvhich vvas at Alexandria: likewiſe of [h] Dioniſius wh-
ich ſucceded Heracles/ that he receiued the gouernement of the
churches vvhich vvere at Alexandria which Dionyſius liued as
bowte the times off our Cyprian/ and Cornelius/ which we haue
preſently in hande.

When therfore the Biſhops of Alexandria ſo famous/ are
not red to haue had biſhoply autoritie off anie Prouince/ but are
conteined within the circuit off one citie/ vntill the time off Cy-
prian/ and Cornelius: yt appeareth not onely that the D. hathe
bene abuſed in thes wordes off Euſebius: but that this owght
to be an other marke to know/ that nether Cyprian/ nor Cor-
nelius had any Biſhoplicke autoritie at all/ further then the
cyties wherin their churches were. And withall appeareth the
cawſe/ why Euſeb. did no more particularly/ reſtreine the biſho-
prick off Demetrius vnto Alexandria: namely for that he had ſo
often ſpoken before of the precinctes of that biſhoprick. The nexte
diu. hath nothing worth anſwer: being onely that which Z in few
wordes ſubſcribed vnto. Sauing this/ that Cyprian was Pupianus bi-
ſhop: which maketh nether whot/ nor kolde vnto this queſtion:
ſeing that Pupianus was no biſhop/ but one that ſometime had
bene off Cyprians churche. But of anſwer to my argument (that
forasmuche as Cyprian condemneth the pride of Pupian, for

that

that his deede vvas like, as if one ſhould be appointed biſhop of a biſhop, or iudge of iudge: there is no newes. whereas if yt were not a proude thinge/to be biſhop of a biſhop/ꝛc. Cypr. did with no good aduiſe/ſet owte the faulte of Pupian by thoſe wordes. And that Cyprian complaineth not off any wronge doone to him as archbiſhop (which the Anſ. afraied to affirme/ would haue his reader thinck.) but onely as he was Biſhop: yt appeareth manifeſtly by diuers places/ in that he denieth that he preſſed him vvith further autoritie, then that vvhich all biſhops had by ſucceſsion vnto the Apoſtels. That *Cyprian did not obiecte this*, to appointe hym ſelfe biſhop of a biſhop, *as a prowde name, but as a prowde deede*: is a poore exception. for if yt were a prowde deede/to exerciſe the office off biſhop ouer a biſhop: yt muſte be alſo a proude name/to be called the biſhop: off a biſhop.

The Anſw. wordes carie no meaning with them/to cõclude that which this cawſe requireth. For what meaneth this/ *one biſhop off a Prouince, had no autoritie ouer another, but were equall*: what is this to my reaſon: which is, that forſomuche as the godly vvriters proue the equalitie off the biſhop off Rome vvith other biſhops, for that they called one another fellovves, and brethren: the biſhops off dioceſes, and metropolitanes calling one an other fellovv biſhop, fellovv in office, brother, &c, doo therby declare that there vvas none vvhich ruled ouer an other. For onles the reaſon be firme in the one: yt is not good in the other. But he anſwereth further/ *Cyprian in calling the biſhops off his Prouince fellow biſhops, and brethren, declared therby the function to be all one.* So may the Papiſtes anſwer/ that the Biſhop off Rome called the Biſhops his fellowes/and brethren/becawſe they had the ſame function/and not in that for pollicie ſake they were not ſubiect vnto him. But as that/ ſo this is an abſurd anſwer. The Godly writers vſe not this reaſon/ to proue that other biſhops exerciſed the ſame miniſterie off the word and Sacramentes/with the biſhop of Rome (which the Pope him ſelf confeſſeth): but to proue that they were not vnder/ but off the ſame autoritie with him/which he denieth. The next anſwer (*Cyprian in calling them*

Diuiſ. 10. &c. pag. 368. &c.

lib.21.c2. same off Primus/succeding him in that bisshoprick off Alexan-
a li.4.c 4. dria: the same off [a] Justus/which succeded Primus: the same of
b 4.li.c.5. [b] Eumenes which succeded him: the same off an other [c] Marke
c 4.li.c.11 which succeded him: the same of [d] Celadion which succeded him:
d4 li c.19 the same off Agrippa/whō also he calleth [e] Agripinus which suc- 5
e 5.li. 9.c. ceded him. And where speaking off all the former he saide/they
f 5.li. c.9. were bisshops off the Parishe off Alexandria: off [f] Juliane wh-
ich succeded Agripinus he saith/he gouerned the churches in or
at Alexandria vttering the same thinge by diuers wordes. Vnto 10
this Juliane succeded Demetrius/ off whom is saide as before.
hathe bene shewed, yea off those which succeded Demetrius/ as
g6.li.c.29 famous/ and as renoumed as he: there is no suche thinge. For off
h6.li.c.35 Heracles namely/Eusebius reporteth that he [g] receiued the mi-
nisterie vvhich vvas at Alexandria: likewise of [h] Dionisius wh- 15
ich succeded Heracles/that he receiued the gouernement of the
churches vvhich vvere at Alexandria which Dionysius liued a-
bowte the times off our Cyprian/ and Cornelius/which we haue
presently in hande.

When therfore the Bisshops of Alexandria so famous/ are 20
not red to haue had bisshoply autoritie off anie Province/ but are
conteined within the circuit off one citie/ vntill the time off Cy-
prian/and Cornelius: yt appeareth not onely that the D. hathe
bene abused in thes wordes off Eusebius: but that this owght
to be an other marke to know/ that nether Cyprian/ nor Cor- 25
nelius had any Bisshoplicke autoritie at all/ further then the
cyties wherin their churches were. And withall appeareth the
cawse/why Euseb. did no more particularly/restreine the bis-
prick off Demetrius vnto Alexandria: namely for that he had so
often spoken before of the precinctes of that bisshoprick. The next 30
din. hath nothing worth answer: being onely that which I in few
wordes subscribed vnto. Sauing this/that Cyprian was Pupianus bi-
shop: which maketh nether whot/ nor kolde vnto this question:
seing that Pupianus was no bisshop/but one that sometime had
bene off Cyprians churche. But of answer to my argument (that 35
forasmuche as Cyprian condemneth the pride of Pupian, for
that

that his deede vvas like, as if one ſhould be appointed biſhop of a biſhop, or iudge of iudge: there is no newes. wherας if yt were not a proude thinge/to be biſhop of a biſhop/ꝛc. Cypr. did with no good aduiſe/ſet owte the faulte of Pupian by thoſe wordes. And that Cyprian complaineth not off any wronge doone to him as archbiſhop (which the Anſ. afraied to affirme/ would haue his reader thinck.) but onely as he was Biſhop: yt appeareth manifeſtly by diuers places/ in that he denieth that he preſſed him vvith further autoritie, then that vvhich all biſhops had by ſucceſsion vnto the Apoſtels. That Cyprian did not obiecte this, to appointe hym ſelfe biſhop of a biſhop, *as a prowde name, but as a prowde deede*: is a poore exception. for if yt were a prowde deede/to exerciſe the office off biſhop ouer a biſhop: yt muſte be alſo a proude name/to be called the biſhop: off a biſhop.

The Anſw. wordes carie no meaning with them/to cõclude that which this cawſe requireth. For what meaneth this/ *one biſhop off a Prouince, had no autoritie ouer another, but were equall?* what is this to my reaſon? which is, that forſomuche as the godly vvriters proue the equalitie off the biſhop off Rome vvith other biſhops, for that they called one another fellovves, and brethren: the biſhops off dioceſes, and metropolitanes calling one an other fellovv biſhop, fellovv in office, brother, &c, doo therby declare that there vvas none vvhich ruled ouer an other. For onles the reaſon be firme in the one: yt is not good in the other. But he anſwereth further/ *Cyprian in calling the biſhops off his Prouince fellow biſhops, and brethren, declared therby the function to be all one.* So may the Papiſtes anſwer/ that the Biſhop off Rome called the Biſhops his fellowes/and brethren/becawſe they had the ſame function/and not in that for pollicie ſake they were not ſubiect vnto him. But as that/ ſo this is an abſurd anſwer. The Godly writers vſe not this reaſon/ to proue that other biſhops exerciſed the ſame miniſterie off the word and Sacramentes/ with the biſhop of Rome (which the Pope him ſelf confeſſeth): but to proue that they were not vnder/ but off the ſame autoritie with him/which he denieth. The next anſwer (*Cyprian in calling them*

Diuiſ. 10. &c. pag. 362. &c.

fellow biſhops declareth his humble ſpirit) ie I doubt not / although I can not preſently note the place / another buckler off the Papiſtes againſte this reaſon. As if true humilitie did hinder any / to take that honour which his lawfull office ether in churche / or commen wealth doth put vpon him.

He furtheranſwereth / that S. Peter calling the Biſhops, and Paſtors to whom he wrote fellow Elders, was not withſtanding higher in degree then they. I graunt: but I denie that therfore S. Peter could exerciſe dominion ouer them. When it is ſaied that fellowbiſhop importeth equalitie; yt is not ment ſo much for honour / as for equalitie in autoritie that one hath ouer an other. For in honour the biſhop off Rome had ſome preeminence ouer the Alexandrine / &c. yt being graunted him to haue the firſt ſeat in meetinges / which notwithſtanding had no dominion. Therfore this maketh directly againſt the dominion off Archbiſhops. For if Peter in degree off miniſtrie aboue the paſtors / in calling them fellow elders renounced dominion ouer them: how much more owght they forbeare to vſe dominion ouer thoſe / with whom they carie the ſame yoke / and degree off miniſtrie. To that owt off Cyprian (none of thē toke him ſelf biſhop off biſhops) he anſwereth / he meaneth the title off vniuerſall biſhop: which how abſurdly it is ſpoken / may appeare by that [a] before ſpoken off the Africane Counſell. His ſecond anſwer is a pinch at Cypriane autoritie / for that thes wordes were vttered off him in that Councell, where an error was decreed, wherof he was cheif autor. Where he might with as good right / reiect all that euer Cypriā wrote. For albeit this were ſpokē in that Counceli: yet yt no more pertaineth / nor hathe no more acquaintance with that error / then this that we are iuſtified by faithe alone. Yf he woulde conclude that Cypriane autoritie is no ſufficiente proofe / conſidering that being a man he might erre in this pointe / as he did in another: it is that we willingly graunte / and therfore call / and crie vpon the D. as loude as we can / that the whole cauſe may be tried by the ſcripture: from which he flieth / as Darckenes before the face off the light.

In diu 28. Pag. 342.

His third is: by thes wordes none taketh on hym to be the biſhop off biſhops, he ment that one biſhop ſhoulde not tyrannically rule

Ryle ouer another. which is vntrewe: for Cypr. addeth that/ *to all*
ther thinge likewise forbidden. So that where he saith/ none do-
the ether make him selfe bisshop off bisshops, or bynde his fel-
lowes by tyrannicall feare: the D. off twoo sentences maketh
one/ and Cyprians or, he eppounde the *that is to say.* But doeth he
not see/ how still he ministreth weapons vnto the Papistes / by
this friuolous answer: for vnto the godly learned writers/ alleds
ging this place to proue that the bisshops off Rome haue no au-
thoritie ouer other bisshops/ the Papistes may answer with the D.
that all that is ment off tyrannicall authoritie. Fouthly he saith/
ther wordes Euery bisshop hathe free libertie, and free iudgment
off his owne power, *are not ment off iurisdiction, but of iudgement, and*
opinion. As if there were les daunger/ in letting a bisshop holde wo
hat opinion he thincketh good/ without controlement of an o-
ther bisshop: then in letting him gouerne his churche as him se-
meth best/ without the same controlement. So that herin the
D. flying from the smoke/ falleth into the fire. The vanitie off
which answer appeareth also/ by that in [a] an other place where
he saith: there is but one bisshopricke vvheroff euery bisshop hol-
deth one part, [b] vvholy, fully, in all respectes. Likewise in an [c]
other place he saith/ he holdeth his bisshoprick off Christ, vvho
is the cheif bisshop. And most plainly it is confuted by that I ha-
ue alledged owt off [d] Cyprian: Where in expresse wordes/ he re-
ferreth this freedome off power which euery Bisshop hath/ not
(as the D.) *to the bisshops opinion,* but vnto the gouernement off his
church.

[a] Cypr. de simp. prælat.
[b] in solidum.
[c] In the same Treatise.
[d] lib. 2. Epist. 1.

Where for confirmation off thes answers he saith/ *otherwise a bisshop*
should be exempted from all controlement off Synodes, and other,
as well as of archbisshops: the answer is easy. For althowgh Cyprian
say no one Bisshop can be iudged off an other bisshop: yet he de-
nieth not but he may be iudged off the church. And althowgh no
one bisshop haue authoritie ouer him: yet a Councell off bisshops
may correct him. And that this is one off those iudgementes off
Christ Cyprian ment off/ and that in those wordes he doth not re-
serue the iudgement off the bisshop offending/ vnto the day of the

generall iudgemẽt may be ſhewed by that he ſaith/Chriſt ſet the biſhops in their charges. Wherfore Cyprian calleth the placing off a biſhop in his charge by the churche/ by the elders therof/and the next biſhops/ the placing of Chriſt: ſo he meaneth that iudgement giuen againſt a biſhop offending/by the church/ and Synodes/is the iudgement of Chriſt. That owt off Cyprian/ wherin the weight off the argument lyeth (euery Biſhop muſte rule his owne flock him ſelf, as he that ſhall make accounte off his deed vnto the Lord) he paſſeth by. After to the wordes off Cyprian that nether he, nor his fellowes vſed compulſion towardes any, appointed any lawe to any: ſeing that euery
2. l. Epiſt. 3. one ſet ouer the church, hathe in gouernement therof free diſpoſition of his owne will/ wherof he ſhall gyue accoumpte vnto the lorde: (he ſaith/ *I left owte that which gyueth the ſolution*/and therupõ according to his couſtome/picketh a quarell to tranſlate the whole ſentence: Yet nether he with one word/nor can ſhew leſte owte/to make for him/againſt me. Onely he ſaith *he vndowtedly Cyprian in ſaing he would not deale with other biſhops, &c. meaneth thoſe churches and biſhops which he had nothing to doo with*: which is very ſtraunge/ſeing he hath beforemade him archbiſhop/almoſt ouer all the world.

After he ſaith/ he would not haue ſuffered them if they had bene off his owne charge: which is a groſſe begging off that in queſtion. for yt is debated whether he had any biſhops vnder his charge. And what manner off interpretacion is this/we do violence to none, nor appointe lawes to none, *that is to none in other Prouinces*: and euery biſhop hathe powre of the gouernment of of his owne churche, that is *euery biſhop owte off Cyprians prouince*: what a bold ſaying ſhould this be/ that nether he/nor any of his fellowes/vſed violence towardes biſhops off other Prouinces: With whom they hauing ſo ſmall intercommuning, could ſcarce vſe violence if they would. Or to ſay they appointed no lawes/ to whom they had no coulor to gyue any: And as this interpretacion hauing lien in the Anſ. rack/is pulled owt of all the ioyntes, ſo that it is vtterly falſe/may appeare by that before alledged

ged/owt off the Councell off Carthage: Where worthes of like effect are vttered by Cyprian/ vnto the bishops off the same Prouince he was of. Last of all/becawse I may not haue that credite which the Ans. to vnderstand this place off Cyprian: yet I trust he vvill believe Musculus. Who of this place/and others concludeth/that vvhen Cyprian vvrote, he did neuer so much as think off the povver off Patriarches, off Metropolitanes, off the bishop off Rome: but esteemed that all bishops ovvght to haue like care, and povver, euery one in his ovvne church. So beside this testimonie / that Cypriane priest was nether Patriarch/ nor Metropolitane: he hathe also that he was bishop of one church / which is that I haue affirmed. For the autoritie vvhich the archbishops/and bishops haue, there is an other place yt is sufficient here to shew / that they had no iurisdiction one ouer an other in Cyprians times. That owt off Cyprian/towching ministers sacrificing: is before answered. In loc. commun. c. de potest. minist.

To Cyprian saying/the vnitie off the church is interteined by consent off bishops one vvith an other: the D. answereth/ *they agree neuer the worse by hauing a superior aboue them* Albeit they agree neuer the worse/yet if they agree neuer the better: he owght as an vnprofitable tree/ which occupieth place in the lordes orchard/be rooted owt. Although it shal (God willing) appeare/ that the Archbishops office is the knife which cut the cordes off vnitie: which both was / and otherwise might haue bene maintained/amongest the bishops. The first reason why the archbishop is necessarie / is: *because there may be one to assemble them together.* Although that was not doon before that office was heard off: or it could not be doon conueniently without an archbishop / by appointing one amongest them at euery off their Synodes / who should haue autoritie to call the Synode following. Which is likewise answer to his next reason/ *of putting them in minde off their duties.* Al this may be sek/not onely by practise of reformed churches in diuers places/ Fraunce especially (where Synodes are assembled from all partes of the realme twise a yeare/notwithstanding al that dominio of one minister ouer an other/pulled vp by the rotes): but also in the primitiue church/ by that recited of one Malchion. Diuis. 12. pag. 364. pag. 392. Euse. li. 7 ca. 3.

sion. Who being a simple Elder (so far from the estate of an Archbishop/ that he was not Bishop) was president in the Councell off Antioch/ assembled against Samosatenus heresie. If a simple Elder might gouerne the Bishops: yt shall be to great shame for them/ not to suffer them selues to be gouerned for the time by one of their owne order/ without making an archbishop. Wherby appeareth how vntollerable the D. is: which condemneth this order as inconuenient/ confused/ disordered.

Where he saith/ *it can not be but a great help, that one haue cheif care of preseruacion of vnitie*: the office off an archbishop can put no further care for the church vpon any/ then the Lord putteth on hym by vertue off the office off bishop. For if the gouernement off his owne church/ take not vp all his thowghtes/ and cares: whatsoeuer is left/ is due vnto other churches by ordinance off the lord. Forsomuche therfore as euery bishop in the Prouince by calling off God/ careth to the vttermost of his power/ for the churches wherūto he is associated/ and tharchbishop can doo no more then what lieth in his power: it followeth that there can be no calling off men/ which can ad vnto his care for this vnitie. If he saie that this institucion off men/ causeth the care cōmaunded off god/ the rather performed: firste yt is vntrue, for althowghe the ordinances off men/ maie gyue a prick to the doynge off thinges owtwarde: yet they are not hable to moue the conscīce/ and inwarde affections/ wheroff the care he speaketh off/ is a fruicte. Then yf it had suche force/ as to awake his care: yet that shoulde be with no aduantage vnto the churches of the Prouince/ forsomuche as that woulde giue occasion vnto other bishops/ off diminishing theirs: whilest they phansie with them selues a streighter bonde/ to prouide for the vnitie off the churche in the archebishop/ then in them selues. And so the care by this meanes reuiued in one/ shoulde die in a great nomber. where he addeth/ as yt is in other societies: yt hathe bene shewed that our Sauiour Christ/ forbad that rule off one minister ouer an other in the churche/ which maie be vsed in the common wealth. Althowghe I haue answered further vnto this pointe/ where those societies are particularly specified.

Where he asketh/ *what if the bishops were deuided amōgest them selues?*

ueid who ſhould compounde their controuerſies? He hathe his anſwere. that he may call them together/in whoſe hande the laſte Synode lefte that autorities And what yf the archbiſhop him ſelfe draw owte off his trace / and be ether deuided from all the biſhops/or from the better/and ſonnder parte/ſtanding this goodly order, who ſhall range him: And when the S. ſaithe that tharchbiſhop cannot deale for appeaſing off controuerſies/ but by perſuaſion: and that compoſition which is made by intreatie off parties / maie be made conuenientlye by equals/ what needethathere any ſuperior archbiſhop: How vntruly the Anſ. writeth/ off the archbiſhops and biſhops autoritie in our church / to hyde the hornes off their immoderate power/both in this diuiſ. and that before: the eyes/and eares off all men are witnes. But as he ſerueth tharchbiſhops/and biſhops in this defenſe: ſo for recompenſe off his paines/he maketh them waite vpon him: and hauing now ſet them on horſeback by and by for ſhift of anſwer/he maketh them light/and goe a foote with their fellowes.

Cyprian ſaith the cauſe muſte be heard, vvhere the faulte vvas committed. the S. *that is to be vnderſtanded of the Prouince, or dioceſe, as if it were not hearde within the prouince / and dioceſe:* when yt is hearde within that particular churche / where the controuerſy groweth. Therfore to make good his anſwer/thus he muſt interprete thes wordes (there vvhere the faulte vvas committed it ſhall be heard): wherſoeuer in the Prouince/or dioceſe the faulte is committed/yt muſt be hearde at the archbiſhops or biſhops palace. The firſte interpretacion is cõtrarie to the proprietie of ſpeache. For ſeing matter riſing in a particular church/ is ſaide properly to riſe there where yt was doone / and can not but improperly/and by figure be ſaide to riſe in the Prouince / or dioceſe: yt is manifeſt that Cyprian is made withowte any neceſſitie/to ſpeake improperly. As for the nexte interpretacion / yt is cleane contrary to Cypriane meaning. For when he will haue the matter there handled/where they may haue bothe accuſers and vvitnes, that can be by no meanes vnderſtoode off the Archbiſhops/or biſhops conſiſtory. For the parties haue not their witneſſes/ād accuſers there/ whether they are cõſtreined with greate

Diuiſ. 13. pag. 363.

recharges/ and longe iorneis to transporte them. Where he saith *Cyprian speaketh against those which weme from Africk into Italie:* I prevented that / shewing the reason is generall/ and serving aswell against those / which will pull their causes vnto their hearing which dwell a 100. or 200. miles off them / as against those which carie them from one contrey to an other: wherunto he answereth nothing. For if there shoulde be a bare opposition/ betwene Africke / and Rome / and not rather betweene the place where the cõtrouersie riseth/ and that far of : as lawfull as yt ys for him to say/ Cyprian *meaneth not a particular churche where the cawse riseth, but the diocese, or Prouince:* so lawfull ys yt for me ta saie / that he meaneth nether diocese/ nor province but onely that quarter which make the the fourth parte of the worlde. So that by this meanes/ the cause rising in *Mauritania* / mais be iudged in Aethiopia: which is more then 10. times farther a sonder thē Rome frō Carthage. And consequently yt should follow/ that any controuersy rising in the churche off Englande/ may be determined at Rome being a parte off Europe/ as at the place (by his answer) where the cause rose.

Where he saith/ *there ys no Prouince with vs where bothe the accusers, and witnesses may not be browght:* I graunt/ if they come and leaue their busines at home: yf they die not by the way: if the parties be able to beare their charges. And with thes conditions they may be browght further. And by this exposition off the Ans. the triall made in passing the seas / which the councell off Africk after forbad/ may be a great deale more commodious / then the archbishops. For they which dwell by the sea side/ may both with more ease/ and lesse charges haue end of their matters in Callis/ Deep/ Ireland/ and Flaunders/ then at Canterbury. Yea the triall from Carthage vnto Rome/ is much easier: seing there was but three daies iorney betwene Rome/ and Carthage. As appeareth by that Cato/ to induce the Senate of Rome to destroy Carthage: held ovvt a fig saying, that vvas but the third day, sithes that fig grevv in Carthage. Therfore Cyprians argument (by his interpretacion) is not worth a shoe buckle/ to proue that they owght not to flie from Carthage to Rome the passage being easier/ then from one end of a Prouince to an other. Especially making suche

Plin. Nat. hist. li. 15. cap. 18.

large

large Prouinces as he doth: that is/ one to cõtaine 16. bishoprickes. pag. 359.
like such as ours. Where he saith/ this reason may serue as well against VVestminster hall: leauing that as impertinent vnto this question/ it shall be sufficient to answer/ that besides that there be many
5. causes ended in lower courtes/ houlde almost in euery village: he ought to vnderstand/ that ecclesiasticall causes are to be handled with greater speed then ciuill matters of conscience/ more then of the pourse: the title of heauenly inheritance/ more then the earthly: of the life to come/ then of this. So that although the trial of ci-
10. uill causes for the whole realme/ were (as he saith) necessary as Westminster: yet the same reason will not stand in ecclesiasticall.

In all thes places which the Anſ. hath brought owt off Cyprian/ Eusebius/ Socrates/ it is manifest that one bishop, is Dimiſ. rg. pag. 363.
15. opposed vnto heretick bishops. Whereby may appeare how like it is which I haue alledged/ that by one bishop/ is vnderstanded not the vnitie off nombre/ but off truth in religion. And that there be no doubt hereof/ let Cyprians wordes be considered. That there should be an other altar appointed, and a new priesthood besides one altar, and one priesthood, it can not be. VVhat-
20 soeuer he be which gathereth in an other place, scattereth: yt is adulterous, yt is wicked, yt is sacriledge, whatsoeuer the rage off men doth institute, wherby the ordinance off God is broken. Now except the Anſ. will say it is wicked/ against the word of God/ adulterous/ to haue two bishops in one citie: yt must
25 follow that Cyprians wordes doo not bar many bishops to be in one citie. And what if it be shewed/ that not onely in Cyprians time/ but in Cyprians church there were diuers bishops: Augustine speaking of the Donatistes/ which seperated them selues from the church/ for that they saw certein faultes vnpunished therin/
30 saith: How did then Cyprian, and other the Lordes corne in that church (meaning Carthage) of vnitie eate the Lordes bread, and drink his cup, not with the people onely, or commen sort off the Clergie: but with the bishops themselues, which were couetous ketchers, and which shall not possesse the kingdome off heauen? I would gladly vnderstand what Bishops Cypri. Epist. 8. li. 1. Augusti. 3. li ad Parm. 2. ca.

they were like to be/with vvhom Cyprian did celebrate the supper off the Lord. were they not Bishops off the churche off Carthage? If they were/it appeareth I haue not so vainly expounded Cyprian/as the Ans. would beare his reader in hand. And although the D. be not able to proue/that ther was but one onely bishop in a citie in Chysostomes time: yet I graunt that was observed in the moste places.

Whether I am able to shew that from Christes time there were no Bishops in one cytie, before appeared: now appeareth what a vaine crack it was/that all the godliest, and best learned expound Cyprians wordes off an Archbishop, when not one can be found to resiste it. Yet to thend he may haue some thing to mainteine this brag/ he goeth about to make the writers differ from them selues. For if this place be off the autoritie that euery bishop hath in his dioces (as writers doo flatly affirme / in so much that the [a] bishop off Salisbury bringeth in Cyprian speaking after this sort: For euery bishop (saith Cyprian) vvithin his ovvne dioces, is the priest of God, &c): then yt cannot be vnderstanded of an Archbishop. For the autoritie Cyprian speaketh off/being the highest/ and such as could not be controlled of any other bishop: yt must necessarily exclude tharchbishops autoritie/which is aboue a bishop. And as the Answ. to make Cyprians place serue his turne/ was compelled to expound Priest *archbishop*, church *Prouince*: so to make the bishop and M. For help to beare owt his folies / he must expound dioces Prouince/and Bishop archbishop. And what maner of proofe is this/to cõclude the greater by the lesser yf of an archbishops autoritie he had concluded a bishops / it had bene more probable: but off a bishops to conclude an archbishops / and off dominion ouer a dioces (as he pretendeth) to conclude dominion ouer one Prouince/is far owt off square. The next is answered in the beginning.

[a] Artic. 4. diuis. 5.

Diuis. 15. pag. 367.

The first place is/that the bishop vpon that of Cyprian, saith: confusion, and sectes rise in a Prouince, or dioces, vvhere the Bishops autoritie. &c. Here because the bishop maketh mention off Prouince: he concludeth that he speaketh off an archbishop. As if his vvordes may not well be taken / that the confusion of sectes insueth

eth in a whole Prouince thorowghowt/ becaūse the bisshōps aūe
toritie which be theri/is dispised. For beside that I haue shewed
that the bishop can not (saving hisformer sentence which he so
oft repeateth) expownd Cyprians place off an archbishop: if he
had in this place ment an archbishop / it had bene easie to haue
coupled him with his Prouince / as he doth the bishop with his
dioces. He asketh me what I call him, that hath gouernement off a Pro-
vince? I aske him where the bishop off Sal. saith/Cyprians pla
ce is to be vnderstood of that bishop / which hath gouernement
off a Prouince: doth the onely mention of the word Prouince,
infer an Archbishop? If he prone an Archbishop / and Pro
uince relatiues / so that a man can not name the one/ but he
muste vnderstand the other: he saith some thing. Ad also that
the Ans. dealeth vnfaithfully in this place. For the bishop making
his conclusion both off Cyprian / and of a place off Honorius/
Emperour: he propounded it as the conclusion of Cyprians pla
ce onely. Whereas if he could conclude off thes wordes (vvithin
a prouince) an archbishop: yet yt were easie to answer/ that the bi
shop put in those wordes/in respect of the place cyted owt of the
Emperour / and not in respect off Cyprians. Considering that
within a dousen lines after/he affirmeth/that Cyprians place is
vnderstanded off a dantoritie off a Bishop within his seuerall di
ces: and by vvhole Brotherhood, a companie vvithin a seuerall
dioces.

For that off M. Nowell pag. 33. beside that whatsoeuer he
speaketh there/is not vpon this place of Cyprian/but of an other:
I haue shewed in the former booke/that cheif Prelate ys not al
waies vsed for a bishop. And that it is not altogether vnlike but
M. Nowell might meane so / appeareth by that the D. cyteth
owt off the 60. and 61. pag. where he taketh cheif priest and bis-
hop, for the same. Howbeit because the autor him selfe ys aliue/
and knoweth best what he meaneth: I am well content the mea
aning off his wordes be such/as him self shall beste like off. Out
off M. Fox he can not finde so much as a fig leafe/and therfore tel
leth vs how he saith, Rome vvas a patriarchall church, and therfo
fore not vnlike but Carthage was also: how by a dioces is ment a Prouince,

and forsamuch as he allowed an archbishop. It is like he expounded Cyprians place of an archbishop. The onely reherſall is too long a confutation. In the end are recited at large the wordes of M. Philpot, which attributing vnto Cyprian a dioces/declareth that he esteemed him a bishop/not an archbishop. For that he calleth him the Nouatians cheif Bishop: yt is far from the estate of an archbishop. He might well call him so in respect of his singular learning/ and pietie: or in that he was bishop off the cheifest place in Afrik. And the same may be saied off Cornelius being Patriarch. For otherwise in autoritie he could not beseing him self confesseth/ that patriarches were appointed at the councell off Nice/ about 150. years after. Albeit the truth is/ that the appointement of those 4. patriarchall seates/was not by the Councell off Nice/ but off Calcedon. Nether doth it follow that if Cornelius were a Patriarch/therfore he was Prince off many bishops: onles he will say that because [a] Tertullian calleth Philosophers Patriarches off Hereticks, and [b] Jerome Tacianus, the Patriarch of Encratites: therfore Philosophers / and Tacianus bore dominion ouer the Heretikes/or Encratites. He might be so called in that he was cheif father of the church off Rome/where he executed his office: as [c] Jerome witnesseth off the Jewes Rabbines to haue bene called Patriarches: yet they had no gouernmẽt/ or rule/but in the seuerall Synagogues where they taught.

[a] Tertull. aduerſ. Hermog.
[b] Ierom. præf. in Tit.
[c] Ierom. in 3. cap. Iſay.

Now it appeareth the Anſ. can not bring so much as one sely testimony/to proue this place of Cyprian vnderstood of thare bishops/or metropolitanes autoritie: besides that alledged of Muscu. flatly denying that Cyp. thowght of any Archbiſ. or Metrop, but onely of euery Bishop in his owne church: I will ad the testimony of [d] Bucer/who affirmeth the very same that J. Shewing against the Pope / that Christ onely is vniuerſall biſhop/he assigneth this reason: For he is present vvith his sheepe, and vvith euery of them, and feedeth thẽ vntill the end of the vvorlde: and for this cavvſe putteth miniſters in his place, and that to euery church her seuerall miniſter. For he did not onely gyue Apoſtles, Prophetes, Euangeliſtes, and miniſters off many churches

[d] Bucer agaynſt thaccuſa. of Chocleus, and Groppe-rus to the Emper.

arches once but gyueth also daily vnto euery church off his hee
ministers, Pastors, and Doctors: and both instructeth, and lead-
eth them vvith his spirit, that they may serue their ministries,
him self onely gyuing increase vnto their planting, and vvater-
ing. For vnto euery one off them, he hath appointed a proper
portion off the flock, as S. Cyprian testified by vvarrant off tra-
dition off Christ, and his Apostles: and that vvith this conditi-
on, and povver, that euery one together vvith his presbyterie,
and Clergie should rule his vvhole flock, as one vvhich should
make account off his ovvne act: not vnto the Pope off Rome,
but to the Lord, vvhich is the Prince of Pastors. Amógest vvhó,
no man might appoint him self bishop of bishops, or indge
an other, or be indged of an other: vvherupon the iudgemét of
the bishop belonged vnto Synodes, not vnto one bishop, as
long as the policie off the church gyuen by thapostels, stoode.
Therfore bishops vvere equall, not onely in povver of the keies
(by vvhich fable Latomus vvould elude the place of Cyprian)
but also in vse, and degree off povver, and iurisdiction. In the
end, shutting vp all that he had saied off the metropolitanes, he
saith: This is the sentence off the catholike church, concerning
the povver of bishopes as vvell off Rome, as others, grounded
on the vvord off God, approued by canons, obserued off all true
bishops. Wherin Bucer affirmeth that this portion off the flock
which Cyprian speaketh off, is the charge off euery minister in
his seuerall church: and that by institution off Christ, and his A-
postels, no minister or bishop can haue an other bishop to iudge
him, but that if there be a fault in him, it is to be iudged by Sy-
nodes. Thus I leaue to the readers iudgement, how it was mo-
re easie for the Anſ. to say, the godliest, and learnedest writers expound
the place of Cyprian of an archbishop: then to shew it, when it cometh
to proofe. And although he fall flat vnder the bourden vndertak-
en in his first booke: yet as though he had not half his lode, he pag. 950.
hath charged him self a fresh. For where before he saied, the godli-
est, and learnedest expound this of an archbishop: now he saith, all lear-

ned writers expound it as he doth. It were well there were some reasonable proportion / betwene the toung and the hand. for it can not be but a fowle fault / to be so long tounged / and so short handed.

Before I come to Jeromes testimonie / the order off tymes for the better vnderstanding off this cause / requireth that those bothe autorities / and examples be answered / which the Answerer hath alledged / bothe before / owte off the Councell off Nice and Antioche / and after / pa. 470. &c. The nexte to the times off Cyprian / is Dionysius Alexandrinus: which (saith he) had vnder his iurisdictiō all the churches in Pentapolis, as Athanasius testifieth in a certeine epistle. Apolog 2. First / there ys no suche thinge in all that booke / nor in no epistle conteined therin. The place he meaneth of / is in an epistle he wrote concerning Dionysius iudgement / against the Arian hereſie. Then / yt ys not saide (as he reporteth) that all the churches of Pentapolis were vnder his iurisdiction: but onely that he had care of those churches, or (as the translators woorde be) the care of those churches apperteined vnto him. Which what title or no weighte they haue to proue archiepiscopall iurisdictiō: shall be seene when we come to the place / where the sense of this to haue care, ys discussed. In the meane time yt is to be obserued for better triall of this matter / which I haue before noted owte of Eusebius: that he succeded in the bishoprick off Alexandria vnto his predecessor / without attributing vnto hym any further charge. And when as Euseb. declareth / that he writing vnto the churches in Egipte / wrote vnto them by the bare name of the brethren which were in Aegypte, without any title betokening anie bonde / or knot off myniſterie towardes them: and off the other parte writing vnto the churches in Alexandria / intitleth that writing an exhortation vnto his flocke: he declareth euidently / that he esteemed Alexandria his proper charge / and that (sauing that bothe in respecte Aegypte was his contrey / and the peace of his owne churche was folded vp in the welfare of yt) his care for Aegipte was generall / as for other churches.

Euſe. li. 6. cap. 46.

And the very testimonie which the Ans. hathe alledged / yf yt be weighed: doth sufficiently declare how farre Dionysius

wad

was/ from that autoritie ouer the churches off Pentapolis/ whi-
ch he imagineth. For there ye shewed/ how when he vnderstoode
off certeine bishops there/ leauened with the hereſie of Sabelli-
us the sente messengers to them to call them backe from their
hereſie. And when they wente yet forwarde more impudently:
what iuriſdiction doothe he exerciſe againſte them? doothe he
cause them to appeare before him? send owt the ſentence off ex-
cõmunication/ remoue them from their charges/ ſuſpende them/
at the leaſte vntill ſome triall off their amendement? none off all
thes: but ſaith/ he vvas by this ſtubbernes off theirs, compelled
to vvrite againſte them. And yet if Dionyſius might haue vſed
this autoritie, he woulde no dowbte: and if he had/ Athaneſius
would by no meanes haue let it paſſe. For if he could haue alled-
ged/ that Dionyſius had ether depoſed/ ſuſpended/ or excommu-
nicated thoſe Sabellian bishops: yt had bene a ſingular meanes
to haue ſtopped the mouthe off the Arrians: which woulde haue
borne men in hande/ that Dionyſius fauored Sabellius hereſie/
and conſequently alſo theirs. And to wching the gouernement off
his owne churche in Alexandria: how farre yt was from that lor-
dlie dominion/ the bishops/ and archbishop vſe now: maie appe-
are in that he calleth the elders off the churche off Alexandria/
his felovv elders. Euſe. li. 7. ca. 20.

After folowethe one Gregory/ which he avoucheth owte of
Euſeb. 7. li. 24. *to haue gouerned all the churches throwghe Pontus*, firſte/
this word *all*, is not founde there. Secondly/ yt is vtterly vntrue
that he ſaith/ he gouerned all the churches. For Euſebius ioineth
Athenodorus with him/ as his matche in all pointes. So that if
there were any archbishop there/ it was two headed; contrary to
the archbishops inſtitution/ ſuppoſed of his patrons. Thirdly/ yt
appeareth in an other place/ where Euſebius ſpeaketh of them
againe/ that they were not bishops off all the churches of Pon-
tus/ but had onely their pariſhes/ or churches in Pontus. And the
cauſe why Euſeb. made mention of thoſe onely/ was (as is there
apparant) becauſe they were the moſte famous amongeſte the
Bishopes in thoſe partes: and therfore by all likelihood choſen
owte off the reſte/ were ſent vnto the Councell off Antioche/ ga-
thered

7. lib. 28. τριτον δε τον αδιοφορον αδελφοι τ κατα ποντον παροικιας

and forsomuch as he alloweth an archbishop. It is like he expounded Cyprians place of an archbishop. The onely rehersall is too long a confutation. In the end are recited at large the wordes of M. Philpot, which attributing vnto Cyprian a dioces/declareth that he esteemed him a bishop/not an archbishop. For that he calleth him the Nouatians cheif Bishop: yt is far from the estate of an archbishop. He might well call him so in respect of his singular learning and pietie: or in that he was bishop off the cheifest place in Affrik. And the same may be saied off Cornelius being Patriarch. For otherwise in autoritie he could not be: seing him self confesseth/ that patriarches were appointed at the councell off Nice/ about 150. yeares after. Albeit the truth is/ that the appointement of those 4. patriarchall seates/was not by the Councell off Nice/ but off Calcedon. Nether doth it follow that if Cornelius were a Patriarch/therfore he was Prince off many bishops: onles he will say that becawse [a] Tertullian calleth Philosophers Patriarches off Heretikes, and [b] Jerome Tacianus, the Patriarch of Encratites: therfore Philosophers / and Tacianus bore dominion over the Heretikes/or Encratites. He might be so called in that he was cheif father of the church off Rome/where he executed his office: as [c] Jerome witnesseth off the Jewes Rabbines to haue bene called Patriarches: yet they had no gouernmẽt/ or rule/but in the seuerall Synagogues where they taught.

a Tertull. aduers. Hermog.
b Ierom. præf. in Tit.
c Ierom. in 3. cap. Iſay.

Now it appeareth the Anſ. can not bring so much as one sely testimony/to proue this place of Cyprian vnderstood of thArchbishops/or metropolitanes autoritie: besides that alledged of Muscu. flatly denying that Cyp. thowght of any Archbis. or Metrop, but onely of every Bishop in his owne church: I will ad the testimony of [d] Bucer/who affirmeth the very same that J. Shewing against the Pope / that Christ onely is vniuersall bishop/he assigneth this reason: For he is present vvith his sheepe, and vvith euery of them, and feedeth thẽ vntill the end of the vvorlde: and for this cavvse putteth ministers in his place, and that to euery church her seuerall minister. For he did not onely gyue Apostles, Prophetes, Euangelistes, and ministers off many churches

d Bucer agaynst thaccusa. of Choc-læus, and Groppe-rus to the Emper.

rches once: but gyueth also daily vnto euery church off his her
ministers, Pastors, and Doctors: and both instructeth, and lead-
eth them vvith his spirit, that they may serue their ministries,
him self onely gyuing increase vnto their planting, and vvater-
ing. For vnto euery one off them, he hath appointed a proper
portion off the flock, as S. Cyprian testified by vvarrant off tra-
dition off Christ, and his Apostles: and that vvith this condi-
on, and povver, that euery one together vvith his presbyterie,
and Clergie should rule his vvhole flock, as one vvhich should
make account off his ovvne act: not vnto the Pope off Rome,
but to the Lord, vvhich is the Prince of Pastors. Amógest vvhó,
no man might appoint him self bishop of bishops, or iudge
an other, or be iudged of an other: vvherupon the iudgemét of
the bishop belonged vnto Synodes, not vnto one bishop, as
long as the policie off the church gyuen by thapostels, stoode.
Therfore bishops vvere equall, not onely in povver of the keies
(by vvhich fable Latomus vvould elude the place of Cyprian)
but also in vse, and degree off povver, and iurisdiction. In the
end, shutting vp all that he had saied off the metropolitanes, he
saith: This is the sentence off the catholike church, concerning
the povver of bishopes as vvell off Rome, as others, grounded
on the vvord off God, approued by canons, obserued off all true
bishops. Wherin Bucer affirmeth that this portion off the flock
which Cyprian speaketh off, is the charge off euery minister in
his seuerall church: and that by institution off Christ, and his A-
postels, no minister or bishop can haue an other bishop to iudge
him, but that if there be a fault in him, it is to be iudged by Sy-
nodes. Thus I leaue to the readers iudgement, how it was mo-
re easie for the Anſ. to say, the godliest, and learnedest writers expound
the place of Cyprian of an archbishop: then to shew it, when it cometh
to proofe. And although he fall flat vnder the bourden vndertak-
en in his first booke: yet as though he had not half his lode, he pag. 550.
hath charged him self a fresh. For where before he saied, the godli-
est, and learnedest expound this of an archbishop: now he saith, all lear-

ned writers expound it as he doth. It were well there were some reasonable proportion / betwene the towng and the hand: for it cannot be but a fowle fault / to be so long tounged / and so short handed.

Before I come to Jeromes testimonie / the order off tymes for the better vnderstanding off this cause / requireth that those bothe autorities / and examples be answered / which the Answerer hath alledged / bothe before / owte off the Councell off Nice and Antioche / and after / pa. 470. &c. The nexte to the times off Cyprian / is Dionysius Alexandrinus: which (saith he) had vnder his iurisdiction all the churches in Pentapolis, as Athanasius testifieth in a certeine epistle, Apolog 2. First / there ye no suche thinge in all that booke / nor in no epistle conteined therin. The place he meaneth of / is in an epistle he wrote concerning Dionysius iudgement / againste the Arian hereste. Then / yt ys not saide (as he reporteth) that all the churches of Pentapolis were vnder his iurisdiction: but onely that he had care of those churches, or (as the translators woordes be) the care of those churches apperteined vnto him. Which what litle or no weighte they haue to proue archiepiscopall iurisdictiō: shall be seene when we come to the place / where the sense of this to haue care, ys discussed. In the meane time yt is to be obserued for better triall of this matter / which I haue before noted owte of Eusebius: that he succeded in the bisshoprick off Alexandria vnto his predecessor / withowte attributing vnto hym any further charge. And when as Euseb. declareth / that he writing vnto the churches in Egipte / wrote vnto them by the bare name of the brethren vvhich vvere in Aegypte, withowte any title betokening anie bonde / or knot off myniſterie towardes them: and off the other parte writing vnto the churches in Alexandria / intitleth that writing an exhortation vnto his flocke: he declareth euidently / that he esteemed Alexandria his proper charge / and that (saving that bothe in respecte Aegypte was his contrey / and the peace of his owne church was folded vp in the welfare of yt) his care for Aegipte was generall / as for other churches.

Euſe. li. 6. cap. 46.

And the very testimonie which the Ans. hathe alledged / yf yt be weighed: dothe sufficiently declare how farre Dionysius

was

was/from that autoritie ouer the churches off Pentapolis/ whi
ch he imagineth. For there ye shewed/how when he vnderstoode
off certeine bisshops there/ leauened with the hereſie of Sabelli
us the ſente messengere to them to call them backe from their
hereſie. And when they wente yet forwarde more impudently:
what iuriſdiction doothe he exercise againſte them? doothe he
cause them to appeare before him? send owt the ſentence off ex
cõmunication/remoue them from their charges/ſuſpende them/
at the leaſte vntill some triall off their amendement? none off all
thes: but ſaith/he vvas by this ſtubbernes off their, compelled
to vvrite againſte them. And yet if Dionyſius might haue vſed
this autoritie, he woulde no dowbte: and if he had/ Athanaſius
would by no meanes haue let it paſſe. For if he could haue alled
ged/that Dionyſius had ether depoſed/ſuſpended/ or excommu
nicated thoſe Sabellian bisshops: yt had bene a ſingular meanes
to haue ſtopped the mouthe off the Arrians: which woulde haue
borne men in hande/ that Dionyſius fauored Sabellius hereſie/
and conſequently also theirs. And to wching the gouernement off
his owne churche in Alexandria: how farre yt was from that lor
dlie dominion/the bisshops/and archbisshop vſe now: maie appe
are in that he calleth the elders off the churche off Alexandria/
his felovv elders. Euſe. li. 7. ca. 20.

After folowethe one Gregory/ which he auoucheth owte of
Euſeb. 7. li. 24. to haue gouerned all the churches throwghe Pontus firſte/
this word all, is not founde there. Secondly/ yt is vtterly vntrue
that he ſaith/he gouerned all the churches. For Euſebius ioineth
Athenodorus with him/as his matche in all pointes. So that if
there were any archbisshop there/it was two headed; contrary to
the archbisshops inſtitution/ ſuppoſed of his patrons. Thirdly/yt
appeareth in an other place / where Euſebius ſpeaketh of them
againe/that they were not bisshops off all the churches of Pon
tus/but had onely their pariſhes/or churches in Pontus. And the
cause why Euſeb. made mention of thoſe onely/ was (as is there
apparant) becauſe they were the moſte famous amongeſte the
Bisshopes in thoſe partes: and therfore by all likelihood choſen
owte off there ſie/ were ſent vnto the Councell off Antioche/ga
thered

7. lib. 28.
γενομένης
αὐτοῦ
ἀδιαιρέτου
τῆς κατὰ πόντον
παροικίας
πᾶσης

thered against the hereſie of Sabellius. Therfor the which is ſaid
off the D. to haue bene ruler off all the churches off Pontus/ is
founde to haue but one onely pariſhe in that circuite.

Peter/ Biſhop off Alexandria foloweth: which hauing re-
garde vnto the time wherin he died/ was onely aboute eight yea- 5
res/ before the Councell off Nice. So that the Anſw. in ſaying
he was 20. yeares before, muſt be vnderſtãded of the tyme he entred
into his biſhoprick. Of him Epiphanius ſaithe/ he had the admi-
niſtracion of all the churches of Ægypte, was archbiſhop. What manner
off archbiſhoprick/ and gouernement this was/ may be gathered 10
by that that Epiphanius ſaithe/ Miletius vvas archbiſhop like-
vviſe, and had the gouernement together vvith him. And not
that onely/ but that Miletius occupied the ſeconde place in the
archbiſhopricke vvith Peter. Wherby Epiphanius gyueth to vn
derſtande/ that there was the third and fourth/ and conſequently 15
as many archbiſhops/ as there were biſhops off name/ and eſti-
macion amongeſt them: which beſide their owne/ procured the
good off other churches rounde aboute. This is further confir-
med in that Epiphanius (as rendring the cauſe why he calleth
Miletius Archbiſhop/ and to haue the ſeconde place after Peter) 20
ſaithe/ Miletius ſeemed to excell the other biſhops in Aegypte.
And where yt is ſaide/ that Miletius vvas vnder peter: yt is to be
vnderſtanded that he was vnder him in honor/ and not ſubiecte
vnto him as vnto a commaunder/ or as to one which had domi- 25
nion over him: as yt ſhall appeare by the Councell off Nice after/
and as the diſcourſe of Epiphanius ſtorie/ plainely ſhewethe. For
where as betwene Peter/ and his adherentes off the one parte/
and Meletius and his felowes off the other/ being ſhut in
in priſon for teſtimonie off the trwthe/ there fell a controuerſie as 30
howte receiuing thoſe which had fallen in time off perſequution:
Peter (as Epiphanius reporteth) deſired, and made ſupplicati-
on vnto Miletius, and the reſt ſaying, let vs receiue them, and
appoint them a penance. And when he couldc not gaine his ca-
uſe by praier/ and ſupplication: he ſpred owte a vaile in the mid- 35
deſte off the priſon/ and proclaimed by a deacon/ that as manie

as vvere

as vvere off his syde, ſhoulde come vnto him: and thoſe vvhich vvere off Melitius parte, ſhoulde goe to him. Wherupon a fevv ioined them ſelfes vnto him, the greater nomber remaining vvhith Melitius. In which counte off Epiphanius/there is neth-
5. er any autoritie/ or dominion pretended by Peter ouer the reſte/ nor any ſubiection acknowledged off the other. but there is to be ſeene contrariwiſe all ſelowlike behauiour of one towardes an other. And onles this be the propertie of an Archbiſhop/to be auto-
10. roff a horrible ſchiſme / and rente in the churche (whereas yt ys vaunted off him/ that he compoundeth ſchiſmes made by other) ther appeareth nothing in Peter in that whole action / Archbiſhoplike. If the Anſw. ſay / the priſon was no place where he could exerciſe his archiepiſcopall autoritie: the replie is eaſie/ that
15. he might as well exerciſe yt there/as owt off priſon. For yt being a time off perſequution/ he coulde vſe no where any other conſtreint then by the eccleſiaſticall cenſures: and thoſe (hauing as appeareth a company with him in priſon) he might as well vſe there/as being at libertie.

20 Hitherto I truſt hath appeared / that there hath bene not ſo much as any footing/or hold ſent ether off archbiſhop / or metropolitan ſuche as ours: yt followeth to examin that owt off the Nicene Councell, which bringeth the firſt tydinges of the Metropolitanes. Where we hauing confeſſed that there were Metropo-
25 litanes/denied that they vvere like ours how truly/ reſteth to be conſidered. Firſt/that which the Anſw. can moſt pretend owt off this Councell/for iuriſdiction off Metropolitanes ouer Biſhops off the ſame Prouince/is: the biſhop off Alexandria, ovvght to haue povver ouer the biſhops in Egypt, Lybia, and Pentapolis.
30 Thes are the ſounding wordes / and which carie the greateſt noyſe off Metropolitane autoritie. Yf therfore it fall owt that thes wordes to haue power: / bring more ſhew in the eie / then weight in the balance: then the Anſw. is greatly fallen from his hope / which thincketh to reape of this peace/ dominion off the
35. Metropolitan ouer other biſhops. The wordes which the D. turneth ε to haue gouernement, ſignifie in that place nothing but to ε haue cheif dignitie, or honour Which is apparant/ſor that the

ἔχειν πρωτεῖα

same thing being attributed vnto Rome / Antioch / and other
a πρεσβεῖα. metropolitane churches / is vttered by the word [a] honorable re-
b ἀξίωμα. vvard, the same that [b] dignitie in the next canon where he speak-
c De statu primitiuæ Eccl. pag. 23. δίκαια. eth off the bishop off Jerusalem as it is also noted off [c] Villa-
nius / where he confirmeth this signification off the word / [d] pre-
d προεδρία. eminence, owt off Plato. This may be further vnderstanded / by
e Beza vpon 1. Iohn. that Beza writeth vpon thes wordes / he gaue all these vvhich
beleiued in him this dignitie, or prerogatiue, that they should
be called the children off God.

Now what this dignitie / and preeminence was / may easely
be seen by that the bishop of Rome hauing [f] preeminence, or di-
f ἐξουσία. gnitie ouer the bishop off Constantinopel / Alexandria / &c. had no-
thing therby more then they / sauing onely the first place in their
meetinges. Seing therfore thes wordes translated to haue power,
signifie nothing but to haue honour, which consisted onely in
hauing the highest place: by thes wordes off the Councell growe-
eth nothing to the Metropolitan / but onely to sit in the highest
g Concil. Nic. can. 5. place at meetinges. This may also appeare by the same [g] Coun-
cell / where yt is said / that if there rise disorder in any churche
vvhich is not compounded, it ovvght to be decided at the pro-
uinciall Councell, vvhich was therfore to be houlden twise every
yeare: in which faultes vvere to be corrected, not by the Metro-
politane / but by the bishops together. And because the Coun-
cell here referreth vs / to that accoustomed before, yt is to be con-
sidered what that was / so far as we haue testimonie. The bish-
Euseb. 2. li. de vit. Const. ops assembled at Nice / browght their quarrels one against an oth-
er / and offred them to the Emperour: which they would not ha-
ue doon / at least so generally / if there had bene any such order ta-
ken off referring their debates to the Metropolitan. The Empe-
Sozom. 1. lib. ca. 17. rour likewise receiuing their bils / and answering that it pertei-
ned not vnto him to decide those matters: sendeth them not to
their Metropolitanes to be iudged / but adiourneth them to the
iudgement off God. Yet yf there had bene any suche autoritie ec-
clesiasticall off the Metropolitanes: the Emperour / as he was
very religious in those obseruations / would not by all likelihood /
haue failed in that.

Likewise

Lykewise writing ioyntly to Alexander bisshop/and Arius Elder off Alexandria / amongeste other thinges he saith: it vvas not meet they should rule so great a people, being deuided amóge them selues. Where it is to be obserued / that howsoeuer thes
5. wordes so great a people be taken / whether for the churche off Alexandria/or for all Agipt / &c. the Bisshop gouerned not alone/ but by cõsent/and aduise of the Elders of that church. Then if the Ans. will refer this gouernement to the whole countreis off Aegypt/Lybia/&c. and take it in that signification he doth/for bearing
10. *dominion*, and commaunding the rest: not the bisshop onely / but euery Elder off Alexandria / had commaundement not onely ouer the Elders/but ouer the bisshops them selues off other churches. Which if it be absurd: that whereoff it followeth/must be likewise. This is all that I finde the Nicene Councell giueth to the Metropolitan above the rest: how litle it is/and how small a part
15 off that the Answ. presumeth/let the reader iudge. That he owght *to be no bisshop, which is made without consent off his Metropolitan*, is a very seely prerogative: seing yt was the order of the church in those times/that all the bisshops off the Prouince/ shoulde be at the
20 making off a Bisshop. And as the election off the people was voide/if the Metropolitane were not at it: so was it also if there were not three bisshops at the least present. Let vs see now whether the practise of the Metropolitanship / will fall owt any more honourable for this pretended iurisdiction. Theod 5. li. 23. ca.

25 Athanasius foloweth: on whom the D. woulde fasten this archbishopricke: first/because Ischaras *submitted him selfe vnto him by lettres*. As if euery one which hath offended an other/doothe by his submission acknowledge him an archbishop/whom he hathe
30 offended: and as if Ischaras owght not to haue doone as muche vnto any bisshop in the Prouince / yf he had belonged vnto his parish / as he did vnto that of Athanasius. Secondly because *Arsenius, and those off his diocese, wrote lettres off submission vnto Athanasius*. The print off the diocese is so deeply set in the D. heade/that
35 what soeuer he meeteth with/ he turneth into yt. For there is there no mention off diocese/ but off a citie. As for the submission he maketh/ yt is not to Athanasius / but vnto the eccleiasti-

 sticall

ficall canons: onely he acknowledgeth him Metropolitane/ and that without his sentence he will make no Ecclesiasticall decree perteining vnto the churche: which we denie not. For we confesse that there were then Metropolitanes, and as Arsenius coulde not make anie decree towching the whole churche in the prouince: no more coulde Athanasius without Arsenius: as hath bene before owt off the former booke declared. But that he was *subiecte vnto Athanasius*, there ys not a worde: the cleane contrary is to be plainly seene. For Arsenius in his fare well writeth thus: vve and those vvith vs, salute the vvhole companie off sacred men vvhich are in thy iurisdiction. by which wordes he manifestly exempteth him selfe, frō the iurisdiction off Athanasius. Wherupon yt muste folowe / that the office off Metropolitanes ship in those daies / implied no subiection / nor auroritie to commaunde / ouer other bishops in his prouince. And Athanasius in calling the bishops there / his fellovv ministres often times: declareth in what place he had them / not as subiectes / but as his fellowes. And that the A. escape not with that Popish shifte / that Athanasius therby did *declare his humilitie*: yt is to be seene in that booke / that the other bishops doo more then half a dosen times / call him their felovve myniſter, barely / without other title. Now if Athanasius not off rigdt / but off his greate humilitie called him self their felowe myniſter: yet the other bishops in so calling him / when they were subiecte vnto him / and at his commaundement / are to be charged not only as vorde off Christian humilitie / but also as forgetfull euen off all commen ciuilitie / and good maners.

Athanas. Apol. 2.

Athana. Apol. 2.

That added off *Athanasius visiting off Mariotes, and the Prouinces there*, as they are called: perteineth nothing vnto this question. for there were no bishops in that place: and what he did in that behalfe did not as Archbishop / but as Bishop: that territory belonging vnto Alexandria. And not onely Archbishops / but bishops / yea Elders visited the parishes off other bishops. As for that the parishes in the territory off Mariotes, had neuer ri bishop, but belonged vnto Athanasius: beside that I haue shewed that corruptions had greatly prevailed at that time / it is to be obseru-

Tom 1. Concil. Const. Cart. 4. 33. cap.

obserued that it is there put as a strange thing / and vnwonted that one bishop should haue so large grownd. For vnles that be the autors ende: there was no cause why he shoulde haue vsed that kinde off speach. Which may better appeare / forsomuche as Socrates speaking off this storie / interlaceth the same sentence: when as speaking off the places off bishops els where / he neuer mentioneth any such thing. Socr. li. 1. ca. 27.

The canons off Arles Councell, off that attributed vnto the Apostles, and of Antioch follow. The first / hath nothing not graunted / and serueth for filling onely. The second / supposed of the Apostles / ys the same with that of Antioch. That off Antioch / is first vnfaithfully translated / after vntruly gathered vpon. For where the Councell saith / that the Bishop præsident in the Metropolitan citie: should haue care of the Prouince, because all men vvhich haue busines vse to come from all places, to the Metropolitane cytie. he hath pag. 332. turned the wordes off the Councell vpside downe / putting in steed off because all men &c. wherfore all men, &c. making that the effect which it maketh the cause / and the cause which it maketh the effect. The Coūcels meaning is / that forsomuche as men doo vsually for other busines, resort to the Metropolitane cytie: therfore the bishop of it was most fit / to whom controuersies shou'd be browgt. He translateth also for parish, diocese: and so in steed that the councell supposeth the bishop to haue vnder his charge often times / beside those in the towne he dwelleth in / certein villages which resort vnto his churche / as in Hitchin / and diuers other places with vs: he to be sure to put in enowghe / supposeth by his translation / that the bishops had a diocese / and their places beside. If by diocese he meane suche as ours: I would gladly knowe / what those places were / which the bishops had beside their dioceses: when as in the largeste spred of bishops / they were notwithstanding tethered within the compas off other dioceses. If by it he meane a parish / suche as euery minister with vs is assigned vnto: why vseth he diocese, to deceiue the reader / especially when the Councells wordes pulled him to the worde off parish? If he will excuse this later faulte / and laie

ἐδόκει τοῖς ἐν τῇ &c. ἐπίσκοπον, ἢ ἔχειν τὴν ἐπιμέλειαν πάσης τῆς ἐπαρχίας, διὰ τὸ ἐν τῇ μητροπόλει πάντας τοὺς τὰ πράγματα ἔχοντας ἐπιτρέχειν.

μητροπολιτων. Dioeces. yt vpon the translatour of the Councels / which turneth Paris. Dioces: he confirmeth at vnawares that which I saide / that at the first a dioceſe and pariſhe were often confounded. Howbeit that the Councels wordes can not beare that ſignificacion/as we take Dioces/is before declared.

pag. 333. pag. 471. Vpon thes wordes he gathereth/ *the biſhops are ſubiecte vnto the metropolitane, and that the councell willeth them to be ſo:* which is very vntrue, for there is no worde in that canon/that proueth ſubiection/muche leſſe expreſſeth. As for the honor which they ſhould giue him: I haue ſhewed what it is owte off the Councell off Nicee: the care for other churches in the Province cometh after to be conſidered. For the bringing off matters vnto him/which they coulde not ende at home: yt appeareth by diuers places/ that they were not browght to him to determin / but onely to make relation off/vnto the prouinciall councell: and that he coulde ende no matter/but which aduiſe off other Biſhops in the ſame Prouince. In the Africane Coūcell yt was decreed/that if a [a] biſhop ſtriuing vvith an other about the territories, entred into them vvithovvt hauing reſolutiō of the other biſhops: althovvgh he had the peoples conſent, and Metropolitanes letres, he ſhould leeſe his cauſe. In the Councell of [b] Sardis / abowt the ſame time with that off Antioch/the biſhops call their Metropolitane, brother, and fellovv biſhop. What Lordſhip and dominion can be gathered off thes thinges/ I know not.

Triparti. hiſt. li. 9. cap. 13. Carth. 4. ca. 25. Cōſtanti. 1. cap. 3. a Aphr. cōc. 87. c. b Sard. conc 9. c.

And that this was the firſt inſtitution off Metropolitanes which I haue alledged / and that I haue herin not ſtraied from the meaning of the Councels / may appeare by the teſtimonies off others/which haue ſpoken off this matter. Caluin ſaith: they vvere inſtituted, for preſeruatiō onely of the policie: and what that was/ he ſheweth by the biſhop / the ſame in his owne churche/which the Metropolitane in the Province. That yt was as the office off a Preſident in a Councell, to propound matters, to gather the voices, &c and to put that in execution, vvhich vvas decreed by the reſt: denying flatly that he had any dominion ouer the Elders off the ſame churche, and affirming that he him ſelf

Inſtitut. 4. li. 4 ca. ſect. 4. 4. li. 4. c. ſect. 2.

self was subiect to the companie of the elders The same therefore by his iudgement / must be the state off the Metropolitane / towardes other Bishops. Bucer saith / there were certein bishops assigned to the cheif seates, wheroff they had a singular care: which did not behaue themselues as bishops ouer the bishops off those dioceses, but if any of them faulted: admonished him as one brother doth an other, as one fellow, and companion in office doth an other. And if the bishop admonished, ether did not, or could not amend the fault: he made relation of the whole matter vnto the Synode. After he sheweth that at the first the excellencie, and preeminence off the bishop off Rome, Constantinople, and Alexandria, &c. was not off power and iurisdiction, but of knowledge, zeale, care, and help of others: which those cheif bishops did so yeald vnto the churches, that they left the whole right off the bishops office, equall with that they thē selues executed, vnto euery bishop. In his áswer to Choclæus and Groperus: of their accusat. to the Emp.

Bullinger / after he had proued all dominion / primacie / and maiestie / forbidden by our Sauiour Christ vnto the minister / saith: From the beginning the Apostels, and ministers off the churches which followed the rule off the Apostels, gouerned their churches equally, without that one was preferred before an other (which he offereth to proue by manie testimonies): and aboute the councell off Nice, and a litle before, Metropolitanes by mans ordinance not to be contemned, were receiued: which should as it were be presidentes vnto the reste, or rather serue all the reste in calling Synodes. And yt was very warely prouided, that he should not be called the primate, leste any man shoulde thinke, that he was superior vnto other in power, but in order onely. Serm. 57. vpon the Apocal.

Wherin almoste all the poinctes off the Archbishop / and Metropolitane / debated betweene the Answ. and vs / are conteined. For first / he denieth that there was any preferment of one minister aboue an other / in the Apostles times. Secondly he saith / the office off the Metropolitane came in a litle before the Coun-

cell

cell off Nice. Thirdly/that it was not lawfull for that metropolitane to be called primate. Fourthly/that he had no power ouer the reste/but serued onely for keping of order in meetinges. All which thinges we affirme/and the D. denieth: and that not wythowte a triumphe. As for that he saith/this institution of man is not to de dispised it appeareth that he ment not to commend it/but onely to signifie that if yt had remained in that simplicitie it might haue bene the easlier borne: especially / considering they haue no such order off Metropolitanes / with them. The B. off Salisbury/vnto Harding obiecting that the primates had autoritie ouer inferior bishops/answereth: they had it by agreemēt, and coustome, but nether by Christ, nor by Peter, nor Paul, nor by any right off Gods vvord. Wherby not onely ye confirmed/ that whiche I propounded/off my nor varyng from the godly writers: but also falleth the D. dreame/that they were instituted by the Apostles. Yea further appeareth/that their institution with autoritie ouer other/was vnlawfull: as that which hath no manner warrant owt off the word off God.

Defens. Apolo. 2. pa. 3. c. 5. diuis.

Hauing answered the Councelle/ I returne vnto Jeromes place/as yt is set downe off the Ans. He saith/ it is a poore refuge to discredite the autor. I spared the autor/casting part of the error vpō the times wherin he liued: which I proued corrupter and further from the truth left by thapostles/ by a reason which he could not so much as wrangle with: although as to whying the proose off an archbishop / or bishop suche as ours / I am content the Ans. set vp his credit as much as he will. He saith/there is no difference betwene Cyprians bishop, and Ieromes. Seing he will needes haue it so/let one measure be off both: and therby I trust shall appeare/off that which I haue spoken before / that Jeromes bishop is lower by heade and shoulders / then they for whom his autoritie is bouden owt. Howbeit if in Cyprians time / the bishop onely had not the laying on of handes / and ordeining him that was chosen to the ministrie by the church/ but the Elders: and he did nothing in his church, or parish but vvith aduise of the Elders theroff: yt appeareth that Jeromes bishop/although differing onely from an other minister/in ordeining Elders/ and Deacons/

In 3. c. diuis. 16 p. 369.

Cypr. 10. Epist. li. 3

Deacons/had somwhat encroched vpon the boundes off the pres
ſbitery/more then Cyprians Laſtly he ſaith/*for the corruption off
times,this kinde of biſhop was deuiſed.* I willingly giue teſtimonie vnto
thoſe gouernours / or at leaſt the moſt off them / that they had a
5. good meaning in that inuention off man: but that it was remedy
againſt the corruptions/I deny. And to the reaſons before alled-
ged for proofe therof/let this be added: that euen from the firſt
day/wherin this deuiſe was eſtabliſhed / the corruption in the
church was not deminiſhed/but grew/ and got ſtrenght by litle/
10. vntill the whole face of the earth was couered/and the power off
darcknes/in the fulnes off Antichriſtes kingdome / wholy ſeiled.
Likewiſe/that the firſt reſiſtance by any ſeiled church againſt that
corruption/was by thoſe which aboliſhed that deuiſe off man/
and receiued the order in the Apoſtels times/towching the equa-
15. litie off miniſters. As the Bohemians/Merindoles/ the churches
in Germany / and Geneua: whoſe ſtanderd bearers (as partly
hath appeareth / and more hereafter ſhall) fowght againſt this
ſtately dominion both of biſhops/and archbiſhops

The next diuiſ. I leaue to the readers iudgement / referring
20. him to that anſwered in the beginning. In the next/as one whoſe
forehead is more hard then Adamant/ he ſhameth not ſtill pag. 371.
to affirme/that this manner off *biſhop, and archbiſhop was in the A-*
poſtles time: notwithſtanding the autor owt off whom he drawe-
eth his proofes/confeſſeth that at the firſt there was no differen
25. ce betwene a biſhop and an Elder: and that after it was decreed/
that in euery church one onely ſhould haue the name of biſhop.
If it were the firſt inſtitution that they ſhoulde be one/ and the
firſt inſtitution be the Apoſtels inſtitution: it was the Apoſtels
inſtitution that they ſhoulde be all one. yf the Apoſtels did reuo-
30. ke this inſtitution off theirs: ſhewe their handes / bringe forthe
their euidence. Jerome prouethe by diuers teſtimonies off ſcrip-
ture / that a biſhop and elder were one / according to S. Paul.
Therfore if the D. auoide this autoritie: he muſt ſhewe vs the
Apoſtels autoritie in writing. for herin yt is trwe that the lawe
35. ſaith/matter of vvriting and recorde, can not be auoided but by
that of as high a nature. He gathereth that this order of biſhop-
pe/and archbiſ. was in the apoſtles times/*becauſe there were ſchiſmes*

ben. I haue by this reason proued in an other place / that there were no archbishops: where if he had any thinge / he should haue spoken. And how is he bewitched which seeth not the wordes of his autor? For when [a] Jerome saith / this came by custome: he euidently declareth that it was not by determinacion of the Apostels. The same declareth [b] Augustin when he saith / the office of a bishop was greater then of an other myniſter, as touching the names of honor, throughe a custome of the churche, which nowe hathe gotté the vpper hand. Likewise when [c] Jerome saithe / this preferment of the bishop is not by any necessitie of lawe, but for that yt was graunted to honor him withall: yt ye manifeste that yt was not by the Apostels determinacion. For yf yt had bene their institution: yt had bene necessarie.

[a] ad Eua.

[b] in an Epistle vnto Iero.

[c] Ad vsus Lucif.

After admitting yt was after the Apostels / he procedeth to answer [d] Tertullian which saithe / that ys true which is first, that ys false which is later. But how cometh yt to passe / that he answereth not that alledged owte of our Sauiour Christes [e] wordes: which calleth the Pharisies vnto the firste institution? that was belike to harde for him to byte vpon. And the answer vnto Tertullian is absurde. For he bringeth him in reasoning as he vseth: that is / proving the thinge in controuersie / by that is like doubtefull. For if the rule of Tertullian extende yt selfe no further / then vnto thinges he there speaketh of / and in debate this reason is no reason / but a giddie turne aboute / wherin although greate paines be taken / yet there is no grownde gotten. Whereas Tertullian prouethe / that Praxeas iudgement of our Sau. Christe was therfore naught / because yt was new / and new because yt was not agreing with that gyuen by the scripture. Moreouer his answer to the place / presumeth that the gouernement of the churche is not a matter of faithe / and saluacion: which is the question. And as for his Phantasies he resembleth my reason with / they haue nothing like. For beside that there were Christian magistrates / baptisinges in churches / cōmunion ministred vnto more then in the apostels times / and of their alowance: the Apostels neuer taught that there should be no Christiā magistrates / no baptisinges but in riuers / no eating of thinges strangled / &c.

[d] Contr. Prax.

Mat. 19.

[e]

The

(the contrary off all which they plainly taught / ordeining onely that the Gentils should support the Jewes / in strangled things &c.) but they taught that a bishop and teaching elder be all one / and neuer alowed that one Pastor shoulde take the name off a bishop from all his fellows within 40. myles compas. The testimonie owt off Tertull / maketh way for Montanus heresie wherof I haue spoken before. In the 4 Tracta

Vnto the nexte diuis. he answereth not. For yt being plaine that the Apostels taught / that a bishop and elder were all ones because he had nothinge to answer / he leueth that / and runneth backe to that handled in the beginning / off the equalitie off ministers. As for the testimonie owte of Zuinglius: firste yt is vntrue that the Anabaptistes obiecte this place against Zuinglius. which I haue presed him with: secondly / yt is vntrue that they obiected vnto him in the like case which wee doo. for in all their controuersies with him / they haue not one of those pointes now debated. And where he saith / Tertullians wordes serue not / because thes degrees are not against the truth: let him denie if he dare / that this is the truth off God / that a Bishop / and an other minister off the word / be all one. Then let him answer whether thes sayinges (a bishop / and an other minister off the word are all one: a bishop / and an other ministter off the word be not all one) be opposed / and set one against an other. If he can deny none off these / then it ys iustly concluded: that this inuention off man / which hath made a bishop to differ from another mynister off the worde / is against the truth.

Because I loue not that compas off wordes / which the D. delighteth in / I concluded shortly / and yet sufficiently to the vnderstanding off any / that dothe not willingly blinde folde him selfe. My argument ys. The best deciding off controuersies, vvas in the apostels time: but that vvas not by archbishops: vvherfore the best deciding of cõtrouersies, is not by archbishops. for proofe that yt was not by archbis. / I set downe that there were no archebishops then. Vnto this deformed face off reason (as he calleth yt) let vs see how formally he answereth. Firste he saith / we are not bounde to the forme of gouernemẽt, vsed by the Apostels: and therin refer-

Diuis. 20. &c. Pag. 372. &c.

teth him selfe to that he hath/and shal saie: where also let him take his answer. Secondly/that although the Apostels had not the name off Archbishops/yet they had the office: which I haue shewed to be a shift of the Papistes. Then yt is to be obserued/ how he proueth that thapostels had the office of an archbishop/ and in what good logicke. *Archbishops haue the direction off many churches, the ending off controuersies, &c. the Apostles had the same: therfore the Apostels were archbishops.* by this reason a man maie proue not onely diuers/but contrary thinges to be all one: seing contraries haue diuers thinges wherin they agree. So that first this kinde off reasoning hath the fault of those ridiculous argumentes/ which the D. propoundeth pag. 316. secondly yt taketh for graunted/which is the question. For he presumeth that the Archbishops office kepeth the church in godly quietnes: which is debated. Thirdly/to proue the Apostels autoritie in the churches (which is not in question) he hath made a greate muster of testimonies: to proue the archbishops/not a word. After he cyteth Ambrose/ to proue that Apostles are bishops. Yt is greate merueill if he kepe good order in the church/for whose establishement the Answ. is constreined/thus to confound/and make a broile off all: and it is before confuted.

Diuis. 19. Pag. 310.

Consequentia. The meane is consequente to bothe the extremes.

Howbeit admitting that the bishops succede vnto the Apostels in preaching the word/and gouerning the church: I haue shewed how that is a whip to drive the archbishop cleane owt of the church off God. And this is here to be obserued/that when it is saide the bishops succede vnto the Apostels &c. that must be vnderstanded off the Apostles bishops/and such as they instituted. For what bishops haue better right to succede the Apostles/then they? But those were (as I haue shewed) bishops off singular congregations/bishops which had no superiotitie ouer their fellowbishops/as Jerome doth confesse. In the end he saith/*If I can proue by good autoritie, that one was gouernour amongest the 12. Apostles: it shall not seme strange to haue an archbishop ouer a Province.* If vpon this that one had gouernement of 12. assembled in a particular place/he can conclude that there should be one gouernour off the ministers in a Province: I can with better reason conclude/

In 3. Tra. Diuis. 4.

de/that there may be one to gouerne all the ministers in the worlde. For if because one gouerned twelue/therfore one may gouerne all in Prouince: then becawse one may gouerne all in a Prouince/ I will conclude that one may gouerne all in the worlde.

As towching the number off those which are gouerned/ there is not so much difference betwene the ministers off a Prouince/and the ministers off the whole church: as betwene 12. and the ministers off some whole Prouince. Towching the distance off place/yt is as much betwene a Prouince/and the wole extent off Christianitie: as betwene a particular place off an acre breadeth/ and some Prouince. Wherfore this reason is more fauorable to the Pope/then to the Archbishop. Peters superiorittie shall be after seen: where also this sentence of Jerome shall be answered. Onely here let it be obserued/that the Answ. hath borowed this reason off Pope Anaclete/which alledgeth it to proue Archbishops. And it is browght also of Pighius against the protestantes/ which denied that there owght to be any archbishops: as shall appeare herafter more at large. Tom. 1. Concil. li. 3. ca. 1. Hierar. eccleſia.

The place off Caluin / is handled afterward: Bucers vpon the Ephes. I haue answered. That owt off his booke de Reg. Ch. the same in effect/hath the same answer. Howbeit it is here to be noted / how the S. thorowgh greedy desire off seeming to say somwhat/putteth downe with one hand that he setteth with the other. For to the maintenance off the archbishop and bishop/ here be browght two testimonies/one of Jerome/ thother of Bucer cleane contrary. If Jerome say true / that the superiorittie off one Bishop ouer an other is by coustome, not by institution off God: then is that vntrue pretended out off Bucer/that it pleased the holie goste yt should be so. For if it be off the holie goste it is the institution of God. The S. therfore must forgoe one off thes/ seing that both will neuer drawe in one forowgh. The contrarietie with my self, which the glosse chargeth me with/ is for that pag. 349. I saied owt off Eusebius/ that as long as thapostles liued, if any vvent about to corrupt the doctrine, they dit it in the darck: and here (owt off the Apostle) I affirme/there vvere heresies and schismes. Wherin what contrarietie there is / and what

Christer this is, let the reader iudge. Seming that if there were any contrarietie: it is not mine with my self/ but Eusebius with the Apostle.

Diuis. 22. Pag. 373. &c.

The Answ. would gird vp his Archbishop in smaller rowme/ that he might seme les growen owt off faschion. He saith therfore/ *the archbishop when a schisme, or heresie riseth, determineth yt according to the law established by the church.* Wherin he speaketh absurdly/ considering that the church can make no other rule/ whereby he may procede in decision off schismes/ and heresies: then in referring him to the rule off the scripture. So the summe off this answer is/ the Archbishop may not determin the matter at his pleasure/ but according to the word off God. As thowgh the question were/ by what rule controuersies should be decided: and not by whom. For when the controuersie at Antioch was referred to the Apostles/ &c. in Jeruſalem: it was not permitted vnto them otherwise to iudge off it/ then according to the word. Now therfore let it be obserued how aptly the D. answereth. To abate the swelling autoritie off the Archbishop/ I alledge that in deciding cõtrouersies/ yt is not permitted to any one to determin what is the will off God in that behalf. The D. saith/ *the archbishop must determin by the word off God.* As thowgh if the matter had bene committed to S. Paul onely/ it should not haue bene with the same bond off keping him to the word: yet yt was not so committed/ as I haue alledged. And if he think more succour for him in the wordes he vsed/ *the archbishop must determin according to the rule of the church:* it is certein also that the companie of Apostles/ and Elders in Jeruſalem/ and what companie soeuer meeteth together about the ending of such matters/ is subiect vnto all lawful and commendable orders off the churche/ prouided for the more orderly proceding in that behalf. So that there being nothing here alledged by the D. which agreeth not vnto the Apostles/ and Angels themselues: the excessiue autoritie off the archbishop doth still appeare/ in that he alone endeth controuersies/ which in the Apostolike church was not committed but vnto many.

For as for that in the next diuis. (*he compoundeth not controuersies by him self alone*) onles he meane that he hath his seruantes the Chaun-

Chauncelor/ and Archdeacon/ or some other off his owne chosse the booke set owt by tharchbishop of late / dothdeclare the cõtrary: and the experience off his visitacions/and deposing off ministers doth openly convince him of vntruth. If he say he is not alone/he hard them following him: he must vnderstãd/that because ether the archbishop cariethe their voices vnder his girdell/or yf they vse the fredome which is meet/ yet the approbacion dependeth vpon the archbishops beck: he can no more account them to be diuers/then a mã and his shadow following him. And where in his former booke he saith/the cheif office off an archbishop is to compound contentions, schismes, &c. here being put to his shift / he changeth his speach/saying/it is his principall office to prouide that contentions, &c. be cut of. Where he addeth/ or els with the Princes consent he setteth an order in a prouinciall Synode: If there be any Synode / ether to take the iudgement owt off his hand / or controll the sentence gyuen by him/it is like to be sore against his will. So that the remedy off this mischief / dependeth onely vpon the Cyuill power: which if ether yt be ennemy to religion / or entangled with the present heresie (as hath / and may herafter come to passe) : the churche being without remedy must languish/and pyne away. Pag. 353.

He saith/this example of the matter caried to Ierusalem, proueth that euery parish within yt self, hath no absolute autoritie to end controuersies, but it behoueth to resort vnto the cheif church: the contrary wherof appeareth. For in that they both debated the cawse amonges them selues / and when they coulde not agree / decreed to send yt to Ierusalem: yt ys sufficiently declared that they had autoritie to end it amongestie them / and that yt was not wrunge from them by necessitie off law / or pretence off higher autoritie: but voluntarily sent vp to Ierusalem. Although for this place in hand yt ys sufficient / that the deciding off controuersies hung not vppon the mouth off one man/ were he neuer so sufficient: but were referred vnto the assemblies of the Auncients/ and ministers of the word. As for his olde shifte of the weakenes off negatiue argumentes of autoritie, and of examples of the scripture, and their foolish church: their folie is opened before. Here he taketh on against my vnfaithfulnes in the scripture, which referred that vnto ministers Diuis. 24. Pag. 375.

which

which is spoken off all the church. Howbeit if he had referred the text/he should have found that thapostle speaketh of the Prophe
b 1.Cor. 14. 29.31. thes/and not of the whole church. For he biddeth that b two or three of the Prophetes should speake, and the other (that is to say Prophetes) should gyue iudgement. Which appeareth by the
ever. 32. reasō added/ c the sprite off the Prophetes is subiect to the Prophetes. Therfore the D. corrupteth the place/ and the argument to prowe that not one minster/ but many owght to determin of doutfull causes/ is vntowched.

d diuis 25. pag. 375. e Ephes. 4.13. d Where I pressed him with this/that e vnitie is fully maintened by the ministeries which God hath ordeined he asketh how oft I will alledge it. If it be a fault in me/to alledge one place often vpon diuers occasions: what is it in him to alledge one thing so continually/vppon the same occasion? If he would have opened his eyes/ he should have seen that I vsed an argument proper to this place/and not vsed before. For where he pretendeth the archbishop was ordeined to kepe vnitie: I shew that withowt him/ vnitie is perfectly kept: wherunto he answereth nothing but as before. But I will serue his tast/ and giue him change. For the Apostle a litle before exhorting to vnitie/ bringeth also this reason: one body, one spirit, one hope, one Lord,
Eph.4.5. one faith, one baptisme, one God, &c. Wherby appeareth that the apostle tooke thes ones, to be sufficient to kepe the people off God in vnitie. And if to haue an archbishop had bene so necessary: the apostle shoulde haue fowly forgotten him self/ having so fit a place to speake of him. And as this is aptly opposed/ against the pretended peace by a Pope: so is yt likewise/ against that surmised to be browght by the archbishop.

Diuis 26. pag. 376. Where I ask/ what buckler we may haue to hould owt against the Papistes, which come vpon vs with the name of traditions off the apostles, if we admit that there were archbishops ordeined by them, wherof the scripture maketh no mention: he answereth *there can be no daunger in them, so they be not made necessarie to salvacion, but such as receive alteracion.* Which altho-
In 2. Tra. accor- wgh it be cleane contrary to that he saide before/ where he bin-

deth

deth vs to obſeruation of them/ as I haue ſhewed: yet it ſhall be ſufficient here to let him vnderſtand/ that he hath vtterly barred him ſelf from this anſwer / for that he [a] ſaith/ this miniſtrie of the Archbiſhop is *neceſſarie, yea moſt neceſſarie.* Now if it be moſt ne-
F. *ceſſarie, for preſeruacion of vnitie off the church:* yt is plaine that it is ne*ceſſarie alſo for the ſaluacion of yt.* For the next diuiſ. I haue ſhewed how abſurdly the D. defendeth this rouing: where let the reader iudge what difference there is/ betwene our archbiſhop and Ieromes biſhop/ which differed nothing from a commen miniſter/
Io. but that he had the ordeining off miniſters. And here I call once againe vpon him/ to ſhew any godly and learned writer / which expounde th this place of Ierome off an archbiſhop: to ſee if he be any happier in this place/ then he was before in Cyprians. The Biſhop off Saliſb. [b] affirmeth/ that the very meaning off Ie-
H. rome is, off euery biſhop in his dioces: and Harding in the end beaten downe with the light off the place/ is compelled to [c] confeſſe it. The next I leaue to the reader to iudge / by that alledged on both ſides.

[a] The D. ſaith/ *I refuſe Ierome in a matter off ſtorie,* yet I denie
Io no part off his ſtorie: wherin he ſeemeth to haue loſt all commen ſenſe. For who (*in whom there is any light off iudgement*) would ſay it is matter off ſtorie/ vvhether the appointing offone in euery church ouer the reſt, is remedie againſte hereſie or no?
If It perteineth to the ſtorie that one was placed ouer the reſt at ſuch tyme/ and place as is ſet downe by Ierome/ likewiſe that the cawſe that moued them to bring in this couſtome was for preſeruacion off peace: and none off thes is denied. but whether this cawſe were well aſſigned/ and whether this ſuppoſed to preſerue
Io peace/ baniſhed godly peace: is the queſtion. If this be a *matter off ſtorie:* ſtorie hath a larger kingdome then euer I heard off. Yet this he doth as abſurdly chargeme with [e] after / in Juſtines teſtimonie: where likewiſe I denie no part off his ſtorie. If this be
F. to *diſcredite men*/ to ſay/ their autoritie ovvght not to vveigh further, then yt hath vveight ether off ſcripture, or ſome reaſon grovvnded theroff: then I haue diſcredited all writers from the Apoſtels time. For by thes weightes/ I haue eſteemed the beſt.

ding to him ca. 5: pag. 100. [d] pag. 358.

Diuiſ. 15?

[b] Defenſ. Apol. 4. p. 14. c. 1. a. d.

[c] Arti. 4. diu. 15.

[d] Diuiſ. 29 &c. pag. 477. &c.

[e] in 63 di. pag. 411.

But I leave to be cõsidered/what a popish tyrãnie he goeth about to bring into the church: which lifteth the credit of any/be he neuer so godly ãd learned/aboue that which I haue here alledged

Where he saith/ I *confound Monarchie with Tyrannie, in that I ask whether the church be not in as great daunger, when all is doon at the pleasure off one, as when one pulleth one peece and an other another*: yt is but a vaine shifting hole. For althowgh thes wordes (at the Pleasure and lust off one) be for the moste part spoken by way off dispraise/and I willingly confesse I vsed them/ becawse this Ecclesiasticall monarchie / seldome or neuer deserueth better: yet my wordes following declare/that my comparison is betwene the Ecclesiasticall gouernement off one/and off many. not betwene one gouerning tyrannically/and many moderatly. For supposing that both the Archbishop / and those which gouerne in commen be godly/and catholike: I affirme that he being one/ is sooner drawen into error then many/ sooner ouercaried with his affection then a godly companie. In answer wherof / and reasons wherwith this is confirmed/the D. falleth flatly into that/ wherewith he chargeth me. For in steed that he should haue matched many godly/and learned ministers with one/ he matcheth him with the multitude/and comme sort: and in steed off compaering one ruling by law / with many gouerning by the same / he compareth him with a lawles companie: and in steed off compaering a litle vvater with much of the same kinde/ he compareth a litle conduite water closed vp in lead, with much fennish and muddy. Which what leaden answeres they be/ let the reader iudge. For in this path of reasoning which he walketh in/ a man may proue it better to haue but one eye/then two: becawse some see better with one/ then other some with both.

His answer to that off preferring contention before vvicked peace, *that we haue the true doctrine, and right administration of Sacramentes, &c. and therfore no contention is to be moued*: is as muche to the question as if he had answered off the wether. For the question is not of the estate off one church/but off all generally: nor whether we haue the truth of doctrine/ &c. but by what way yt ys best kept. His answer to the similitude of fire stricken by flintes,

is

so more fond. For I shewing by yt/that contētion is better then wicked peace: he answereth/*the fire stricken may be in suche a time that it may consume the whole countrey*, and that *it is madnes to light a candell at noone daies*. As if the fire off the truth which I spake off/ and so called [a] off our Sauiour/can consume any thing but straw/stubble/&c. or [b] the Apostle were not glad that the truth came forth/ allthowgh by contention: or it were *noone day* when the heauens thorowgh ignorāce/ād errors are like an haircloth/which is the time I spake of. And where hauing shewed that tharchbishop is not fittest to kepe the church in possession off the truth/ I admit by way off disputation that he were the fittest: adding that forsomuch as he hath as great force to kepe men in error when they are fallen into it, this in commoditie ovvght to driue vs to some other gouernement: he answereth/*a monarchie being the worst kind of gouernement when it ruleth by affection, ceasseth not to be lawfull when it ruleth by lawes*. Where first/ I refer the reader to that before/ that it is one thing off the forme off church gouernement/an other of the commēt wealth: which is answer to all thes slanderous speaches here repeted.

a Luk. 12. 49.
b Philip. 1.18.

Secondly/the church receiueth greater dammage by an Archbishop keping yt in error: then the commen wealth by any outrage off tyrannie. For there can be no tyrannie in the gouernement off the cōmen wealth so extreme/ wherin there is not somthing tending to preseruacion off it/ and consequently off the church. But in the gouernement off an Archbishop fallen from the truth/and in the swinge off his vncontrolled autoritie keping the truth vnder: there is nothing but destruction and ruine/ without step or footing off the fauour off God towardes the vpholding off the church. Seing therfore tyrannie in the commen wealth is not so great an ennemy vnto the commen wealth/ as a church tyrant vnto the truth: there is better cawse to haue a Monarchie in the commen wealth/then in the church: as that which can not stray so far as the other/ from the end wherunto it was ordeined. Moreouer/ the cawse why the Monarchie in commen wealth can not be condemned/is/ for that it is one off those gouernementes/ which God hath established/ and allowed by his

word. But the Archbishopriek (to let pas that yt is contrarie to the word off God) yt is sufficient in this consideration / that yt hath no allowance off the same. For therupon foloweth / that although the abuse off those thinges which God hath approued / can not destroie the lawfull vse off them: yet this which hath no further alowance then of the mouth off mē / may vpon experience off euill husbandrie in the church matters / be worthely reiected. So yt may be seen / that although the Ans. would make one case off a Magistrate / and archbishop: yet there is as far distance betwene them / as betwene heauen and earth. Yt resteth to shewe / that the archbishopricke hath bene so farre from nourishing the church peace / that yt hath bene the knife wherwith all the sirinages / and knottes theroff haue bene cutte in peaces. Against vvhich the Ans. alledgeth / firste the testymonies off Cyprian, and Ierome. Wherin beside that I haue shewed / that they helpe him not: yt is before declared / that nether Cypriane bishop did any thing at all / nor Ieromes (the ordination excepted) but by common consent off all the elders. Not onely because they were at making off the church lawes (vnder which wrinckel the D. woulde hide the excesse off the archbishops autoritie): but also for that they had felowlike autoritie / in the deciding off controuersies which rose in their seuerall churches / accordinge vnto the lawes.

After / where I quoted certaine places oute off the decrees / and other Canons / to proue the contention for thes offices: the Ans. acknowledgeth nothing there / *that carieth any sounde that waies.* Albeit the sound was cleare enowghe / if he had not bene deafe of that eare. For to what ende both in the Nycene Councell (where the Metropolitanes are first hard of / and when they were yet in the cradell) and in many other holden more then 200. yeares after / are there founde so many canons / for the acknowledging off the autoritie off one Metropolitane in euery Prouince? For the honor vvhich he shoulde haue / the name he should be called by / for the place where they should sytte at their meatinges / for the boundes of their circuite? doo not all thes declare / that there were which were ennemies to that autoritie: and that those which were lyfted vp into yt / had continuall warre one with an other / who should be the first / who the greatest / who of largest spreade?

What

What meaneth yt also that they changed the seates so often? so that the second/or third at one Councel/was fourth at an other/ and none at the third: and contrariwise he that was none before/ was chief afterward? What also that the territories appointed by one Councell/ were abbridged by an other / enlarged againe by a third? Is there any man of so smale conceite/which doth not hereby vnderstande/that this lifting vp of one aboue the reste/was a bone caste of the deuill to cause the ministers fall owt one with an other: wherby place was made to heresies of all sortes/ to the vtter vndoing of the church/ād quenching off the gospell: And if the S. had bene off so narrowe vnderstanding/ that vppon so often/and so diuers decrees in this behalfe/he could not conceiue the contentions'/ which this did breed: yet expresse wordes off histories/which testifie generally of the cōtentions for those preeminences/of Councells (as it may appeare by the canons off the Aphrican councel which I haue alledged: of the Tauritan/which sheweth that the frēshe bishops/stroue which church should haue the Metropolitāship/and how the bishop of Arles/and Vienna fell owt for the same) were redy to haue informed hi of the trwth in this behalfe. Yea in the discourse of the Councell of Nice/whereon the cheife credit off the Metropolitane dependeth/ he might haue tedd how almost all the Bishops assembled there/had quarels one with an other. Which when they were not (as doth appeare) for diuersitie off iudgement in religion: yt is easie to vnderstand/that they were for the causes aboue rehersed. And if he could be ignorante of all these: yet our stories at home/ which specifie the combates/and going together by the eares for thes causes/offred vnto him a plentifull proofe off all thes thinges. Wherby yt appeareth/ that this Metropolitanship was the very apple off contentiō/in schambling for which/ the church was miserably haled in peaces. Therfore forasmuche as the Apostle sheweth/that the trwth is kepte by the bonde of vnitie/and yt being moste manifeste that thes smokie titles off honor/ were cawse off contention: yt followeth that so farr they are from that pretended/ off being bulwerckes againste heresies / and schismes: that they were the principall hookes that pulled them in.

1. Sozom. 1. ca. 7. li. 2. ca.

Socr. 1. li. 8. c. Sozom. 1. li. 17. M. Fox. The boke of the 70 Arch. ἀρχιερεῖς. Eph. 4. 3.

The Papistes saie that there maie be a bishop of all the whole church/

Dinif. 31.

pag. 380. &c. le church/because there may be of a prouince: I/that there can be nether off one/nor other. They would estabiſhe the Pope by the Archbiſhop: and I ouerthrowe the Archbiſhop by the Pope. This is great ioining with the Papiſtes. If I woulde take the aduantage off your owne wordes/ firſte that [a] there is the ſame reaſon of one ouer a dioceſe, and ouer a Prouince, and a gaine that [b] forſomuch as one was ouer 12. therfore one maye be ouer a whole prouince: I need not ſeeke for further defenſe/ as I haue there declared. But againſte this M. Caluin, and M. Nowell be browght which ſaie there is not the ſame reaſon, off one ouer the whole churche, and ouer a prouince. let yt be ſo. For the one is a more prowder title/ then the other: breaketh in further into the the prerogatiue of Chriſte/ then the other. And if the church muſte needes be accombred ether with Pope/ or Archbiſhop: let vs graunte ſo muche to the archbiſhop/ that to auoide the Popes iron furnaies/ wee would be content to grinde in his myll: and to auoide the ſcourge off the one/ paſſe by the whip off the other: yet theroff followeth not/ but that yt ys true I haue ſet downe. For although they are not in all pointes a like/ nor euery reaſon which concludeth the one/ concludeth the other: yt hindreth not but ther are certeine reaſons/ which conclude both the alike.

[a] pa. 368.
[b] Pag. 373.

That this pointe off keping peace in the church/ is one off thoſe which requireth as well a Pope ouer all the Archbiſhops/ as an archbiſhop ouer all the biſhops in a realme: I will goe no further then to the cauſes your ſelfe haue aſſigned. For where I ſhewe that vnitie maie be kepte vvithoute an Archbiſhop/ yow aſſigne two cauſes/ for which in keping vnitie yt is meete to haue an Archbiſhop: the one/ to call the biſhops together when there is variance: the other/ to put them in minde of their dewties. And if an Archbiſhop be neceſſarie for calling of a prouinciall councell/ when ther is cauſe off aſſemblie/ and when the biſhops are deuided: yt is neceſſarie there be alſo a Pope which maie call the generall Councell/ when ther is diuiſion betwene the Archbiſhops/ an other cauſe of generall Councell. For whē the churches of one Prouince be deuided from other/ and the archbiſhops are at variance: as yow aſke me/ ſo I aſke yow/ who ſhall aſſemble them together? who

pag. 364.

ſhall

ſhall admoniſhe them off their dewties, when they are aſſembled? If yow
can finde a waie how this maie be doone withowt a Pope: the
waie is alſo ſounde/ wherby the church is diſbourdened off the
Archbiſhop.

Of the autorities yow alledge/ nether affirme that the gou-
5. uernement of an Archbiſhop ouer a Prouince/ is conuenient: onely
they affirme that there is more likelihoode in the one/ then in the
other/ and that there were archbiſhops in the churche when ther
were no Popes. yf one ſhould conclude that becawſe a man waie
touche the moone with his hād/ therfore he maie touche the ſoñe:
and yt be ſaid for anſwer/ that although yt be poſſible to touche
the moone/ yet it ſolloweth not ſo of the ſoñe: who is there of ſo lit-
le iudgemēt vvhich vvould gather of this anſwer/ that one maye
touche the moone vvith his hand? And ſo this proueth that one
may ouerthrowe one impoſſible thing by an other/ withowt teach-
ing either off them poſſible: ſo that I haue alledged 467. pag.
perteining to this matter. (off one vvhich againſt him that
vvould allegde Iacobs tvvo vviues, to proue he might haue as
many as he liſte, ſhould anſvver that althovvgh he might ha-
ue tvvo: yet yt folovveth not that he may haue as many as he
liſte) proueth that one may ouerthrow one vnlawfull thing by
an other/ withowt teaching either off them lawfull: which the D.
calling yt a ieſte, anſvvereth not. And yet yt ys manifeſt that thes
be his reaſons/ both here and there: which may in deede worthely
be ieſted at: albeit there is no worde in the example I browght/
that carieth the countenance off a ieſte.

Vnto that I browght of greater neceſſitie off vnitie in the vvhole
church/ then in ane Prouince: there is nothing anſvvered: here
he ſaith I am greatly deceiued, conſidering that the Pope claimeth his
temporalities by Conſtantine, and his ſupremacie by Peter. If he liſted he
might haue vnderſtanded/ that diuers Papiſtes which handle
that matter off ſupremacie/ alledge Conſtantines donacion for
his temporalities onely. I ſaid not that the Pope maketh his
claime onely by Conſtantine. Althowgh yt may be ſhewed that
Sozimus (who yow ſay claimed the ſupremacie ouer all the
church) made his claime not by Peter/ nor by any autoritie off
ſcripture/

Diuiſ. 32. pag. 381.

Tom. i. Concil. Aphri.

ſcripture/ but by the Councell off Nice/ confirmed by the Empe-
Euſeb li. rour Conſtantine. Where he ſaith my ſuppoſition touching one Caſar
10. cap. 9. ouer all the realmes which haue churches, is but ſuppoſed: I meruaile that
e Iero. ad he is ignorant/ that Conſtantine in the ende off his reigne/ had
Algeſ. 11. the Empire whole in his handes: and that d all the churches had 5.
queſt. reſt vnder him: e that the Emperour off Rome is called lorde off
Concil. all the earth, Lord off all the vvorlde. So that if he would haue
Calcedō appointed one biſhop ouer all prouinces vnder him: the biſhop of
Act. 1. his appointement ſhould haue had more then double the iuriſ-
diction/ that the Pope euer had/ when his kingdome was large- 10
ſte: the Pope him ſelfe making no further claime/ then ouer the
churches which bare the name off Chriſte/ as Pighius him ſelfe
confeſſeth. Wherupon folqweth that his anſwer often alledged/
to put a difference betwene the archbiſhop and Pope (the one ta-
keth it to him ſelfe, the other hath yt of the gifte of the Prince) is not wor- 15
the a ſtrawe.

Where I ſhew that the ſufficienteſt myniſter, finding eno-
Diuiſ. 33. vvghe to doo in one onely congregacion: no man can be hable
pag. 381. to vvelde the gouernement off all the churches in a Prouince: 20
he anſwereth/ that *lacke off will, or ſkill of ſome buſie Paſtors, to diſpatch
controuerſies which them ſelues be autors off, letteth not but that biſhops, and
archbiſh. may be ſufficient for their charges.* I make my argument off
all/ and he anſwereth off ſome: I of the moſte fyt/ and ſufficient
paſtore/ and he off vnfit. If he haue any better anſwer/ wee will 25
attend after yt: if not/ then the archbiſhop is here againe taken by
defaulte. And when ether he muſt needes let his Archbiſhop fall
to the ground/ or els denie that men off greateſt giftes haue fo-
und enowgh to doe in the gouernement of one congregacion: bei-
ing both vnwilling to graunte the one/ and aſhamed to denie the 30
other: yt is manifeſt he crept into this corner. When I ſhew that
as the patrons off the Archb. may alledge the ſupplie off Arch-
deacons, Chauncelors, &c. in their abſence: ſo the popes aduo-
cates may pretende his deputacion off Cardinalls, &c. he anſ-
wereth/ *that the office off biſhop, and Archbiſhop may be well excuted ſo* 35
farre as yt is conuenient for the eſtate of the church: which ye that in
queſtion.

Where

Where lykewise otherwhere I alledged to this pourpo- Diuis. 15.
se/ that his bisshop, and Archbisshop hauing their charge as- Pag 466.
signed by him the same with a commen pastor, the gouerne-
ment onely excepted: are therby bounde to pastorall preach-
ing, and ministring off sacramentes in all the parishes off their
iurisdiction, which is impossible: he staggereth to and fro/ sa-
ying the bisshop hath to procure his diocese, yt muche as in him lieth: whe-
reas he is charged/ for laying hand to more then he can gripe. He
adderh/ according to the lawes of the churche: he is afraied to say off
God. that they preach where, and when they see yt moste conuenient:
by that rule neuer also/ and no where: yf in their sighte yt be con-
uenient. That yt foloweth not because the archbisshop is bound to minister the
word, and Sacramentes, therfore he muste doo yt in all the parishes of his
prouince: which followeth well. For the bisshop appointed by the
holy ghoste/ is commaunded to feed the whole flocke committed Act. 20.
vnto him/ euen with the same feading Saincte Paule fedd the 28.
Ephesians: that is/ with preaching so plentifully/ that all might
vnderstand the whole will off God. Wheruppon followeth/ that
his charge is not to feede where/ and when he seeth good: but to
feed/ and that to sufficiencie all the people off his charge: as he
that shall answer for the blonde off all which perisheth/ for wante
of sufficient instructiō by his mouth. And if there be (as he saith)
the same deutie off the Archbisshop towardes his charge/ as off
the bisshop towardes his: the same foloweth in him. for the char-
ge off his Prouince being a lyke committed vnto him: by the sa-
me reason he is bounde to preach in one parte/ he is bounde in all:
if not in all/ in none.

Now to returne: where he saith/ *preaching, ordeining myniſters, and
suppreſſing heryſies is not committed vnto the Archdeacon, Chauncelor, &c.
but ſuch as by rules off the church are permitted them*: firste/ yt is his con-
tinuall faulte/ that he should proue by the lawe off God/ he pro-
ueth by the lawes of our church/ yea and by those which remained
off the estate which was in poperie. I mighte much better alled-
ge the lawes off the reformed churches/ which haue abolished
them. And if he wil againste the reasons browghte/ oppose auto-
ritie/ and binding me for my proofes within the compas off the

worde off God/ wander him selfe in the broade feilde off mens lawes in question: yt is time to shute vp the disputation / which is mainteined by such grosse begginge. Secondly how will he proue/ that he may sett ouer his charge vnto an other: or that yt ys more lawfull/ to committ other thinges perteining vnto his office/ then those which he reserueth vnto him selfe: Or if he may commit yt/ whether he may commit yt to tharchdeacon/ so farre vnder degree of the ministerie off the Archbishop / to whome those thinges belong: or to Chauncelors/ &c. which haue no entrance into the ministerie by any ecclesiasticall institution. all which are shewed vnlawful/ in the booke of discipline lately set forth. And why may not the Pope cõmunicate his charge with his Cardinales/ as well as the archbishop with his Suffraganes/ &c? If he can shew no word why he may doo it / but it be onely vpon constitution off the church/ that he casteth the ouerplus off his bourdē/ vpō the neck of his Chancelour &c: by the same reason the vniuersall bishop/ may discharge him self vpon his deputies.

Where he saith/ *the vniuersall bishop can not ordeine ministers, preach, and suppresse heresies so well thorowgh all the church, as an archbishop in a Prouince:* I haue shewed that albeit one be graunted more impossible then the other/ yet this also is impossible: which is sufficient to proue that in hand. And that is here confessed / when he is constreyned to lay one part off his dutie vpon his Suffraganes shoulders/ an other vpon his archdeacons / &c. All which if he be able to beare him self: why doth he driue them vnto others? Let the church at least be discharged off thes bourdens. If not: why hath he taken it vpon him? Yf the Pope deserue condemnation / for taking more vpon him then he is able to doo: the Archbishop/ and bishops which beare him companie in this point / cā not be separated from it. So this reason browght against the Pope/ standeth fast against them. Moreouer as the Pope can not dispatch his matters in the whole churche / so well as an Archbis. in a prouince: so can nether an Archbis. in his Prouince/ so well as a bishop in his dioces/ nor he in his dioces/ so wel as in a particular cõgregaciō/ doo the duties of a bishop. So that this answer no more shutteth owt the Pope/ then the archbishop/ or lordly bishop. But he saith/ *the archbishop may haue conference with*

his

his archdeacons, and Chauncelours, which the Pope can not. He seemeth to haue forgotten the conference by letters/and intelligence which the Pope hath had from tyme to time/so particular/and precise off churches furtheste off him/as if he had bene in the bosome off them: which pointe Maister Tindall hathe well set forthe. And would to God there were the tenth part off the fruicte off the archbishops conference vnto the good off our churche/which hathe bene off the Popes to the ouerthrow therof. And if conference by mouthe be necessary: Rome is not so far but as it hathe bene/so it maie be had. For beſydes that ſtories aforde vs diuers examples/off churches which haue ſowght the appeasing off their controuerſies/from places further remoued then Canterbury is from Rome: the marchandriſe off vnitie/owght to be ſo precious/that we ſhoulde not doubte to saile for yt vnto the Indes/ and Garamantes. ſo that if there be ſuche a myſterie in the nomber of one/to kepe vnitie the diſtance of place owght not to hinder this monarchie off the whole churche: yf for no other cauſe/ yet for this/that when the archbiſhops (of whom hangeth forſoothe the churches peace) are fallen owt: there maie be ſome to accord them. That as the myniſters haue lorde biſhops/and they thar-chbiſhops: ſo the archbiſhops might haue a Pope/in reuerence off whoſe autoritie/they might eaſelyer be conioined. And in deede by ſo much more yt is neceſſary in this reſpect/there ſhould be a Pope ouer the archbiſhop/then ether archbiſ. ouer biſhops/or biſhops ouer miniſters: as the rēte/and diuiſiō in thē being cheif/ is more hurtfull then when it falleth amongeſte thoſe in lower places. For when ſchiſmes and hereſies light amongeſte them/ they ſpred ſo muche further/as they with the arme/and power off their autoritie/are hable to ſlinge them further then the other. The differences betwene the Pope and the archbiſhop, ſerue but for ſtuffing. for I excepted in my replie/the corruptions off doctrine: and yow owght to haue vnderſtanded/that ſuperiority of one biſhop ouer all in the catholike churche/choſen by conſente/doo the not neceſſarily drawe thes accidentes of contempte of Princes, of making their decrees equall with the lawes of god, &c. Now ſhould therfore haue made yowr cōpariſon/betwene an vniuerſall Biſhop

In his booke off the practiſe off Prælates.

chosen/and not breaking in violently/meinteining the truthe/and not fighting againste yt/&c.

Diuis.34. pag. 382. Vnto that I alledged/ that thinges passing by voice in the churche of Alexandria, the distinction off bishop from the reste off the elders in the church there, might come in vvithovvte Saint Marckes consente, he saithe nothing. And in deede if he had obteined that which he woulde so faine/that this alteration was made in S. Marckes time: yet he shall neuer obteine this/that S. Marke had his hande in that chaunge onles he will saie/ the Apostelles/ and Apostolicall men were autores off all thinges doone in their time/ in euery singular congregacion. Vnto that I saide/the vvordes (from Saint Marcke) maie be taken rather excluiuely, to shut ovvte S. Marke: he answereth/ *that none off iudgement will graunte that:* where notwithstanding he *that hath anie iudgement doth eafely vnderstande/that the wordes haue manie times that signification, and that they are so here:* I am cõtent it be tried by the other reasons propounded. I alledged that S. Marck can not be autor off that distinction, because he making those thinges diuers, vvhich the holy Gost made one, should make the storie he vvrote suspected. He answereth/ *yt ys certeine thes were no other wise distinguished, then the holy gost appointed them:* which I haue shewed how shameles yt ys. Then/ *that my collection is vngodly, to imagine so off the gospell written by the Euangeliste.* As yff I did not in plaine wordes/ detest all suspicion of the vntrwthe off that Gospell: and therfore caste awaie his false surmise/ which might gyue occasion theroff. He saith/ *therby appeareth at the least that yt was auncient.* I denie not: but yt is manifeste also/that ther were other corruptions in some places of the churche/as auncient.

Diuis. 35. Pag. 383. The Answ. (as his coustome is) taketh his pleasure off me/ because vpon the wordes off Jerome (this coustome vvas at Alexandria) I gather that yt was not in other places. As if yt were not manifeste that Jerome noteth where yt began: and if it had beginning at Alexandria/yt was there when yt was not in other churches. If it had had further passage at that time: Jerome shoulde

nld haue doone yt iniurie in cõcealing yt. For it would haue made much for the credite off that distinction. Which I alledging in the next diuis. the Ans. saith nothing vnto. Nether is there anie so rude an idiote/which knowethe not that a notable / or vnwonted thinge saide off one man/place/ or time / is spoken emphatically/ and excludeth all other. But as the D. will not vnderstande a generall proposition/vnles yt haue the signe (all, or euerie) before yt: so he will not vnderstande that any thinge is appropriat vnto another / vnles yt haue thes wordes onely, alone, &c. And it is clearе how intollerable the D. is in his insultations/ seing Jerome in saying that this coustome gat grounde by litle, and lytle, declareth the trwth of my collection. And where he answereth to that I obiected off the confounding often times off prieste/and bishop/ that *the bishop is a priest, but not contrariwise*: he first answereth not to the argumẽt. For this is not to be confounded/when off two thinges one is verified of the other/but thother can not returne/and be verified of his fellow. Secondly/ his answer is ouerthrowne by his exposition of the place of Cyprian/ which by one priest in the churche, vnderstandeth *one onely bishop in a church*. for therby it foloweth/that ether there was but onely one priest in the church of Carthage: or els thes wordes bishop and prieste, were all one: so that whosoeuer was one / was the other. The nexte diuision hath not a worde to purpose. for autorities are quoted / to proue that the Apostels apointed Bishops in diuers churches / which no man denieth: yea I haue namely alledged yt before

Ierom. vpon Tite.

Where I shew that forsomuche as the Archdeacon is reproued of Jerome/for preferring him sefe before an elder/ because the scripture maketh him inferior vnto the elder: by the same reason/a bishop is to be reproued/for that he preferreth himself before an elder/ which the scripture maketh his equall: he answereth/*he seeth no sequell, nor likelihoode*. notwithstanding I truste there is none that hathe but his commen sense/which dooth not easely vnderstande / that yt is no more lawfull for those which are ordeined equalls by the scripture/ to liste them selues one above an other: then yt is lawfull for him that is apointed to be vnder/

Diuis. 37. pag. 384.

to exalte him selfe aboue his superior, for altowghe he be in greater fault/ which being vnder exalteth him selfe aboue / then he which magnifieth him selfe aboue his equall: yet as the ordinance off God cawseth. the one to be vnlawfull / so yt doo the other. The seconde answer is/there maie be degrees amongeste the ministers, notwithstanding all this, for that Ierome saithe there was a degree. This is a verie blunt answer. I alledge bothe autoritie off the scripture/and Jeromes owne reason againste the distinction off one bishop from the reste: and he answereth that the distinction is good/ for Jerome so saith. Thirdly/althowgh Ierome confesse that a bishop and an elder be all one by the scripture: yet he confesseth superioritie off a bishop before an other elder. but he saith they are all one by the scripture: and that the bishop is superior by coustome. And here he stitcheth in a parentheses. For after he had alledged Jerome/confessing that a bishop and an elder are all one by scripture: he addeth (as they be in deede towching the ministerie). Therby desirous (as yt seemeth) to abuse his symple reader / in making him believe that Jerome mente/that there was by the scripture difference in policie/betweene a bishop/and an other mynister: which ouerthrowerth the whole intente of Jerome. For he sheweth that this difference (which the D. in other places termeth / for order, and policie) betwene a bishop ād an other minister/ was not by the scripture/but by coustome: and beganne at Alexandria. And seing Jerome putteth a difference/betwene the bishop specified in S. Paul/and the bishop in his time: yf the Answ. say that S. Paules bishop differed frō an other minister/as towching order/and policie: I would gladly knowe of him/how Jeromes bishop and he which is now/ differeth from an other minister. Yf he answer (as he hath doone before) that they differ not as towching the ministery, but as towching order and policie: thē he putteth no differēce betwene S. Paules bishop and Jeromes/ which is ouerthrow of all that
pag. 304. Jerome saith/and he hath flatly affirmed: where he maketh Jeromes bishop instituted by the churche/after the Apostels times.

After he blusheth not to saie/that Jerome maketh a difference betwene S. Paules bishop/and another minister. For althowghe he broilethe/and mingleth all vpon a heape/ thincking thorowghe

throwgh confusion off all/ to cawse his treachery not to be seen: yet [a] after he doeth plainly vttre yt/ in answering Chrysostomes wordes/ the same with Jeromes. But before I come to his reasons wherby he would proue this: I will set downe the wordes off Jerome/ wherby his vnhoneste dealing maie be better perceiued. [b] First he saith/ a ministre that is to say a bishop: and a litle after/ the Apostle dothe plainly teache, that a bishop and a minister are all one. And in an [c] other place/ a Bishop and a minister are the same: againe/ [d] although with the auncient fathers, bishops and elders were all one. Here appeareth manifestly/ that Jerome saith/ a bishop and an other minister be all one with the Apostell/ and with the auncient times: that he expounderthe one by the other/ that he turneth one off them vpon an other. for as he saith that bishopes be ministers: so he affirmeth that myniſters be bishopes.

a in di. 39. pag. 987.

b Iero. ad Euagr.

c Vpon Tite.

d Ad Oceanum.

Nowe of the twoo reasons/ to proue that Jerome put a difference betweene a bishop/ and an elder/ this is the firste: the one is a name of age, and the other of dignitie. which is asmuch to saie/ as they differ in deede/ because they differ in name: and that the auncientes/ and elders off the people off Israell/ were not their gouernours/ because the name aff auncientes is a name off age/ and the other of honor: or as if the eldest brother were not the heir/ because the one is a name of age/ the other of honor. Wheras Jeromes purpose is plainly to ſhew/ that although the names be diuers: yet the thinges are all one. And yf there be anie dignitie ſhut vp in this name bishop/ the ministers are partakers of it: considering that he affirmeth that they be bishopes. And if there be any inferioritie noted/ by the name off elder: the bishop hathe his parte in yt/ for so muche as he is an elder. Although the trwthe is/ that by the worde (dignitie) Jerome meneth nothing but an office: and called the name off bishop/ the name off a dignitie/ because the office drawethe dignitie with yt. And because of reuerence which the yonger giue to thelder/ as also for that ministers and bishops/ were often taken from them whiche were well growne in age: they were called elders. So that although the name (elder) be the name off age: yet yt draweth as muche honor after

γερουσία

yt/

yt/as the name off bishop.

His other reason is: Ierome saithe an elder is conteined in a bishop: whiche he bringeth as a proofe to shew/ that Deacons are therefore vnder elders/because elders and bishops be all one with S. Paul. So that he hath not onely depraued Jeromes minde: but drawne his wordes to a cleane contrarie sense/ of that he ment. for euen/ by the same wordes wherby Jerome woulde proue they be all one, he would proue them diuers. And although the Jeromes maner of speache here be somewhat hards for that purpose/ considering that thinges which are all one/ can not properly be saide to conteine one another: yet both he by his plaine wordes in other places/ and manifest suite off his disputation/ he made his meaning so well knowne/ that no man (onles willing) coulde stumble at his phrase. And if the S. will thus hunt at syllables: yet this speache off Jeromes is so farre from helpinge him/ that yt dooth vtterly ouerthrow all his houlde he snatcheth at. For where he vpon thees wordes in a bishop is conteined an elder, would conclude that *euery bishop is a minister, but not euery minister a bishop*: all men see that in taking Jerome by the lips withowte considering his meaning/ the contrary off that the S. gathereth/ doth folowe: that euery minister is a bishop/ but not euery bishop a minister. For that which is conteined vnder an other/ is more particuler/ and les then that which doth conteine: as because the kinge is conteined in the magistrate/ therfore euerie Kinge is a magistrate/ but not euerye magistrate a Kinge.

In Episc. Presbyter continetur.

And albeit yt be no mervaile/ although he which striueth with the trwth/ shoulde be stricken with suche a guiddines off spirite/ that he shoulde not be hable to discerne/ not onely betwen the morning/ and noone daies/ but not between noone daies and midnight: yet because the smattering in logick which this booke maketh shew of/ might be so much as not to be so grossely abused: in casting with my selfe wherfore he shoulde alledge this/ in the ende yt came to my minde/ that by thes wordes (the elder is conteined in the bishop) he woulde haue vnderstanded/ that the elder is conteined vnder the bishops gouernement. If he mean so/ there is as great ouersight in his grammer/ as before in

logicke:

ogicke: considering that the rouling eye I suppose will beare no such
sense/ certeine yt is that the autor will not suffer yt. For he assigneth
as reason why the apostle did not speake of therelder/ for that an el-
der is conteined in the bishop: and therfore speaking of the one/
5. he needed not to speake of the other. Whereto if he should answe/
that he would not speake of an elder/ because he was in the gouer
nement off the bishop/ to order as he thought good yt had bene
a witlee saying/ vnworthy of Jerome (considering that the apostle
speaketh of a deacon which is vnder a bishop). Which shall be
10. answer to his like dealing with Chrysostome. That Jerome spea-
keth of an archdeacon in that place/ I haue before declared.

But the D. asketh/ why I went about to deface Jerome, if he Diuis 38.
nether make for our either bishop, or archbishop: for that there coulde be no pag. 385.
15. other cause but this. I haue shewed that I saued him his due/ and
conuenient honor: the cause why I gaue the reader warning/
to trie him by the rule off the worde off God/ was because he see-
meth in some places to alowe that distinction off bishop from an
elder/ which is diuers from the institution off the Apostell. After
20 he setteth downe his places often before repeted/ and asketh wh
bether I thincke those mete of euerie pastor in his parish. I haue shewed
how although the vpon occasions before recited/ there were not in
euery congregation at that time a bishop: yet there were in di-
uers. he saith further/ that the pastor in euery congregation from the be-
25 ginning, had his autoritie ouer his flocke without anie suche constitution. I
graunte he had his autoritie/ but not so soueraigne/ as after he ob-
teined by this euill custome: considering that he had an equall
parte of gouernement/ with those ioined with him in the admini-
stracion off the churche. And this although the yt be debated bet-
30 wene vs/ yet the D. frameth his answer as though there were
no suche thinge. For albeit for the moste parte there were no moe
pastors the one in a parish/ yet there were moe elders. And albeit
Jer. speake of those elders which had the ministerie of the word:
yet that excluderh not those/ which were onely for gouernement.

35. Where he saith moreouer/ the care of the whole flock was com-
mitted vnto him. I see not how he can conclude therof/ that the bi
shop was ouer a whole diocese suche as ours. yt might rather be

concluded/that he had charge off one onely congregation: consi-
dering that although he him selfe alone were thought hable to
care for one congregation: yet there is none which would think
him self alone able to care for a whole dioces. And beside that the
churches should be in miserable case/ if none should care for the
but euery bishop in his dioces: let the D. stretch owt the bishops
iurisdiction as far as he can/ yet I haue shewed owt off the Em-
perours letters to the bishop of Alexandria / that the elders off
the same church where he abode/ had ioynt care with him ouer
all. Which is also confirmed by the testimonie the Ans. hath alle-
pag. 331. dged owt off M. Fox: where not the bishop onely/ but his church
also/ is saied to haue the ouersight off the precinctes which per-
vpon Tit. teined vnto him. And Jerome him self/ shewing that the elders
1. cap. ovvght to gouerne in commen vvith the bishop, can not be
thowght to giue vnto the bishop the whole care of the church/ as
peculiar vnto him alone: onles a man will make him contrary to
him self. For if they haue the gouernement in cōmen with him:
they haue the care in cōmen/ for somuch as there can be no gouer-
nement without care. So that where Jerome saith/ the care off
the whole churche was cōmitted vnto one: yt must be vnderstan-
ded so/ as yt may be leuell with his other saying: especially wher he
saith/ that a bishop differed from his elder, onely in ordinacio.

Which may appeare by the practise off the churches / about
a Concil. the time wherin Jerome wrote. a For it was ordeined that the
Carth. 4. bishop should not iudge off any matter, but in presence off his
ca. 23. clergie: if otherwise, his sentence should be voide. Wherby ap-
b 3. Conc. peareth/ that an other b canon permitting the iudgement off su-
carth. c. 8 bdeacons, and other inferior orders vnto the bishop alone,
must be vnderstanded/ alone without other bishops / not with-
owt other assistance. Which is also cleare / considering that the
Councell opposeth the decision off their cawses/ vnto that off el-
ders and deacons: which was to be doon by six and three bisho-
pe/ beside the bishop off whom they were accused. The gouerne-
c Concil. ment in comme appeareth also / in that c vvhen one off the cler-
carth. 3. ckes vvould goe ether to the vvidovves, or virgines, he must ha
ca. 25. ue as vvell the leaue off the elder, as off the bishop. Likewise/

that

that it [d] was ordeined/that the deacon ſhould acknowledge himſelf,as vvell the miniſter vnto the elder,as to the biſhop. Here it is alſo to be obſerued/ what that ordinacion was / wherin onely/the biſhop differed from the elder:how poore a thing. For beſide that it can not be vnderſtanded off the election/which was commen to him with the people/and the elderſhip: yt was [e] decreed that vvhen there vvas a biſhop to be ordeined, tvvo biſhops ſhould hould the booke ouer his heade, one other biſhop ſhould pronounce the bleſſing,ād the reſt of the biſhops vvith thelders preſent,ſhould all lay on their handes. So that ether there was an other order at Rome/thē is here appointed:or els the biſhops preeminence was onely to pronounce the bleſſing/and hould the booke/the elder hauing as good right to lay on his handes/ as he. Where he ſaith/ *his place againſt the Luciferaners,with an other owt off his epiſtle,is more cleare:* he bringeth no reaſon at all/nether are there any wordes to enforce that. Onles by church one vnderſtand *dioces,or Prouince* ſuch as ours/which I haue ſhewed to be far from the vſe of thoſe times:or onles we graunt that there can be no ſchiſmes / nor hereſies in a particular congregacion / wherof there is to good experience:or that yt is impoſſible there ſhould be many elders in one church/which I haue declared/and ſhall(God willing)declare further to be vntrue: I ſaie onles thes proue an archbiſhop / or a lorde biſhop: there is nothing in thoſe wordes off Jerome. And yet the D. that he may helpe his weake reaſons with ſtronge wordes / muſte vpon thes conclude yt *impoſſible, to expounde Ieromes wordes otherwiſe, then off biſhop,or archbiſhop ſuch as ours.*

Where he concludeth vpon that *the elders choſe one amongeſte them whom they made biſhop, as the captaine is choſen of the the ſoldiars, that therfore the biſhop was ouer diuers congregations:* there is no likelyhood off reaſon. And where to giue yt ſome / he threapeth twoo thinges at my hande/the one that this worde elder, *ſignifieth onely a miniſter off the worde,* thother that *euery miniſter of the worde had his ſeuerall flocke:* he doothe but dalie. For he knoweth well that I hould that the worde elder / reacheth to ſuch as gouerne onely:and that there were in diuers congregations more then one / which

[d] Concil. carth. 4. ca. 37.

[e] Concil. carth. 4. ca. 2. 3.

preached the word of God. Where he saith/those which I call obscure villages, were litle cytics, suche as with vs, Ely, or Peterborowgh: I lewe it to the reader to iudge / how muche I haue therin squared from Erasmus/ who calleth them petuil h litle Townes. Where he saith/he callethe them base cities: I am contente the reader take which he liketh beste. For bothe in proper speache can not be trew: for to cal a towne/ and a litle towne/ and a petit he lytle towne / a cite: is not for any thinge I know/ wonted. Howbeit I will not here striue: yt is sufficient that I haue shewed/ that there were bishops in other places which were no cities. And euen in this the S. letteth fall the Popes decree/ which he defendeth in an other place: which forbiddeth as well to place bishops in base, and small cities, as in vplandishe townes.

Frigida oppidula

And albeit the S. be not hable by thes wordes of Jerome/ nor by any other which he hathe brought/ to proue that the bishop had any further reache/ then vnto one onely churche: yet (forsomuche as yt is not here question off the victorie / but off trewth: nor what the Ans. is hable to proue/ but what maye be proued) I will not denie but in Jeromes times/ the bishops vpon occasiones before off me alledged/ had enlarged their boundes in suche sorte / that there were certen congregacions which belonged to their ouersight/ and whereof they were called bishops. But I appele first to the institution off God / and vse of the purer times after the Apostles: and then I answer / that a dioces was not the twentith part of that which they haue now. As appeareth by that alledged before owt of the Councels / and by that Jerome saith/ that their elders vnder them gouerned in commen with them: which they coulde not haue doon onles they being hard by / had made one bodie with them. For nether could the bishop doo any thing in his congregation / withowt the elders: nor they in their sites/ withowt him / but they made one Senate amongest them. The practise wherof is yet to be seen in certein reformed churches: where the elders off certein small parishes round abowt/ make one bodie off Senate with the elders off the principall towne/ meeting together once at the least euery week. Sauing that they haue altogether abolished that euill custome / which wrong the name

name of bishop from all the rest vnto one/ and graunted the ordi
nation to him alone: there being one amongest them which hath
onely this aboue the rest/ when they assemble together to propo
und matters/ gather the voices/ giue the exhortations/ and that
also for a time/ and not during his ministerie. I haue shewed
that the argument/ wherwith the Ans. would off a bishop con
clude an archbishop/ and off one ouer a dioces one ouer a whole
Prouince is too bad: and it is not here to be repeted. This place
requireth to shew/ that albeit the Metropolitan was now recei
ued in the East partes: yet ether he was not in the most partes off
the weast/ where Jerom was: or Jerome did not acknowledge
him. Wherin I will first propound my argumentes/ and after
answer to his obiections.

And furste euen with the selfe same places he would proue
tharchbishop/ is he ouerturned: as of that againste the Lucifer.
For if it be certein (which I haue shewed) that Jerome speaketh
off the autoritie that euery bishop hath in his precincte/ and plai
ne by Jeromes wordes/ that the autoritie he speaketh off there/
is suche as not onely hath no superior/ but no mate: yt muste fo
low/ that aboue the bishop which Jerome propoundeth/ there
can be no archbishop. Againe where he affirmeth that the bish- ad Enag.
op, elder and deacon vnder the gospell are in the same place,
that Aron his sonnes, and the Leuites were vnder the law: yt
maie be concluded that forasmuch as euerie bishop in his charge/
hathe the same autoritie Aaron had/ and yt is certeine that there
was no ecclesiasticall autoritie ouer Aaron: therfore by Jerome
there owght to be none aboue the bishop in euery churche. Mo- ibid.
reouer vpon that he saith/ that all bishops succede vnto the Apo
stels/ yt maie be reasoned/ forsomuch as the bishops haue the pla
ces off the Apostels in their seuerall churches/ and it certeine that
the Apostels had no dominion one ouer an other/ but equall au
toritie (as bothe hath bene/ and shall be (God willing further
shewed): that bishops owght not to haue anie bishop to whom
they owght to be subiecte. Ierom ad

Beside this/ speaking off the orders in the churche in his ti- Rusticū
mes/ he reckenethe vp deacons, archdeacons, elders, archeld- monach-

ers,and biſhops. Iſ there had bene any Archbiſhops where he was/or he had alowed of anie: there coulde neuer haue bene ſo fit a place to haue ſpoken off him/conſidering that his purpoſe was/ to ſhew thoſe degrees which were. Seing therefore he maketh no mention off him: yt is apparant that there was none/ or that he alowed off none. Moreouer he putteth this difference betwene the Montaniſtes/and the Catholikes: that Catholikes had their biſhops as the ſucceſſors off thapoſtels, gyuing vnto them the firſte place: but the montaniſte heretikes had in the firſte and cheifeſt place Patriarches, in the ſeconde certeine vvhich they called Cenones, ſo that the Biſhop with them/occupied but the thirde. Now if the biſhop was the higheſte degree in the catholike churche/and if to haue a Patriarche (which the D. ſaith is all one with a Metropolitane, and Archbiſhop) ouer the biſhop/was in Ieromes iudgement worthie off this reproche: I leaue yt to the readers iudgement/what was Ieromes opinion off the office off an Archbiſhop: and whether the ſame blot which he marked in the rowte off Montaniſtes/be not in our churche/where there is aboue the biſhop bothe a Patriarche off Englande/and a Patriarche off all Englande. But becauſe the D. will not ſuffer him ſelfe to be bounde with any cordes but off autoritie: I will annexe his autoritie/off whom he would ſeeme to haue borowed the greateſt pillor off the Archbiſhop. Muſculus therfore after he had alledged the ſentence off Ierome to Euagr. off equalitie off the Biſhop off Rome/and Eugubium/&c. concludeth thus: Ierome vvhen he vvrote that, did not thincke off the povver off the patriarches, metropolitanes, and primacie off the biſhop off Rome: but eſteemed that vnto euery biſhop, did belonge the ſame care, and povver in his ovne church.

Tom. 2. ad Marcell. aduerſus Montaniſtas.

Muſcul. de poteſtate miniſtror.

Nowe to the Anſ. ſhifte. The firſt is owte off Ierome to Ruſticus/that euery eccleſiaſticall order is ſubiecte vnto her gouernours: wheroff I would gladly knowe what he concludeth. Iſ an Archbiſhop: there is no apparance. And the Anſ. being ſo bountifull in tranſlating/hathe here cut off the ſentence in the middle: for what ponrpoſe/let other iudge. my anſwer is therfore/

therfore/that he muſt proue by Ierome that there was an archbiſhop/ or that Ierome alowed off one: before the ſentence off Ierome can profite the Archbiſhop. His ſeconde to/that *the teſtimonie off Ierome touching the equalitie off the biſhops, doeth not hurte the autoritie off the Archbiſhop: conſidering that it is not denied but that euery biſhop, and miniſter are equall as touching the miniſterie, but not in order, and policie.* which diſtinction althowghe I haue confuted/and ſhewed alſo immediatly before/ that it is cleane againſte the minde off Ierome: yet here yt is to be obſerued / that as his argument owte off the place againſte the Luciferanes for the Archbiſhop/ ys borowed of the Papiſtes: ſo this ſhifte is Hardinges/wherby he would auoide the force off the biſhops anſwer. Harding ſaith that touvching honor, dignitie, and powver off biſhoply order and office, and off prieſthood, as good, and as greate a biſhop in that reſpecte is the one, as the other: and the biſhops off theſe litle townes, haue as greate a merite in regarde off any their vertues, and as great powver concerning the order off prieſthood as the biſhop off Rome, &c. Yet touvching powver and autoritie off regiment, the Patriarches off Conſtantinople, &c. be aboue the biſhops off other dioceſes. The biſhop to this ſhifte anſwereth with Eraſmus / who ſaith that Ierome ſeemeth to matche all biſhops together, as if they vvere all equally the Apoſtells ſucceſſors. And further alledgeth an other place of Eraſmus: where owte off that place off Ierome he affirmeth plainlie/that the biſhop off Rome is aboue other biſhops, onely by riches. If by riches onely: then not by gouernement / as Harding and the Anſ. affirme. And where Harding vnder this word merite/ woulde hide him ſelf as doth the Anſ. the biſhop anſwereth/by merite is meante vvithovvt all queſtion preeminence: which he proueth by the wordes off Ierome. And as this ſhifte which the S. alledgeth/is vſed off Harding againſte the biſhop: ſo yt ys Latomus (an other Papiſtes) ſhifte againſte Bucer. vnto whom Bucer anſwereth: the Biſhops vvere in euerie reſpecte at the firſte, equall one vvith an other: as is before alledged.

In 8. Tra. c. 1. di. 21.

Apol. 2. parte. ca. 3. diuiſ. 5.

In his ſcholia vpon that epiſtle.

And

Diuis. 42. pag 390. And where otherwhere he pretendeth alowance of this Popishe distinction / by the godlie writers: the truth is nothing so. For as touching Caluin / he hath openly depraued him. He onely sheweth vpon 2. Cor. 10. vers. 8. that there are diuers degrees off ministers / and that one is aboue an other / as an Apostel aboue a pastor / which is confessed: but that one pastor is aboue an other / which is the question / he hath not a worde. That owt of Beza, is onely a recital what was done / not what he alowed: cõsidering that (as hath beneshewed) he vtterly condemneth those offices off Lorde bishop / Archbish / &c. beside that in shewing that they came in proces off time after the Apostles: he hangeth the S. cawse on the bedge which woulde haue this distinction in the time of the Apostles. Nether hath Hemingius this distinctiõ / where the S. supposeth / he onely sauth that they are equall as touching spiritual regiment. What they be in external / he referreth to another place: which when the S. bringeth / he shall haue answer. And whensoeuer yt cometh I thincke yt will ouerthrowe his before: *that there are some ministeries of the word and Sacramentes onely, some for gouernement also.* for although he allowe a gouernement vnto him he calleth bishop / larger then to an other minister; yet (I thincke) he can not shew that he shutteth owt the other owte off the externall gouernement. Ad also / that I haue shewed / that euen when thes smokey offices came first in / nether the Doctor / nor pastor were seuered from gouernement off their seuerall congregation. For that wherin the metropolitane then exceded the pastor / was a preheminence or honour without autoritie: so that euen then / yt was an euill distinction / off certain *ministers off the word and sacramentes onely, and certeine which did gouerne.* 5. 10. 15. 20. 25.

pag. 420.

His third answer is owt off the B. off Salisbury: which affirmeth that there were archbishops in Jeromes time. But it is to obserued / that that assertion off the bishop / proceded off mistaking Jerome / and some oversight. Which is cleare by that in an other place / the bishop auowcheth owt off Jerome to Nepotian / archbishops: where there is no mention off Archbishop in any sort. And although the place which the bishop vouchethe / be in the Epistle vnto Rusticus: yet there is no mention off an Archbishop, as I haue before declared. This assertion therfore 30. 35.

4. Artic 15. diuis

can

can not helpe the D. which hathe no better grounde. His laste proofe is Erasmus/who saith that metropolitans haue some dignitie aboue other bishops: an other of Hardinges bucklers againste the bishop in the same place. Where yt is manifest/that Erasmus kepte his ould coustome/ off carying fire in the one hande/and water to quenche yt in the other: and tempered the truthe with some leuaine off the corruption off those times/ therby to procure saftie vnto him/and to his bookes: whilest those which coulde not abide to looke vpon the truthe barefaced/ might at the leaste beare yt being muffled. If the Ans. will make his owtecries/ that I discredite the autor when I can not answer them: beside that I discredite not moe then he/ I referre me vnto the conscience off all men/ wherher yt be true which I haue saide. And yet doe I not saie the tenthe parte/ off that which I coulde alledge written off him/ by men off excellent learning/ and zeale. vpon Ier. to Euag.

But let yt be considered/ how bothe corruptly contrary to the minde off Jerome/ and vnconstantly contrarie to that him selfe hath written off this place/ he hath blinded thes together. For if it be trw that he hath said/ that Jeromes meaning is/ that the bishop off Rome differeth from other bishops onelie in riches: then it is manifeste that in autoritie/ he differeth not from the bishop off Eugubium/ a small towne in the same prouince. And where he saith/ that Ierome in making the bishop off a base citie equall vvith the reste, referreth that to the deacons vvhich in some places vvere preferred before the elders: who seeth not but that speaking againste the truthe/ he was so amazed/ that wordes commynge from him/ reason sticke the yet in his penne. For what reason is there/ that Jerome shoulde therfore saie the bishop off Eugubium vvas equall vnto the Bishop off Rome, notvvithstanding the bishop off Rome vvere his superior, because the deacon vvas preferred in Rome before the elder? What glue is here to ioyne thes together? or what cawse was there that Jerome shoulde speake basely off the metropolitanes autoritie ouer the bishop/ because the deacon was preferred before the elder? ys there anie reason that because the dea-

don did iniurie vnto the elder: therfore Jerome ſhoulde ſpeake ſparingly of the metropolitane, and doo him iniurie alſo? moreouer if this was the occaſion why he ſpake ſo off a biſhop/because certeine deacons were preferred before the elders: conſidering that that couſtome was onely at Rome (as Jerome him ſelf declareth) why ſhould he make the biſhop off Tanais/a ſmall towne in Egypte/ equall with the biſhop off Alexandria/the metropolitane citie there: and the biſhop Rhegium/equall with the biſhop off Conſtantinople? For ſeing that miſchef off the preferment off Deacons before the elders/ was not in other places then in Rome, there was no cauſe why he ſhould ſpeake thus off the/ if that had bene the cauſe which Eraſmus alledgeth?

Where he addeth/vvhen Ierome ſaith the biſhops and elders vvere equall, that is to be vnderſtanded, that the elder vvas equall vvith the biſhop in that they vvere bothe preferred vnto the deacon: I merualle the Anſ. is not aſhamed to alledge that ſaying/without all colour off truthe. For I haue alledged diuers other places owte off Jerome where he ſpeaking abſolutely/without reſpecte off any deacon/ affirmeth the biſhop and elder all one in the beginning. And what a ridiculous diſputacion doth he make Jerome to houlde? For it is all one/as if a mā after longe diſcourſe to proue Londe and Yorke equall: in the ende ſhoulde conclude/that Yorke were equall with London/ becauſe they be bothe greater then Niuington. Now let the reader iudge/ what vnworthie outcries the D. vſeth/ bothe before and after/ off guilful dealing, and ſhifting the place of Ierome, therby to drowne the voice of the trwthe: and whether I haue interpreted it according to his naturall meaning/ and as other godlie/ and learned haue doone: and whether he contrarily/ to maintaine his firſte ſaying/ hath vſed ſhiftes partely popiſhe/ouerthrowinge the anſwers off thoſe which haue trauailed againſte popery/ aſwell as mine: partely fonde/ and childiſhe/ which he woulde beare owt with Eraſmus autoritie/ without any weight off reaſon. Likewiſe how he after dallieth in his longe tranſlation/ and repetition of Jerome/ to no purpoſe. That a doctor differeth from a paſtor/ hathe bene ſhewed, that he is inferior vnto him appeareth/ not ones

pag. 390.

pag. 390. Diuiſ. 39. &c. p. 387. &c In tract. 3

ly because the Apostle placeth him after / where he dothe most exactly set downe the order off preaching ministers: but also that the giftes required for that office / are (as hathe bene shewed) lesse. wherunto may be added the practise off the elder churches / which estemed the doctor alwaies vnder him whom they called bishop or Pastor. That the elder which gouerneth onely is inferior to the Doctor: appeareth bothe in that his giftes be fewer / and that [a] the Apostel giueth more honour to him / then to the elder. That Deacons are vnder those elders: for that their charge is to [b] serue the tables onely / and therfore but a part off the churche / where the elders gouernemēt is ouer the whole. Likewise for that the deacons charge / being in thinges pertrining to the nourishement off the body: must gyue place to that off the elders / whose [c] watche is ouer the sowles. All which (the ministery off the Doctor onely excepted / which is shut vp commōly in the bishop) is confirmed by continuall practise off the churches which vppon all occasions off speaking off this ministerie / placeth the bishop before the elder / and the elder before the deacon, and precisely the foresaid [d] Ignatius / sheweth that the deacon is vnder the elder / thelder vnder the bishop: where that thelder which onely gouerneth and not onely he which teacheth is vnderstanded (at which hole the D. would creepe out) shall be after in proper place declared. So appeareth that order in the ministery / and diuersitie off degrees are defined off by the word of God: and that euen in the Ecclesiasticall ministery / ther is inequalitie although all pastors be equall amongest them selues: and withall that order standeth without the archbishop / or any other deuised ministery.

Ephes. 4. 11.

a 1 Timoth. 5. 17.

b Act. 6. 2.

c Heb. 13. 17.

d ad Philadelph.

Chrysost. browght by me / is shamfully corrupted / and the corruption opened in the former diuis. his allegations (*there ought to be rulers in the church, and order to punish the faultes*) so certainly repeted / are Idleyt being confessed / and withall shewed / that there is none off those but are doone without his other bishop / or Archbishop. where hauing *no reason* he falleth to exhortation / that *I would not stand in my conceite, but thincke the gouernement off his bishop better then that laid forth by me*: if he can compound with the word of God / with the reformed churches Apostolical / and present / with the purest writers ould and newe: I with my conceites (as he speaketh)

eaketh) will be ready to hould tharchbiſhops ſtirup. That he affirmeth *the forme off gouernement wherin one is aboue all, neceſſary in our commen wealthe*: althowgh I haue ſhewed that I greatly allow of it / yet that yt is neceſſary / and that the Prince / and Parlemēt can not vpon occaſion alter yt / eſpecially without breache off the lawe off God / which onely maketh the neceſſitie vve ſpeake of / ys an vntrwth / apparant to all that haue euer taſted off holy / or humane letters. And althowghe yt ſemeth he hath couenanted vvith him ſelf / to ſpeake all he ſuppoſeth may pleaſe: yet his knowledge anſwering not his will / he is found here to abridge the authoritie off the ciuile powre / which he thowght to haue ſtretched owt / and to binde it to that which the lord lefte at the libertie theroff.

Diuiſ. 5. Pag. 181.

Where he ſaithe / *the externall gouernement off the church vnder a Chriſtian magiſtrat, muſte be according to the kinde and forme of gouernement vſed in the comon wealth*: it partly hath / ād further (God willing) ſhall appeare / that the gouernemēt of the church debated is certein by the vvord off God / and vnchangeable. As for his bolt ſo ſoone ſhot / and with ſo ſmal drafte of reaſon: yt is brokē with the vvinde off his owne mouth. For where he maketh the externall gouernement throwghe owte his whole booke / at the pleaſure of the Prince / which is his principall hould: here he teacheth that yt is not in the princes powre onles ſhe will ether put of / or deuide her crowne vvith others / to put downe the archbiſhop. *for the externall gouernement off the church* (ſaith he) *muſte be according to the kinde, and forme off gouernement off the comon wealth*. Wherby alſo folowseth / that where the popular eſtate / or the rule of the beſte beareth ſwaye: they can not althowghe they vvould / haue an archbiſhop. yea heruppon folowseth / that ether the Canterbury / or Yorke archbiſhop muſte leeſe his head. For yt is concluded off his highe diuinitie / that as there is but one prince in the whole Realme: ſo there muſte be but one Archbiſhop. His reaſon (*the Prince can not els be ſupreme gouernour off all eſtates, and cauſes eccleſiaſticall*:) to ſay no more / is ſenſeles / and hath no knot with that wherunto yt belongeth. As if vvhen Roome had both Emperours / and conſules / the Emperour could not be cheiſe gouernour off the conſuls / becawſe

cause the Consuls were equall amongest themselues. I confesse yt vnconuenient, that there should be one Caesar ouer the worlde/ but that yt may be: he alledgeth Caluin that it is moste absurde to what pourpose? what contrarietie is here? yt is enowghe for me that there may be/ and that lawfully/ a Prince of larger extent of dominion/ then the archbishop of his archbishoprick/ although the prince vvould graunte yt him: which vtterly ouerthroweth his cause/ and this being alledged off me afterward/ is clean passed by. For his defense consisteth in this/ that the Popes widenes off iurisdiction ouer churches/ ys vnlawfull/ because he hath yt not of the gifte off Princes: and in this that the externall gouernement of the church/ must be according to the forme/ and kinde off gouernement in the commen wealth. Which is also manyfestly confuted there/ whence he hath borowed this tesmony. For there he addeth that although yt were graunted/ that there might be one Caesar ouer all the worlde: yet yt followeth not that there may be one bishop ouer all the churches. vvhich notwithstanding muste needes folowe/ if the externall gouernement off the church/ muste be according to that forme/ and kinde off gouernement vsed in the commen wealth. [a] For the distinction which supposeth certein ministers of the word/ and Sacramētes onely/ and certein to haue to gether with the administration off them/ the gouernemente also: I refer the reader to that [b] before written. his vaine cauil that I desire to be vncontrolled off any but off God, is [c] answered.

Diuif. 14. pag. 465.

Instit. 4. 1. 6. cap. 9. sect.

Diuif 42. pag 390. [a] Diuif. 25. &c. pag. 313. &c.

[d] The D. accuseth me off falsehood, for that I charge him with citing Augustine, and Cryfostome at large. Towching Augustine: that he vvas so alledged appeareth/ firste pag. 55. and both he/ and Chrysostom pag. 296. Where he saith he vsed that large quotacion, onely once in Muscul. Cyril. and M. Fox: he coulde hardly doo yt ofter in the two laste/ considering that as I remember/ he alledgeth them once onely. but towchig Muscul. beside the place I charge him with/ he lefte his aduersary twise to his wide worckes. Where he remembreth not that he sendeth to any other writers, but with places quoted as particularly as he could: his memory vvhich is so miraculouse at other times/ is here but miserable. To helpe yt/ beside this place off

Diuif. 38. Pag. 385. [c] Diuif. 11. pag. 62. [d] Diuif. 43. pag. 391. pag. 580. pag. 175. pag. 243.

Cal. he sendeth to his Institutes/vvithowt any further restreinte as appeareth pag.132. againe pag.74. in his former booke for he hath quoted yt in this later. Likewise that Damasus calleth Stephen Archdeacon/ withowt any direction pag.344. Also alledgeth Gratian/Polidore/Volateran/ vvithowte any restreinte 589. pa. I omit that he sendeth towardes thend off his booke/to the large feilde off godly interpreters: that diuers times he gyueth the booke onely / where he might gyue the chap. the chap. onely where he mighte giue the section: all which are contrary to that he setteth downe. Wherby may appeare what a hard mouth he hath/and howe I speake sparingly off this kinde off allegation off his.

Charged heere by his fonde allegacion off Cal. Institut. he answereth/I knew there were sundry editions. I did so: but whether yt be absurd that he should leave both the beste/and moste vsual to take that which is worse/and in the handes of fewe(onles he meante to play vnder the boorde / that men should not vnderstand) I leaue to the readers iudgement. His reason (he had noted yt, laboured it, and was acquainted with yt) is very simple. For is yt meete that because he had made his booke a litle hewier with yncke/he should be wedded so to yt/as to neglecte the commen commoditie: how he is acquainted with yt I knowe not: but I trust yt hath/ and shall appeare/that there is no more frendship betwene him and his booke in thes matters/then betwene light and darknes. But yt is foly to reason with him: for he addeth Doctorluke / that he both hath, and will vse yt still. Howbeit how cometh yt to pas/ that euen in his former booke he hath alledged the later edition: belike ether that was some tributary allegation: or els the latter was better to him there then his noted one. Howe vnjustly he chargeth me with vncerteine direction/in ether all/or the moste off thes he setteth downe: I leaue to be iudged off that I haue said in that behalfe. The reste off this diuis. with the nexte/is nothing but bare/and bould affirmacions/reproches / and repetitions. The nexte to it hath nothing but trifling and vnlerned questions/[b] before answered. That set downe off the inconuenience off many speaking together / according to the prouerbe(many may sing but not speake at once) is not (as he saith) needles, but

pag.606.

[b] diuis. 4. pag.173. Diuis. 12. pag.364.

made

made way to the neceſſitie of having one which otherwiſe equall ſhould have ſome prehemmence in that action. The next hath nothing but railing wordes / with repetition off repetitions / and that beſide the matter: conſidering that the cautions I put off the moderator in the aſſembly off miniſters / I put not as alwaies
5. obſerued off the D. Biſhops / and Archbiſhops / but as thoſe which owghte to be. In aſking ſcripture for proofe, he daliethe ſeeking for that he would not find / as the ſcholer the rod he muſt be beaten with.

10 The cocke / a glorious and proud birde / which will not ſuffer his victorie to be hidden / but proclameth yt forthwith by crowing: yet if he be ouercome hideth him ſelfe. Wherin he ſheweth a great deale more modeſtie then the D. which although he haue neuer a ſpur of argument either to defend him ſelf / or to offend
15 his aduerſary yet croweth as high / as if the maiſtrie were in his hande. But let yt goe / let vs ſee his fighte. To that I alledged of Peter / choſen by the other Apoſtels to moderate the two firſte actions / notwithſtanding yt be not ſet downe: he anſwereth / yt is

Dimiſ. 47 pag. 393. Cicer. de diuinat. Plinie. Act. 1. 15. Act. 2. 14.

wicked to grounde the alteration of the archbiſhop, and our biſhops gouernemente, continued long, and practiſed in the beſte times of the church, without yea contrary to the ground off ſcripture. The long continuance / onles
20 they haue ſalte off the worde off God to preſerue them / argueth they be rotten / and ſuche as caſte an euill ſauour. That they were not in the beſte times off the church / hath before appeared: whether yt haue ground owte off the worde / that Peter was choſen by the Apoſtels / although yt be not expreſſed: yt may partly appeare by that diſputation vppon 20 Math. for if all the Apoſtels
25 were lefte of our Sauiour Chriſte in equall auctoritie ether Peter tooke that vppon him without callinge / or els he receiued yt off the Apoſtels. But the firſte is confeſſed vntrw: therfore yt hath grounde off the word off God / that Saint Peter was choſen off the Apoſtels vnto the preſidentſhip in thoſe actions. And as yt hath bene ſhewed owte off S. Mathew 20. that none off them
30 was higher then other: ſo off S. Peter yt appeareth particularly / in that he / and S. Johh were ſent by the colledge of the Apoſtels: whereas if he had bene made cheife by our Sauiour / and that *from the aſcention vnto his dying daie:* yt had not bene lawfull for the

Act. 8. 14.

Apoſtels

Apostels by making him their Embassadour/ to haue made him inferior to the residew. I know what the Papistes answer in this poincte: but the S. bancke being discouered / I thincke he will chaunge his creditors.

Where he saith/ yt is contrary to scripture because S. Peter 2. Act. so soudenly defended the Apostels against the accusation off dronkennes, as he coulde not tary for their voices: it is ridiculous. For I would know first/ what testimonie of scripture he hath/ to proue yt doon so soudenly. Then/ who is so sensles as not to vnderstand/ that the eleuen standing with him/ could not in a trice ether by voice/ or finger lifted vp/ caste that charge off speaking then/ vpon Peter: so that onles he did as it were take the Iewes wordes owte off their mouth: no time could wante for that matter. He saith further/ Act. the 1. and 15. considered, yt shal appeare all waies Peters office to speake firste, and rule the action: and that he was at no time chosen therto by voices, much les at euery particular meeting: which first is a grosse petition off that in question. Then if wee were not hable to shewe by the worde/ that our S. Christe did not apoincte Peter cheife off the reste: yet by what ether sentence/ or worde owte off the scripture is he hable to shewe/ that he was appoincted gouernour by him ouer all the reste/ during his liffe: Thirdly/ to leaue Actes 15. disorderly alledged/ which is to be handled in the very nexte diuision: let him shew vs how he can proue/ that S. Peter was cheif in that actiō of praier/ where yt ys said that all the Apostles lifted vp their voice. likewise in the election of the deacons: where the calling together off the disciples / the exhortacion vnto them / the praier for the Deacons chosen/ the laying on off handes is as indifferently giuen to all the reaste/ as to Peter. All know that one conceiued the praier in the name off the reste/ that one was president in the election. But that that was Peter more then ether John / or James / or any the reste: can not be shewed by one title off scripture: yet our S. doth assure vs/ and (as he saith) owt off the scripture/ that Peter was the lodesman.

Act. 4. 24

Act. 6. 2. 3 4. 6.

Where I shew/ that to suppose Peter not chosen by the Apostels/ to take vpō him the gouernmēt/ is to doo him iniury: he answereth/ he was appointed vnto yt off God, and lawfully. As if to be appointed

pointed off God/and lawfully/could not ſtand with the Apoſtels
chuſing of him: or their electiō were not the electiō of God. For if
he meane he was choſen to yt by Chriſte tmediatly: it is that in que-
ſtion/ wherof he bringeth not a lettre of proofe. But/ this iudgemēt
5. offmine hath no ground off ſcripture, or other learned, or auncient auto-
ritie. What ground off ſcripture I haue/ let the reader iudge off
that a ready/ and to be alledged in the next diuiſ. For autoritie: I
haue ſhewed that Muſculus (whom he hath made his pillor in Pag. 65.
this behalfe) affirming that Peter vvas in many places the chei-
10. fe, is againſte him vvhich ſaith/ he was alwaies cheif: and for me/ as
giuing therby to vnderſtand/ that this cheiftie varied/ and was
ſometimes put vpon other. Which is alſo confirmed by Caluin: Inſti. lib.
who in ſaying/ the Apoſtels gaue this vnto Peter for the moſte 4 ca. 6. §
15. parte, that he ſhould ſpeake firſte: confirmeth both that he had ſec&.
his preheminence off the Apoſtels/ and that he had yt not alwa-
ies. Secondly/ I haue here alledged the Scoliaſte/ that all vvas
doone by commen conſente. Wherto he anſwereth/ he ſaith not
Peter was at euery aſſembly choſen cheif: vvhich is vaine. For if all we-
20 re doone with conſente: then Peters foreſpeaking/ a parte of that
which was done/ was likewiſe. What wil he ſay to Gratian/ his
good expounder: which in this cauſe is more fauorable then the
Papiſtes he hath ſoloved/ vvhich fetch Peters cheifdome from
our Sau. Chriſte: for he confeſſeth/ that Peter vvas choſen by
25 the Apoſtles. Wher owte off the ſcoliaſte I ſhewed/ that this Diſtin. 21.
preſidentſhip off Peter vvas not doone imperiouſly, vvith do-
minion, or povvre: he anſwereth no lawfull iuriſdiction, not of the king
himſelfe, is ſo. Which ſmelleth off Anabaptiſtrie/ and is before con-
30 futed. For if the vvorde (imperiouſly) vvhich I vſed/ be taken ofe
ten in euill parte: yet may not I beſeche yow a Prince/ doe prin-
celike: vvhich is the vvorde the Scoliaſt vſeth. may not the big-
her power doo thinges vvith powre: both vvhich the Scoliaſte
demeth to haue bene done of Peter. But there is in ſuperioritie humili-
35. tie. If you meane that Princes muſte be humbly minded/ I gra-
unte: but yf you meane that humilitie in Princes/ will not ſuffer
to commaund Princelike/ in thinges lawfull: I denie yt.

He addeth/that in rule and auctoritie (meaning ciuill) there is seruitude. If he meane to the lorde/ I graunte: and then yt is nothing
1. cha. off to the pourpose. If that Kinges are seruantes vnto their peoples/
this Tra. which onely can haue place here: I denie yt/ for the cause before assigned. Where wee see againe how the D. as if he led Princes in a stringe/maketh them to beare vp my Lorde Archbishops traine. For seing he seeth yt denied him to rule princelike / or with power: for thiste off answer he wresteth the scepter owte of their hand/ saying *the king him selfe may not doe so.* yf the Scoliast had said that Peter did nothing tyrannically / nothing with oppression/ which two are as wel denied vnto Princes/ as to bishops: then the D. answer would haue serued. But when he saith/ he did nothing princelike, nothing by power: yt is manifest he taught/ that the rule lawfull in Princes ouer their subiectes / was not meete for Peter ouer the other Apostels. Where he addeth/ *the Scoliaste saith Peter rose, &c. as one that had receiued the Presidentship of the Apostels:* to let pas his translation/ which in steed off disciples vnderstanded of all the church/ hath put Apostles which was peculier then to the 11. he doth but daly. For I deny not that Peter had receiued yt: but that he had yt giuen off our Sau. Christe immediatly/ or during his liffe (both which are in controuersie:) there is not a worde. Where in the entrance off this diuis. he saith/ Peter was in all such assemblies the cheife, and in an other place/ he was the cheife in
pag. 68. euery matter: and for proufe saith/ the moste off the old ecclesasticall writers/ in that respecte counte him cheife of the Apostels: yt had bene good he had shewed at the leaste one. I confesse that there are ould writers which call him so: but that they doo yt *in that respecte,* I denie. for the cheifty they giue him ouer the reste / was for his singular zeale/ and other gifres: not as he saith for that he had auctoritie ouer them.

[a] Ierom. aduers. Pelag. [b] Bulling. Dec. 5. se.

For proofe wherof I will propound him/ firste that [a] Peter was Prince of the Apostels/ as Plato was of the Philosopheres: likewise that he [b] was Prince off the Apostels/ as Moses/ Helias/ Dauid/ Iay off the Propheres. Now if Plato were ruler/ or had the commaundement off other Philosophers/ or if Moses of

the

the Prophetes that cam after his death: then Peter also might have the same ouer the Apostels, but if they be therefore so called, because they excelled the reste in giftes: then yt is cleare, that the fathers estemed not Peter chiefe, for any powre or autority ouer the reste. An other saith, [a] Peter vvas that the reste off the Apostels vvere, off like not office onely, but honour and powre: directly contrary to S. [b] vvhere he preferreth Peter in honour: and contrary to that he both here, and pag. 68. althowghe not in the same in wordes, yet in deed doth affirme. Thirdly, it is to be noted, that heere the D. bande is againe with Harding againste the bishop: to whom alledging that Peter had powre ouer the reste off the Apostels, the bishop answered, Peter vvas chiefe off the Apostels as Aristippus is called chiefe off Philosophers: that is, the firste, or beste man off the company: where he denieth that S. Peter was ether lord, or Prince, or had powre, or vvas gouernour ouer the reste off the apostels. He addeth, *from this opinion that Peter in all such assemblies and in all matters moderated the reste, was chiefe, and spake first, the late writers dissent not.* If he meane the Papistes, I graunt: if the Catholike, he bringeth not, nor (as I thincke) can bring so much as one, which saith so. Here he hath the bishop againste him, to whom may be added Caluin, Bullinger, Beza, Gualter, with others.

Vvher I shew that Iames ruled the action Act. 15. and not Peter, considering that he pronounced the sentence vvherunto the rest agreed: he saith, first that Peter spake before the reste, which is vntrew. for there was great disputacion off both sides before Peter spake: therfore yt muste needes be, that the cawse was propounded by some before. And so yt is frtuolous he alledgeth owt off Caluin, to proue Peter *proloquutor*, for that he stoode vpon this especially that he might declare the state of the question, as yf the Apostels Synode were so confused, that a great parte of it was spente, or euer the company were informed of the state off the question. Whereas Caluin meaneth, that S. Peter confirmed pithely, the trwth in that question: and not that he trauailed to shew wherin the question consisted, as appeareth by Pe-

[a] Cypr. de simplici. prælat. [b] pag. 320.

[c] Artic. 4. diuis. 31.

Instit. 4. l. 6. ca. se. 5. Bullin. 3. dec. 3. ser. Bez. vpō 1. Act. Gualt. vpō. 1. Act. [d] Diu. 48. pag 395. vers 7.

ters whole oration. So that Saint Peters oration is furste set downe/not for that he spake furste: but for that he was the furst amongeste the Apostels/and Elders/ which S. Luke thowght good to commit to writing. It is also childish that Peter was moderator, *because he spake after there was great disputacion*: as if euery one which cometh betwene two parties striuing to draw them to concord/hath autoritie ouer them: considering that ther is not a worde in Peters oration/which giueth the least ynckling off suche autoritie. beside that to helpe hym selfe/he shamfully slaundreth the Apostels Synode/ attributing vnto yt a *tumult, and bitter contention*: where S. Luke saith onely greate disputacion, which may well be without both. Whether yt be custome off Synodes for the moderator to speake laste/and so to ponounce the sentence gathered vpon the former voices: I leave yt to the iudgement off the reader/referring him also to that the bishop writeth in this behalfe: who proueth (against Harding, which will haue Peter cheife) that Iames was chief, because he gaue the definitiue sentence. Wherby also appeareth that this came ether from Pighius/or Harding/or from some suche popish fen.

πολλῆς συζητήσεως.

Defence of the Apol. 6. part cap. 4. diuis. 2.

After admiting Iames Moderator/he saith *he being then bishop by the Scholiastes iudgement, yt was not vnmeete he should be moderator within his charge*. I haue shewed that an Apostle can not be changed into a bishop: and if he could/yet yt was vnmeete that S Peter should leese his right/wherto (he saith) *he was ordeined off God, to vse from the ascention vnto his dying day*. Therfore it is against him directly: but how *against me*, he nether doth/nor can shew. Beside/it is absurde that an Apostle shoulde giue place vnto a bishop/ because the bishop is in his charge: considering that an Apostle is in his charge/in what churche soeuer he come/and that as an Apostle: to whom the bishop (vnlesse he were by consent chosen to gouerne the synode) owght to giue place. And if yt be trew that *it is meete the bishop of the place where the synode is houlden, should gouerne the synode*: why hath he made this before a necessarie cause off hauing an archbishop/to gouerne Synodes? The other place off the Acres/*make the for this matter*. For if Iames assembled the Elders/ and ruled that meeting wherin it was determined what S. Paule

Hierar. 3. li. ca. 10. In 3. Tra.

In 12. diu. pag. 364.

ule ſhould doe/ thing ſelfe being preſent/ which was (as ſhall appeare) in nothing inferior vnto Peter) the might by the ſame right moderate the aſſemblie in Peters preſence. Where I ſhew that this is the ſuperioritie which is amõgeſt biſhops/and miniſters: he anſwereth/ yt is ſo, but not all. But owt of the ſcripture (whereoff the queſtion is here) he neither doth/ nor can ſhew other ſuperioritie: ſo that here his cauſe faleth flat. Diuif. 49. Pag. 396.

Wher I alledged Maiſter Caluin/ that one off the Apoſtles indefinitelie, not any one ſingular perſon, had the moderation off the reſt: he anſwereth owt off him/ that it vvould not be abſurde if vve confeſſe, that the Apoſtels gaue preheminence vnto Peter. Which is but dallaunce. For he affirmeth ſimply/ that [a] our Sauiour Chriſt meant nothing leſſe, then to make Peter cheife off the reſte off the Apoſtels. [b] Here Hauing proued that Peter vvas nothing els, but one of the tvvelue, that he vvas equall vnto them, their fellowe not their lord, that they had as muche povver ouer him, as he ouer them: he diſputeth that if it were graunted which the Papiſtes require/ off Peters being Prince off the Apoſtles (which he vtterlie denieth e): yet yt followeth e not which they would conclude off a Pope. Like wiſe he dalieth e/ in ſhewing what autoritie the Conſull off Rome, and maſters of Colledges haue: adding that the archbiſhop is content with leſſe. Where Caluin compareth the moderator in the miniſters meeting/ with the conſulſhip not in all pointes/ but onely in this/ that he ſhould propound the mattere/ &c, as before. Which appeareth in an other place/ and euen in this verie place wher he ſaith/ yt is meete that althovvghe they be all off equall povver, yet there ſhould be one as yt vvere moderator. And therfore if yow woulde haue made yowr archbiſhops according to Caluins meaſure, he ovvght to haue no more preheminence before the ſimpleſt paſtor/ then the Conſull which ſpake/ had before his fellow Conſull which held his peace. Wher he ſaith/ the prolocutor choſen for the inferior ſort of clergie, yet the Archbiſhop reteineth ſtill his office: yt ſhewethe that he is now but an idoll/ hauing put ouer the duty to other/ for which he is ſuppoſed to haue bene ſo neceſſarie. But yt is manifeſt that the

a Calu. Epiſt. ad Reg. Polo. pa. 140

b Inſtit. li. 4. 6. cap. ſect. 7.

in diui. 38 pag. 385. 4 li. 4. ca. 2. ſect.

Prolocutor in the ſynode hathe all that prehemynences / which Peter had aboue the other Apoſtels: and therfore which one paſtor ought to haue aboue an other / which is that I brought ye for. The next I anſwere not.

Where I ſhew his vaine argument / that one biſhop ſhoulde be aboue an other, becauſe Paule an Apoſtle was aboue Timothe an Euangeliſt: he ſaith that yt houldethe, becauſe they differ not in the adminiſtring off the worde, and ſacramentes, but in gouernement. Which is vntrew: for they differed in both alike. For as they differed from the Apoſtles / in that they gouerned thoſe onely churches ouer which they were ſet / where the Apoſtles gouernement ſtretched vnto all churches: ſo they could not adminiſter the worde and ſacramentes / but where they were appointed / where the Apoſtles might do yt in all places. But for further confutation off this diſtinction / I referre me to that before. Where I ſhew his argument all one with this: my Lord maior is aboue the Sherifes, therfore one Sherife is aboue an other: he ſaith I ſhould haue concluded that becauſe my Lord Maior hath rule ouer the cytiſens, therfore the Apoſtels ſuperioritie ouer an inferior degree off miniſterie, proueth that one in the ſame degre of miniſterie may rule ouer an other: Which is to ridiculous. For if it were (as it is not) a good argument from ciuill gouernement vnto eccleſiaſticall; yet to ſaie that therfore one eccleſiaſticall officer may beare rule ouer an other / yea that one may beare rule ouer his fellowes off the ſame order / becawſe the magiſtrate beareth rule ouer priuate men / cleaueth togither as goates dounge. So that if there were any argument here / yt ys / that as my Lord maior ruleth ouer the cytiſens: ſo yt behouethe the paſtor to rule ouer his flocke. The next diuiſiō is c anſwered. d Wher he caledged Caln. that vppon that Paul willed Titus to appoint Elders / ſaithe Titus was in ſuch ſtoritie and counſell aboue other Paſtors: and I oppoſed Caln. which ſheweth that he did nothing in that behalfe vvithovvt the aduiſe off other paſtors, and conſent off the churches: he aſkethe wholy ſtill for anſwere. As if it were not anſwered: eſpecially when I ſhewed before / that the ſuperioritie that miniſters can haue in ſuche meetinges / is onely to propounde &c. as is before declared. Which Caln. dothe expreſly ſet forthe in

Diuiſ. 52. pag 373.

In Diui. 27. p 314.

c In 2. ca. off this Tract.

d Diui. 54. pag. 399.

in the same place/when he saith: S. Paule commaunded him equally to be president or moderator in the election. vpon Tit. 1.

The two first sections how shamefullie they be said/I leave to the readers iudgement: in the last/against that I alledged owt off the Scholiaste/ that Paule would not haue one rule the whole Ile/and therfore not Titus: is browght first an exposition gone abowte to be confirmed off him/ and Chrysostome/ which say that *Paule committed vnto Titus Crete, and to Timothie almoste all Asia.* As yf that might not well stand with that/ that Titus gouerned one citie alone. for in that they had autoritie giuen them/ to appoint ministers in forme aforesaid/in all that circuite/ vntill the churche there were fully establisshed/and a lawfull ministerie throwghly planted: there charge in that respecte/extended yt selfe to that whole circuite. But when the countrey was deuided into seuerall churches/and euery churche had a lawfull/ and complete ministery: the charge before generall/is now restrained vnto that one churche where Titus made his abode. Euen as euerie off the 12. Princes/and Aaron which deuided the land off Canaan/ had before partition a certein power off all: which after lottes cast had onely to do with that/ which apperteined to them in seuerall. Althowgh yf yt be graunted that Titus and Timothe continued that large gouernement/ during their abode there (whereinn I will not striue): yet considering as hathe bene shewed they were Euangelistes/ and no Bishops/ nor Archbishops: there can nothing grow to them hereby. For as no man can haue gouernement ouer all the churches which the Apostels had/ but they that haue that speciall office: so none can succede into the iurisdiction off Euangelistes/ but they onely which haue that extraordinarie ministerie. And therfore Caluin in the place before cited off the S. saith/ there vvas not then suche equalitie, &c. but that one did rule ouer an other: noting by the word then (which the S. hathe vnfaithfully left owt) that the gouernemẽt which Titus had in Creta/ was for those times when ther were suche extraordinarie callinges. Diuif. 55. pag. 399.

Wher he saith/*in streightening Titus to one church, I make him pastor, which I denie*: let him learne that to haue charge in one church alone/ Diuif. 56. pag. 400.

maketh

not a passion/vnles he be so tied that he can not departe/ without the churche lose his bonde. Which neither Titus was/ nor is by any word affirmed off me. Whether the rest be shamele accusations/let the reader iudge. The next/although ghe vnworthy of answer/being but bare affirmacions against my reasons/is answered [e] before. As for that those wordes receiue no accusations, &c. must needes be vnderstanded of one which hathe other elders vndernethe him, and therfore not off euerie pastor: yt argueth that the S. is spent. For he knowethe that we hould that euery pastor had his elders assistan: which hath/and shall (God willing) appeare. Besides that it argueth his ignorance off the state of the elder churches: wher (as hathe bene shewed) bishops sat in iudgement off other bishops/ād elders not vnderneath them. That ther be not a hundreth seuerall preceptes, in the three epistles to Timothe, and Titus (wheras in diuers verses there be sixe/ or seuen) doth well become his bouldnes. Against reason alledged owt off Augustine/ that the place owt off Epiphanius was of some false Epiphanius: here is nothing but autoritie. Howbeit not to striue for this: before I come to answere yt is to be noted/ that this is Pigghius reason against the churche off God/ euen in the verie selfe same cause which we haue now in hād/ towching this sort of bishops. For against the Waldenses firste/ and after against Wickleue/ which put no difference betwene a bishop/and a priest: [c] Pigghius hath a treatise in his Hierarche/ wherin he presseth them with this testimonie of Epiphanius. And further saith of Wickleue/ that therfore he tooke away the difference betwene bishop, and elder/ because he could not obteine the bishoprick of Worcester. and in [d] another booke inueigheth sharplie against them/ for that they would haue neither Pope/ nor primate/ nor Archbishop/ nor Bishop.

And that yt may yet appeare euen to the simple reader/ that they had the same cause against Pigghius/ and the Papistes which we against the S. I offer to his consideration/ besides the two flat testimonies of M Barnes ād Hooper [e] before cyted/ M. Wickleues tenthe article in thes wordes [f] Ther be 12 disciples of Antichrist: Popes, Cardinalles, Patriarckes, Archbishopes, Bishops,

[e] in 2. Tra. Diuil. 1. Pag 197.

1. Tim. 3. 2. & 4. 12. & 5. 10. Tit. 2. 2 Diuil 59. pag. 402.

[c] Pigghius. Hierar. 2 lib. 10. ca.

[d] lib controuers. 16. contr.

[e] in the preface to the 3. cap.

[f] M. Fox

ſhops, Archedeacons, Officials, Deanes, Monkes, Chanons, Fryers and Pardoners. If the D. ſay that Wickleue ſpake that not off the offices/ but off their abuſe in popery: that ſhift will not ſerue/ cõſidering that he leaueth owt prieſtes/and Deacons. Wherof the prieſt eſpecially / doing more miſcheiſe then diuerſe which are reckened: yet becauſe he occupied the place off the paſtor in euery congregacion / which was the ordinance off God/ and was onely a deprauacion / and deformitie off the trew miniſterie: he ſpareth him. the other becauſe they were deuiſed/partlie herbingers to prepare his way / partly purueiers to interteine his eſtate: he marked with the black cole off Antichriſtianitie. Yf yt be further ſaid/that Wickleue ſhould by this meanes condemne the eſtate off a biſhop/vvhich S. Paule alloweth off: yt is manifeſt that he bet againſt the lord biſhop/which ruleth ouer other miniſters in adioceſe: cõſidering that he leaueth the prieſt/ the deformitie of the teaching miniſter/which miniſter is all one (as hath bene ſhewed) with S. Paules Biſhop. Beſide this reaſon/they may as well ſaye he ſpake not againſt the office off Pope / Chanone/Monkes/Friars/Pardoners/but onely againſt the abuſe: which is abſurde. This to the learned may better appeare by Pighius diſcourſe: which confeſſeth that the Waldenſes/and Wickleue left the order off prieſthode (as they call yt) and that the whole queſtion betwene them was not whether lord biſhops / and Archbiſhops did their dutie/but whether they were lawfull eſtates. Wherby appearethe that whoſoeuer was the D. marchant/ theſe wares come from one off the filthieſt puddels off popery: and withall that as ſone almoſt / as there was any ſet and apparant eſtate of the churche/ which proclaimed open warre againſt Antichriſt/the letters off defiaunce were as well ſent againſt the Archbiſhop/and longehanded biſhop/as againſt the Pope.

In lib aduerſ. papat. a Satana fundat. vel Parochis.

Luther alſo after them/writethe thus: Biſhops vvherſoeuer they be in all the vvorlde, are equall to our biſhops, or pariſhe miniſters, and preachers: of none cã yt be ſaid one is lord, an other a ſeruant: they are off the ſame iudgement, and vvhatſoeuer belongethe to the churche, equally belongeth to all. except that (vvhich Paule teacheth) ſome preacher or Chriſtian

1. Cor. 12. Rom. 12.

may be off a sounder faith then other, haue greater giftes then another, interprete the scripture better then an other, rule better then an other, preache better, and haue the discretion off spirites more then an other &c. howbeit suche giftes cause no inequalitie, or lordship in the church Here I will also set downe the iudgement off the reformed churches in Helvetia/Zurich/ Berne/Geneva/Polonia/Hungery/Scotland/&c. who hauing reckened the ministries specified in scriptures/add: in the times followyng ther were many other titles off ministers brought into the churche For some were ordeined Patriarckes, some Archbishops, other Suffraganes, also metropolitanes, Archelders, &c. but for all those we passe not ether what they were in times past, or are nowe: the Apostels doctrine of the ministers is sufficient for vs. Yf all these churches make no accounte off these offices/not onely as they are now/ but when they were at the best. if they esteme them without the doctrine of the Apostles: I leave to the readers iudgement what estimacion they had off them/ and how the D. woulde abuse vs/ that drawethe the sentences of the cheif in this cõfession/ to proue their conuenience. Neither do I dowbt but that our Archebishops/ and Bishops refusing to ioyne with the rest off the churches in this confession/did it because they could not digest this morsell especiall.

in their confession.

Now to come to the D. that saith/ *Epiphanius calleth vs heretickes: which pincheth vs. master Wickleye/ and the pore Waldenses*. Yf bare yt at Piggbius hand/ we must do yt at the D. in dede so muche more pinching/ as yt commethe from him/ from whom yt least owght. But what remedy: the Lord will looke to it in time. Howbeit because this arrow is (as yt is said) of Epiphanius a man subiecte to error/ shot owt off Piggbius bow/ one ginen vpp to error/ having no heade off the worde of God to make yt enter: yt may peradventure raise the skin/ but wounde yt can not make. *But Augustine reckeneth yt so:* but Augustine reporteth what he found written. for towching his owne iudgement he is flat against Epiphanius: which maketh a bishop ād an elder differ by the Apostels institution/ whereas Augustin (as I haue shewed)

in 16. dist. pag. 169.

reacheth

teacheth euen as Jerome / that this difference was not by the word of God/but by custome. now I would know of the D. how Augustin can houlde that for an heresie/which (to leave the rest) can not be conuinced by the word off God / but onely by a custome off the churche. And here first he must either let goe his hould of Jerome/or this of Epiphanius. For if yt be trw that Epiphanius houlderh/that a bishop and an elder differ by the Apostels institution: then it is false which Jerome and others hould / that they were all one at the first/ and that the difference came by custome. Contrariwise if Jerome in that point say true (as in dede he dothe): then Epiphanius authoritie falleth. Secondly/yf the D. will preiudice this cause/for that Epiphanius a Catholike thowght them to differ by the word off God/where Aerius an heretike thowght them all one / or els in that Augustin reckeneth that amongest his heresies: by the same reason he must preiudice this trwthe/that we owght not to praie/ or make any oblation for the dead. For both [a] Epiphan. estemed him an heretike for his iudgement in that behalfe: and [b] Augustin reporteth this as one off his heresies/which is catholike doctrine. So that Pigghius might vse this autoritie better/ which condemneth as well the one/as the other: then the D. which houlderhe (as I thincke) for Catholike/that which Aerius the hereticke affirmed/and for heretical/ which Epiphanius the Catholike condemned.

[a] lib. 3. Tom. 1. 75. hæres. [b] ad quod vult Deũ hæres. 53.

The flower off Epiphanius reasons/browght before/is answered: now the D. distressed/bringeth forth tag ād rag. for towching Epiphanius saying (the bishop by imposition off handes begetteth fathers i. teachers to the churche, vvhere the priestes begate onely sonnes: yt is but asking off that in question/ when Aerius holding them both one by Gods institution: the imposition off handes belonging vnto the bishop/ muste nedes be affirmed to apperteine vnto the elder. neither doth Epiphanius answer the reason owt off S. Paule/that Timothe was ordeined [c] by imposition off handes off the companie off elders. Likewise that browght off a bishop abone an elder, becausse [d] S. Paule vvilleth Timothe not to rebuke an elder: to let goo other faultes as many as are wordes in the sentence/yt is absurde that

[c] 1. Tim. 4. 14 [d] 1. Tim. 5. 1

he referreth that vnto an elder by office/which is spoken of an elder by yeares/ and referreth that to the publicke minister which is vnderstanded onely off a priuate membre off the churche: as appeareth manifestly by the opposition off a yong man/ and after off the elder woman. So I leaue to be esiemed/what good cause the D. hath to couer his face / in that wherof he so greatly vaunteth. The next diuision is [a] answered. In the next/I leaue it to the reader whether the D. order hath the heeles vpward: which after endeuoure to shew the necessitie/ the causes/ yea the examples off a thinge / setteth him selfe to proue that it was. Although if this be his trim order / he hath kept it cunil. for Chrysostome browght for confirmacion off the first / comes the after Jerome / which is browght to beare vp his seconde. [b] That Ignatius bishop was but off one particular congregation onely/I [c] haue shewed: and therfore the wordes (ouer all) pressed off the D. as they are off [d] Pigghius from whence this was taken/are vnderstanded of those within his particular churche. Besides/the kinde of speach may be easelier drawen vnto the whole worlde/then off a diocese/or prouince: for the reason assigned in my [e] former booke. That the bishop owght to be aboue the elders which onelie gouerned / and deacons: is confessed. yf he were aboue the teaching elders/ that was by custome: whether good or bad/let it be iudged off that said. Howbeit that that be graunted: yt maketh nothing to proue a bishop ouer a diocese/ much lesse an Archbishop.

a Tract. 3. cap. 3 de Euangeliist, &c.

b 61. diui. pag 409.

c in the præf. to the 3. ca. off this Tractat.

d 4. lib, 1. ca Hiera.

e diuis. 7. pag. 357.

When the bishop in euerie church/ or (to speake as the D.) in euerie dioceſe, was the Cheife/aboue whom there coulde not by this Ignatius be any higher bishop in earthe: I leaue yt to the readers iudgement how absurde the D. is/ who saith that *Ignatius dothe not ouerthrow his Archbishop.* for therby he affirmeth/that albeit the bishop off the Dioceſe were the highest bishop that coulde be vpon earthe: yet there might be an other higher then he. Also how fonde he is in his reason/that *for as muche as an archbishop is a bishop: therfore Ignatius allowing one, allowethe the other.* When yt is manifest by his owne confession/that Ignatius speaketh off one onely sort off bishopes/either of one particular church/as the trwe

Diuis. 62. pag. 409.

the

the ie:or off one dioceſe/as he imagineth. So that his argument is/Ignatius allowed the one ſort off biſhops: therfore the Archa biſhop. all one as if a man ſhould ſay/he hath a kinde off fiſhe in his moate/therfore a whale fiſhe.

The D. detected/ in that Juſtins preſident was neither biſhop off dioceſe/nor Archbiſhop off Province/but of one congregation: for excuſe ſaith/*he brought the place to proue there might be ſuperioritie ouer the miniſters. Where firſt his trim order, that all my logicke, and Rhetoricke is not able to moue,* is too pitifull. for how childiſh he is yt/ after ſo long trauaile to proue a biſhop ouer the miniſters off a dioceſe/and tharchbiſhop of a Prouince/in the ende to endeuour to proue/that ther may be ſuperioritie: as if any man would denie this that graunted the other: and yt is to ſet the fondacion vpon the louer. yet I would know off him what meanet the the word (*this*) wherby appeareth not onelie that he brought yt to proue ſuperioritie: but the ſuperioritie either off a biſhop ouer a whole dioceſe/ or an Archbiſhop ouer a Prouince: conſidering that this is the ſuperiority which he ſpeake of before/and immediatelie after. Secondly where I bothe by the vſe of the ſcriptures/ and auncient writers ſhewed the word Brethren, not taken for the gouernours but the people: obſerue how vainly he anſwereth/*that Iuſtine meant the miniſters, and deacons by brethren, becauſe he calleth the people after by the name off people.* As if the reſt off the church were not called both in ſcripture/ad other writers/by diuerſe names. Thirdly how if it be graunted/that Juſtins preſident had ſuperioritie ouer the miniſters: yet how fondly yt is concluded/ that yt is lawfull/ becauſe yt was. Then how his weapons fetched from Maiſter Beza/haue alwaies their edge towarde him/ and his cauſe. For he alledgeth him to proue that Juſtins preſident did gouerne the reſte/and had the name off biſhop: which in the ſame place flatly condemneth that pollicie/as is declared. Laſtly/ how by this anſwer/he maketh euerie paſtor off a congregacion to handle the gouernemen: which before he tooke from him/when he ſhutteth him vp in the adminiſtracion of the word/and ſamentes only.

Diuif. 63. Pag. 410.

in 33. diu. Pag. 347.

Juſtines writinges compared as I compared them/ with

the holie scripture/are as I said a ditche: I added the reason/that ther was in them not a litle mudd off errors/which the S. could nor answer: otherwise I acknowledge him both godlie/ and learned. Maister Beza sought not the word president in Iustine, but sheweth how Timothe did the office at Ephesus/ which Iustines president did: which was meete/considering he had a higher ministerie then any there. So that although Timothe above the degree off a bishop/kept that presidentship continually during his abode: yet there was no reason that one Pastor off the same degree with other/ should take that vpon him. Yf he were the true Ignatius/ he should in dede be before Iustin: but to let passe other exceptions/ with the M. Caluins sharpe censure off him: yt is absurde to ascribe to Ignatius S Iohns scholer/ that vaine boaste/ off being able to [a] expound the orders off Angells/ their varieties/ the distinctions and differēces betwene vertues/powers/ Throsnes/ &c. [b] That priest is no fit name for a minister off the gospell, is to wshed after: that the names proper to our S. Christ can be cōmunicated with man/is absurd/and before confuted: where also the name off Prince/a peace off Prince off Priestes, is shewed vnfit for the ministery. That there may be one Archbishop ouer bishops/as there is one bishop ouer pastors/hathe no parte trw/ as hathe bene shewed: onely let yt be noted/ that the reason here for the Archbishop/is [c] Hardinges for the Pope.

[a] Ignat. ad Tral.
[b] Diui 64 pag. 411.
[c] Defence Apol. part. 5. c. 6. Diui. 1.

[d] This argument browght [e] before and [f] after/ to proue our Archbishops iurisdiction (that one had care of the whole Prouince) here is pursued. wherunto I answer here/ that care dothe not necessarily draw iurisdiction/ or rule ouer that cared for: seing that there is no minister (I might haue said also no magistrate) yea no priuate membre/which owght not to haue/and shew for the a care/ off all the churches which are in Christendome/ euery one according to the meanes which the lord hath giuen. The Prince with his power/the minister with his conforte/ and instruction/the priuate man with the wealthe God hath blessed him withe/at the least with his praier: the communion off saincties/and fellowfeeling in the membres off one bodie/requiring this. Hereoff we haue example in S Aurelius/ which saith he had

[d] Diui. 65. 66. pag. 418.
[e] diuis. 18. Pag. 532.
[f] pag 471
g. Tom. Concil. carth. 3.

care

eare off all churches. Bovine a Popish freiar/or Monke I well remembre not whether / tawght in this point in the same schole with the D. in esteming that care off churches implied rule: least the bishop off Rome should be hurte by that speache/expoundeth all churches, all in Affricke. Our D.[h] alledging this place / be- pag. 471.
5. cause in taking care in his sence/for rule with authoritie / he should in trauailing with the Archbishop haue brought vs forth a Popetin steede off all churches, putteth *many churches*. so that he wil neuer wane: for if his places be to streite for his Archbishops measure/he settethe them vpon the reinter hookes: if to wide / he laieth them in water and shrinkethe them. But what shoulde I stand in confuting this? seing yt is so farr off that care proueth the rule/and dominion: that it is sene not onely in one equall ouer an other / but euen in seruantes ouer their masters. As for that that is said/*Chrysostomes care restreined here to certeine places, can not be vnderstanded off suche a generall care as comprehendeth all churches*: I answer that the care off his owne churche being properly commended vnto him / it is mete that as the churches next doo most affecte his/bettering it commonly yf they be good/ making yt worse if they be nawght: so in that generall care ouer the rest/ther should be suche dispensation, as to haue a greater care ouer those/then ouer the rest: as we see in wise Princes/ more carefull off the borderers/then off those further removed from them. In which degre yt is not vnproperlie spoken / that he had the care off suche churches rather then off all.

His foure notes owt off Theodoret/depend vpon these woordes (the same care): so that yf yt fall owt that Chrysostome had not the same rule ouer Thracia/Asia/&c. which he had ouer Constantinople: then those woordes spoken off the gouernement he had in that citie/are idle to proue the same in Thracia/&c. But first the D. crieth owt of *corruption, crafte, and either ignorance, or malice*. good woordes Maister D. I pray yow. For *ignorance* yt is no greate matter / I am content yow say that I *borrowed* two greeke woordes off my neighboure. But why *corruption*, & did I not set downe woordes sufficient to confute your vntrew dealing/ which in stede of care/put downe rule? was

I bound

I bownd to set downe more in greke/then yow surmised in English/yea could I haue set downe the worde yow require/ with any sence vnto the reader: vnles I had set downe (as yow now) the whole story/ and so haue giuen your cause greater coulour then your selfe knew of then? I helpe yow diuerse times with arguementes which yow make much of: but will yow binde me to do so alwaies? I haue more coulour to crie out of yow/ which to proue Chrysostome gouernour of these places/ voluntarily cite Socrates trippinglie/ vvinding vp in thes wordes (et cætera) vvhich is your ruine/ and which manifestly confuteth the largenes yow suppose off the bishop off Constantinoples metropolitanes hip. Therfore seing this bitternes must be vented/ yow at least should haue waited some better opportunitie. now let vs see vvhether these wordes (he had the same care ouer Thracia, &c that he had ouer the churche off Constantinople) vvill intitle Chrisostome lawfully to as great authoritie ouer one/ as ouer the other. For the discussing vvheroff I must by thy good leaue gentle reader/ fetche this matter somewhat higher. 5.

In the next diu.

10

15

a Socr. li. 5. ca. 8.

The [a] Councell off Nice/ bounding and butting the metropolitanes hips decreed/ that the bishop of Constantinople (vvhich it calleth the greate citie) should be metropolitane ouer Thracia/ certeine other ouer Pontus/ others ouer Asia: to the nombre off ten metropolitanes hips. This order was confirmed by other councels off Constantinople/ and Ephesus/ as they are [b] observed: and continued vntill the councell off Calcedon vvhich moste confusedly/ and disorderedly throwghe extreme Ambition off the bishop off Constantinople/ drowned almoste all these ten/ in his one onlie sea. Where also yt was ordeined by the same Councell of Nice/ that the Metropolitanes should be off equall power/ and not one vnder an other: this Councel made one Metropolitane ouer a nombre. Where further it was ordeined by diuerse Councelles/ as hath partely before/ and partely may appeare by [c] Theodoret/ that the Metropolitane off euerye Prouince/ should be chosen by the bishops theroff: this Councell maketh the bishop of Constantinople/ to haue the appointement off all metropolitanes hips/ within the compas alledged by the D. Moreouer where the same Nicene Councell/ with sundrie others ordeined/ that

b Vieler. de statu Primit.

lib. 5. 23 cap.

c

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the

the biſhops of the Prouince at the leaſt three/ſhould be at the ordinacion off euerie biſhop: this Councell giueth yt in the biſhops off the Barbarians (meaning as I ſuppoſe Scithians) vnto him off Constantinople. Now if the S. will make Chryſoſtome accessary vnto this famous robberie/if giltie off all this confuſion/and diſorder off the breache off ſo many Canons off the Nicene/and other Councels/ and finally if he will make him a Pope: he dothe him that iniurie which I would be lothe. For where vnto me/alledging that if he vvere Archbiſhop off all thes churches, he vvas off moe then euer the Pope, in his greateſt pride: he anſwereth *that I am greatly deceiued, for that Phocas the Emperour made all theſe churches, and all other ſubiecte to the Pope, and appointed him head off all:* I anſwere that he is greatly deceiued. Conſidering that the Empire being deuided into the eaſt/ and weaſt Empire/ more then 250. yeares before Phocas made Boniface the third Pope: Phocas coulde not hauing his Empire for the moſt pyrt in the eaſte/where the churches were moſt ruined/make all or halfe the churches ſubiecte vnto Boniface. So that yt ys manifeſt that *Chryſoſtome* (by his ſaying) *metropolitane off all Aſia, and a good parte off Europe*: muſt needes haue moe vnder him/ then Pope Boniface. What the Pope claimed, is nothing to that I ſet downe: which ſpake preciſely off that he was/and not off that he claimed to be. Therfore if he build vpon Chryſoſtomes ſuppoſed metropolitaneſhip: he doth manifeſtly allow a larger circuite vnto a biſhop/then euer any Pope had.

If I would haue ſought to haue diſcredited Chryſoſtome: I might haue anſwered that yt was no merualle/ thowghe he exerciſed ſuche dominion/conſidering that bothe Socrates/ and Camerarius after him/ which commende diuerſe vertues off his/ affirme him to haue bene a proud man. But conſidering that himſelfe oppoſeth the Emperours large dominion/ to a biſhops charge in one cytie: I choſe that ſence which I ſet downe. Neither are there any wordes either in Theodoret/or the Centuries/ ſo ſtrong to carrie the metropolitaneſhip ouer all theſe places/ to Chryſoſtome: as Nazianzenes wordes before handled/are to carrie the metropolitaneſhip off almoſt all the churches in the world.

lib. 6. c. 4

in diu. 26 pag. 340.

de/ vnto Cyprian. For these wordes he had the same care. cant not be vnderstoode as the D. would / that he did the same thinges in all places which he did at Constantinople. For how could he teache / and rebuke sin in all that circuite / as there: deprive and excommunicate in proper person/ as there: so that will he nil he/ the wordes must have a restreint in respect e off those before. as for the greke word he translateth he governed, which signifieth he adorned: vnles he have some singular licence / it is for a translation especially/ too riotous. although yf that were there: yt drawethe no metropolitane autoritie / as hathe bene shewed in Cypriane example. I graunt Sozomenes are more pressing/ which speaketh off his deposing off the bishops in Asia: and if to mainteine my former answere I would say/ he deposed them not by his autoritie / but by his counsaile/ as Siophantus said off the cytie of Athenes ruled by him, because Themistocles his father vvhich ruled yt, vvas guided by his mother, and his mother by him: and therto alledge that he is called the Doctor off the vvoride by the same [b] Theodoret/ when notwithstanding he coulde not be an authorised doctor off suche a compas: yt would peradventure be more then he can wel answer. But if he will as he doth the/ make that his paterne to frame his Archbishop by: he maketh vs a faierer but to shoote at/ then before: the archbis. being made therby in authoritie off breaking canons off the best Councells/ by putting in and putting owte off his absolute power/ not inferior vnto the pope of Rome/ and in compasse off dominion aboue him/ and a farter Pope then he. And beside that it is but trifling/ to fet the examples off Archbishoplike gouernement/ fower hundrethe yeares and a halfe after Christe / or there abowt/ where the question is off three hundrethe: I have shewed how daungerous yt is/ to builde vpon the examples off those times: especially when euen in this poinre off broad dominion / before Chrysostomes time there was an intollerable excesse in the bishop off Antioche: which beside Chrysostomes compas / had also all Illyricum.

ΠΕΡΙΚΟΣΜΕΙ

Plutarch. de instit. pueror.

b 5. lib. ca. 32.

Theodor. li 5. ca. 23.

Towching Ireneus ambassage into Phrigia: the D. eye is not simple. For after Euseb. had shewed that there were Ambassadours sent

5. li. ca. 3. & 4.

sent by the frenche churches / to those off Phrigia: he ad-
deth as an augmentation/that they vvere also sent to the bish-
op off Rome. After to the ende the ambassage might have more
autoritie/he sheweth how Irenens was sent being commended
5. vnto the bishop off Rome: to the end (as may easely appeare)
that his letter also obteined with theirs / the churches might be
the rather moued. Whether I haue followed the Scoliastes mea-
ning/towching euerie bishop having a seuerall congregation:
I referre me to that I haue before alledged. The D. answer to
10. Chrysostome which placeth the bishops charge in one citie (that
he dothe but shew how the Bishop ys subiecte to as many afflictions,
as the Emperour, and that he puttethe no difference betwene the Bishop
and the Emperour) is but a cauill. For his pourpose is to sh-
ew/what are the manifold troubles that accompanie the mys-
15. nistery / therby to pinche those which seeke after yt: and that he
dothe with an argument off comparison / in that being but bi-
shop off one citie: yet he is subiecte not onely to so many, but to moe
troubles then the Emperour/which hath so large gouernement.
Now if bishops autority should be extended/as the D. estemeth
20. Chrysostomes: who seeth not that his cõparison halteth downe
right: considering that there were few Emperours/or rather no-
ne sithens Constantine/that euer had so large dominion/ as this
ascribed vnto Chrysostome. For against this argument yt might
25. haue bene easely replied/ off those which laie in waite for the mi-
nisterie/that seing one was able to gouerne so many whole cou-
ntreis/and nations: yt could not be so hard a matter/ to gouerne
one onely citie.

I could not here be put to shifte, seing where our question is
30. off 300. yow fetche your proufes off 400. whether I haue said
trew: let the reader iudge. Where I alledge the first acte off the
Calcedon Councell/that the bishops cried that Theodoret vvas
no bishop: he alledgeth the 8. acte, that he was. If yt be [a] a simple
answere to set one author against an other: yt is muche more simple
35. to set one autoritie at variaunce with yt selfe/withowt shewing
any way of reconciliatiõ. That the Councell did well in condẽning
that Theodoret/appeareth for that he had [b] writtẽ against Cyrill/

Homil. 11 in Act.

Diuis. 67. pag. 415.

[a] pag. 65.

[b] Euag. 4. lib. ca. 38.

euen in that Cyrill wrote against Nestorius errors: in which respecte his [c] bookes were commaunded to be burnte with those errors. And this was not onely done by the Councel off Calcedon / but by that also off Ephesus / and Constantinople: so that here are three condemnations passed against him / for one absolution. And that what maner off one? verelie which appeareth to haue bene throwghe the fauour off the Emperour Martian. For what if he revoked his hereſie there / as he had (I thinck) done before in the Councel off Constantinople: yet as I haue ſhewed / there was no cauſe why he ſhould be truſted with ſuche a greate charge / no not in the O. iudgemẽt (I ſuppoſe) ſo ſoudenlie / and withowt further triall. Which I ſay not to diſcredite his trew repentance / and learned writinges: but onely to ſhew / how tottes ringlie the O. Archbiſhop is ſet.

[c] Concil. Epheſ.

Where I alledged that the Emperour Theodoſius, and Valẽtinian cõmaunded him to kepe him to his owne church onely: his anſwere is fond / *that the Emperours meaning was, that he ſhould not come to the Synode.* For are theſe two all one: to kepe him ſelf to his owne churche onely, *and not to come to the Synode?* When he might come to the ſynode / althowgh he kept not him ſelfe to his owne churche onely: which he could not haue done / yf they had bene all one. Where he ſaithe / *yt appeareth that the Emperour gaue that charge, that he ſhould not come vnto the Synode but called:* yt maketh nothing to the pourpoſe. For that may well ſtand with that I alledged / off his keping to one churche onely. And in dede there had bene ſmall wiſdome / to haue forbidden him the Councell in reſpecte off the hereſie he laboured off: and yet to haue ſuffred him to gouerne ſuch a mightie people. When I expounded tares, hipocrites: I had not the booke before me / but truſting therin to Theodoretes knowledge in the ſcripture / eſtemed that he meant them / off whom the parable is vnderſtanded: that is thoſe / off whoſe ether corruption in life / or doctrine / the churche can haue no certeine knowledge to procede againſte / or to giue (as he did) ſentence vpon. Neither is he yet purged off the ſuſpicion: conſidering that yt can hardly be believed / that ther was not in 800. churches one onely hereticke. And if ther were not: yet yt was hard for him

him to haue ſuche knowledge off ſo many churches / wherby he might giue ſo preciſe a ſentence eſpecially if they be compared with ours / which often haue heretikes euen vnder there noſe / and either ſee them not / or looke throwghe their fingers.

§ Where to declare the vnlikelihoode off our biſhops with thē in times paſt / Theodoret biſhop 26. yeares is ſhewed to haue had neuer a halfepennie, &c: his anſwere is / he profeſſed voluntarilie pouertie. Wherto I haue litle to replie / but that the D. for aduantage ſpareth not the honour of his authoretie being a great reproche in ſo great wealthe as the D. ſuppoſeth he might lawfully haue had / to be ſo beggarly. The next I leaue to the readers iudgement. That the office off Archbiſhop / and Patriarck / by Caluin was nothing but to aſſemble the Synod / propound the matter / gather the voices / &c. I haue ſhewed. condemning thoſe names in the generall / he muſt nedes condemne them in the particular: for in bothe thoſe names / the word off dominion ye put / which he condemneth. That he condemneth the office with vs / is clearer then the ſunne: and that in diuers ſortes / firſt generall in that vppon the Apoſtles wordes (no man may take honour but he that is called as Aaron) he denieth [a] yt lawfull to ſet vp any gouernement in the churche at the pleaſure off men, vvithovvt vvaiting for the commaundement of God and that the church office deuiſed vvithovvt his commaundement, and expreſſe ordinance, is vnlavvfull. Wherby appeareth that the admonitions allegacion / which the D. [b] otherwhere calleth groſſe, is in effect as fyne as Caluins. Secondly in that he dothe in flat wordes declare / [c] that the holie goſte tooke great heede / that one ſhould not ſo much as dreame off principalitie / and dominion in the gouernement of the churche. Thirdly in that he [d] dothe preciſely miſlike / that any ſhould haue poſtorall charge ouer a Prouince: which he declareth yet more manifeſtlie / vvhen he [e] ſaith the gouernement of the highe prieſt vvhich vvas ouer one nation, being a figure off our Sau. Chriſt, ovvght not to be followed Wherby appeareth how vntrwly he chargeth me [f] otherwhere / with falſifiyng Caluin, for ſaying that his iudgement is, that no one

Diuiſ. 68. Pag. 416.

diu. 70. 71 pag. 418. in diu. 38. pag. 385.

[a] Vpō the Heb.

[b] Diuiſ. 11. pag. 462.

[c] Inſt. 4. li. ca. 4. ſ. 4.

[d] Vpō the Philip. 1.

[e] Inſt li. 4. ca. 6. ſe. 2.

[f] Diui. 16. Pag. 467.

ſhould be miniſter off a whole nation. That ε onely which he liketh off/
g Vpon Philip: 1. and confeſſeth to have bene done according to the word off God/
is that when there were controuerſies to be voided/one had the
preheminence to aſſemble the companie/&c. which preheminence
we haue before confirmed/ſo far is yt from vs/that we can not a-
bide yt. 5

That it can not be drawen further/appeareth by that in the
beginning off this treatiſe: where it is manifeſt he ſtreineth him-
ſelfe/to ſpeake honorably off the maner off diſcipline in the elder
h 4.li. ca. churches: yet he ſaith/h there vvas almoſt nothing againſte the 10
4.ſec.1. vvord off God. And further/that althovvgh there may be ſome
lack in their orders: yet becauſe they did it off good mynd and
erred not muche, it is good to gather yt. Moreouer towching
that inſtitution which off all other is moſt plauſible/and leaſt pre-
incelike/that one in a churche ſhould haue the name off biſhop/ 15
which not withſtanding (as hathe bene ſhewed) had no dominion/
nor autoritie to commaunde the reſte/he ſaithe: i that autoritie
i Vpon 1. Philip. had no inſtitution, nor ground ovvt off the vvord of God. Whe-
rupon yt is manifeſt/thoſe wordes off Calu. (the ould biſhops 20
did frame no kind off gouernement but preſcribed in the lord-
es vvord) can not be drawen further then I haue ſaid. Where he
expoundeth Caluins wordes/euery ſingular bodie off church,
a diocey or prouince: yt is (as all the reſt off theſe diuiſions) a ſham-
efull bouldnes/conſidering that Calu. doth in expreſſe wordes/ 25
ſhut forthe a prouince: and in calling it a ſingular bodie, vſed mo
ſte propre wordes to ſet forthe a congregation which aſſembled
into one place/may at once be fed at one mouthe.

Where alſo otherwhere he ſuppoſeth Calu. meant by Prouinces, 30
pag. 468. ſuche as are vnder diuerſe gouernours, becauſe one Prouince in one particular
church, in one kingdome, vnder one Prince, is but one bodie, &c. to omit his
abſurd ſpeache/that a prouince is in a particular churche, in ſtede that he
ſhould haue ſaid/a particular churche is in the prouince: let it be
obſerued that in making the whole churche in a kingdome/but 35
that ſingular bodie Calu. ſpeaketh off: he maketh not withſtan-
ding the churche in one prouince/which is the halfe off that/yea

euery

euery dioceſe to be that ſingular bodie. So that one ſingular/and vndiuiſible bodie off a churche/muſt be twentie/ and one off them alſo cõteining an other: which is abſurde. yea by this meanes the church in a 100. Prouinces being vnder one Prince/ſhall be but one ſingular bodie. His reaſon that he can not meane a particular parish, because euery one hath not many miniſters: is a cauill. For it is enowghe that ther were diuerſe in ſome churches (as in the churche off Philippos wheroff he ſpake) to draw him to that conſideration. Beſides that there was (as ſhall appeare) in the particular churches/appointed by the word off God an elderſhip: amongeſt whom it was meete the ſame order ſhoulde be kepte. Where he ſuppoſethe Caluin to haue thowght the churche off Geneua with all thoſe belonging vnto yt, to haue made but one bodie off a churche: all ſee the D. pouertie/driuen to leaue his wide workes/to ſeeke ſome comforte in his thowghtes/ onely knowen to the lord. If I ſhoulde vſe the aduantage off that he ſpake/ and I hearde off vndowbted witneſſes/ that althowghe he had no prehemminence before the loweſt Mynifter/but onely to propounde the cauſes/ gather the voices/ &c. and was choſen therunto euerie two yeare: yet he miſliked that that ſmall prehemminence ſhoulde ſo long remaine with one/ as which in time might breed inconuenience: likewiſe that I hearde my ſelfe off Maiſter Beza which miſliked off yt for the ſame cauſe/affirming it cõuenient that it ſhoulde be done by euerie Paſtor off the ſame reſort in his weeke/ wheroff there be alſo other witneſſes: I ſay yf I ſhould vſe this aduantage/a great deale more honeſt then his: all ſee how that chaunge of preſidktes which he derideth/ and will haue my onely phantaſie, ſhould beſide the ſcripture alledged/ and vſe off the churches in Fraunce/ haue the approbation off theſe godly learned men. But when in deede he derideth their iudgement written: I haue ſmale hope that he will beare any reuerence to it onely ſpoken. Neither require I that he eſteme any thing theirs/ which can not be conuinced owt off their writinges: let him wreſte and wring/wind and turne his worſt.

But that we be not streight with him/ admit Caluin ſo thowght: dothe yt follow that becawſe he eſtemed a ſingular

bodie

bodie off a churche/scarce 20. small parishes lying round abowt/ wheroff every off the ministers at the least meete once a weeke/ bothe for exercise off propheſie / or interpretacion off the word/ and to hould cõmon consultation: that therfore he esteemed the whole dioces off London/or Province off Canterbury where there are many thowsand parishes/might conueniently grow into one particular bodie/to be gouerned off one Pastor. Truly this is but kolde reasoning. Where I charged him with vnfaithefull dealing, for leauing ovvt that vvvich Caluin noteth (that the office off Archbish. and Patriarck vvas rarely vsed) to coner his vnfaithfullnes: he alledgeth *the later edition, which hathe not that sentence.* Which is partly answered[a] before: but ad this also that euen the *noted booke* which he followed / had thus muche off that sentence/ Althovvghe it may not be passed by in this disputation. There wanted onely this (it vvas very rarely vsed) and that throwghe the printers fault: considering that withowt yt there is no sence / nor knot with that before or after. Therfore if there had bene any loue of the trwthe in hym: meeting with suche a gap/ he would haue sowght to haue made yt vpp in the later edition. His shift (*Calu. referrethe that to the patriarcke, and not to the Archbishop/because ther was smale cause off exercising his authoritie:* is onely said/and in deede cõtrary to thauthors wordes ād meaning. Wordes / for that giuing that note off his disputation there, which is bothe off the Archbishop / and Patriarke: yt muste follow by all likelihoode / that the note also is of them bothe. Against his meaning manifestly: for he placing both their offices / in propounding matters vnto the Synodes/which for their hardnes could not be ended of few: and gyuing them nothing to doo more then their fellowes / but that: it muste follow that the ofteneſt Synodes wherin the archbishop was president/being rare / and but twise a yeare: his office also was off very rare vse. Wherby appeareth that Calvins minde was to shew / that the archbishops and Patriarches office/ endured onely but the time off the Synode: which ended / he had no autoritie but in commen with other bishops/vntill the next synode. So that althowgh *they were not chosen at euery action:* yet Caluins iudgement standeth / that both

[a] in Diui. 43. pag. 391.

both those offices were but off rare vse.

The D. onely trifleth in Hemingius. For we affieme degrees off ministrie off the word / graunt also that there were Patriarches/but denie them to haue bene immediatly after the Apostles: which Hemingius doth not (as he vntruly sayth) affirme That that church abolishing the Patriarch and Archbishop kept the distinction betwene the bishop/an other ministers off the word/ which the church brought in/is confessed: but that it ought not so to be is before declared: although the bishops there in respect off the height off ours/are but dwarfes. His answer to that Hemingius saith/that S. Luke 22. putteth a difference betwene the office off a Magistrat, and ministers, and that dominion is altogether take away from these: is very fonde. His reason out off the Hebr. is before answered: so that his vnfaithfull dealing in Hemingius remaineth. If there be no circumstance in M. Fox alledged by the D. which gyue further answer: I stand to that before made/and refer it to the readers iudgement: especially seing to that alledged / where M. Fox flatly condemneth the degrees off primates, metropolitanes, and archbishops as ambicious, the D. can not answer. In saying he went about to corrupt him with his praise, I doo M. Fox no iniurie: yt being no fault to be assaulted/but to be ouercome. Whether I doo the D. any let the reader iudge.

Diuis. 72. pag. 419.

Diuis. 73. pag. 422.

Maister Fox. p. 96

The maintenance of the reply to the Bishop off Salisb. answer towching certein Articles against the D.

Chap. 4. Diuis. 1. pag. 422.

That the Bishop is directly against the D. in affirming that there be no Apostles, Euangelistes, or Prophetes, ys manifest. his shift wherewith he would accord himself with the bishop: is before bewraied. That the taking away off the Apostels/Prophetes/ and Euangelistes/hindreth not the perfect nomber off preaching ministers hath bene declared: be-

pag. 424.

In Tra. 3. pag. 229.

ſide that yt is groſſe to ſay that the diuiſion is not perfect becauſe certein parties of it are not now extant: as if the law of deuiding extended not it ſelf to thinges both paſt, and to come. He that parteth the church into that before: and vnder the Goſpell: doth he therfore make an euill partition/becauſe there is now no church before the Goſpell/that is/vnder or before the law? Here the D. leaueth the biſhop to his owne defenſe/touching that he affirmed a biſhop not conteined in the place to the Epheſ. The diuiſion there being giuen (as hath bene ſaied) off thoſe miniſters onely which with gouernement handle the word: both here/and in the firſt diuiſion the D. doth but triſle in the examples off the elder and deacon: ſeing we hould/and will (God willing) ſhewe them not to haue to doo with the word. Wher hereuppon he wold bring in his archbiſhop, and archdeacon: yt is but repetition off that before/where he hath aſwer. If there be a preaching elder, not cõteined vnder a Paſtor: ſeing he maketh a Paſtor. and Doctor all one (onles he fly to his phanſie off Apoſtles/&c.) there is by his ſaying a preaching miniſterie/not tawght in the ſcripture. If there be/let him ſhew it.

Diuiſ. 3. Pag. 424.

in di. 18. 19. pag. 309. &c.

Where I gaue the Catechiſing vnto the Paſtor: I will haue it ment where there is no Doctor: otherwiſe I haue in the ſecond edition amended that/aſſigning yt as more proper to the D. So that the Doctor being inſtituted to the Epheſ. he whom they called Catechiſt/which tawght the groundes off religion/ye likewiſe: albeit S. Pa. calleth al mãner of preaching Catechiſing. That publike reading in the church is as ſolẽne a matter as Catechiſing the youth, is a peece off the former phrenſie (reading is as good as preaching) already confuted. That a reader hath bene counted neceſſarie is ſaied without proof: and if it were/it was falſly counted: there being no neceſſarie miniſtrie not ſpecified in the ſcripture. And when they were firſt/notwithſtanding them/the church miniſtrie was (as hath bene ſhewed) deuided into biſhops/elders/and deacons: ſo that they came not then ſo much as into account of the miniſtries. If they be conuenient at any time: that there is ſcripture to warrant them/euen as the Sexten that kept the church dore: ſey hath bene ſhewed. That the archbiſhops, archdeacons, and our

Diuiſ. 4. pag. 425.

Gal. 6.6.

* In the 1. Edit.

biſhops

of hope haue no succour by this / being supposed the principallest ministeries / and therfore such as owght to haue bene commanded: hath bene likewise disputed / where thes colworres are answered. That the Deaconship as I take yt is no gouernement, but a simple
5 seruice, is idly alledged / contrary to nothing here set downe. It may seeme against that alledged before / where I comprehend it vnder the ministers which gouerne onely: which I did not to set it in the same kinde off gouernement with the elders / but for that yt ordering the church money / and ouerseing the poore / might be
10 in a generall signification be so called.

In this Tract. c. 5.

In 36. dis. pag. 816.

If the D. can shew one lettre / that I euer wrote or spake / that the place to the Ephes. conteineth all thinges necessarie for the church then this that he writeth may haue place. If not: then he is
15 vnworthy to receiue answer / seing he hath bene gyuen to vnderstand / how far we extend that place. Therefore whether there were Publike churches, Pulpits, Schooles, vniuersities in Christian congregations, perteineth not to the question / although it hath partly / and might further be shewed: onely I gyue the reader warning that
20 Iudg. 5. off those saied to handle the pen, whilest I gaue to much credit to translations / was not so fitly alledged / to proue vniuersities. The three next diuis. are idle repetitions / before answered. Where I shewed that one high priest vvas ordeined ouer the Ievves, onely that he might represent our S. Christ, cheif off
25 the vvhole church: the D. answereth / he was also for policie, and gouernement. One reason (our Sauiour Christ came not to take away ecclesiasticall policie) is vaine; as thowgh there could be no ecclesiasticall policie / onles one minister were ruler ouer a whole nation. After he citeth Caluin in the same faithe he is wont. For his wordes
30 (no reason compelleth to extend that to the vvhole vvorld profitable in one nation) are onely vnderstanded off that gouernement in Iury before our Sau. Christes coming. which ye manifest in that he saith / that example ovvght not to be followed, considering it vvas doon in respect that the high priest vvas a
35 figure off our Sauiour Christ, and the priesthood being translated that right is likevvise. And after: that example off the priesthood

Diuis. 6. pag. 426.

Diuis. 10. pag. 428.

Instit. lib. 4. ca. 6. §. 2.

ibid. fe. 3. ſtes gouernement ouer the whole nation/ vvas but for a time.

That the preſsing off the example off the high prieſt amongeſt the Ievves, dravveth a Pope: I leaue to be conſidered off that before written: eſpecially ſeing the high prieſt was not
in 31. diu. pag. 380 onely gouernour off the Jewes/ when they were paſed in the land off Canaan: but euen then alſo when (as it is knowen) they were
Act. 2. 4. ſcattered thorowgh owt all natiõs in the world. For as S. Luke ſaith it to haue bene/ immediatly after the aſcenſion off our Sau. Chriſt: ſo was it many yeares before his coming into the world. So that he which will frame an Archbiſhop by that example/ eſtabliſheth the Eccleſiaſticall charge off one/ ouer thoſe which were ſcattered thorowghowt all the cornere off the earth. It would be alſo obſerued, how here the S. plaieth on both handes. For when we reaſon ſometime onely off the proportion off the law to the goſpell/ other ſometime off the perpetuall law off God: we receiue anſwer that we are lewis hennemies to the libertie of the church. But where there is any thing vnder the law/ coming within a furlong off his cawſe: he gripeth it for goſpellike/ and which owght to be folowed. I ſee/ that M. Nowel thincketh a Metropoltane may be ouer a Chriſtian prouince, as the high prieſt was ouer the Ievves: wherin/ I can be but ſory that all the Godly learned/ are not off one mind. As for Hyperius, he ſeemeth to reaſon vpon a ſuppoſition: that yf the example off the gouernement off the high prieſt vnder the law ſhould be folowed (which he before denied): that then a man might conclude an Archbiſhop ouer a Prouince/ but not a Pope ouer the whole churche. This to be his meaning I thinck the S. him ſelfe will accord me: els let him tel me what to anſwer to him/ that ſaith: that yt is not red in the ſcripture/ that euer any off the Apoſtels/ toke vnto him ſelf autority or primacy ouer thother Apoſtels/ but that a moſt perfect equality is ſhewed to haue bene in all: that Chriſt did preſcribe them equall offices in all thinges: that that mãner of dominion which was not in thapoſtles time owght not to haue bene admitted in the ages which followed. Likewiſe what he will anſwer to him/ which condemneth as new found orders Archdeacons Archelders and vicares. Wherof the 2. firſt haue (as I haue ſhewed) better teſtimonie of

Hyperi. li. 3 meth Thed.

Hyperius 4 lib. de ratione ſtud. Theolog.

5.

10.

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35.

their

their auncientie then the Archbishoprand are/yf not off the same birth/yet off the same kinde that he.

Where I shew the titles of cheif off the Synagoge, of the Sãctuarie, of the hovvs of god to make directly against him, cõ sidering that particular churches are novv in steed off thé, and therfore there ovvght to be such not in euery Prouince or dioces but in euery particular cõgregation: the D. as amazed speaketh he can not tell what. First/that the Iewes had particular Synagoges, as we particular congregations, and that I haue confessed that before. As if I had any where denied it: or had not euen here in effect affirmed it: or it helped him for answer/which is the ruine off his cause. For their Synagoges being the same that our particular churches/in euery one off them being not one/but many princes: the vrging off that example/bringeth diuers cheif gouernours/or archbishops in euery particular church. Then he saith/one Christian commen wealth is but one church, which is vntrue. For first although the church be in a Christian commen wealth: yet neither is the commen wealth the church/nor the church the commen wealth as shall appeare. Besides/I haue shewed that the scripture (off whose manner off speach the question is) vseth not to call a Prouince/or dioces/a church: but ether the whole vniuersall/or els a particular congregation. Thirdly if it were so/yet the answer is insufficient. For if the name off the howse off God/were cõmen as well to a church in a Prouince/as in a particular cõgregatiõ: yet what right hath he to pull the ecclesiasticall priesthood more to his prouinciall/then to our particular church? He saith/the superioritie amongest the prieses: and Leuites, is by the ciuill law of Moses. Which declareth him rauished off all iudgement: it being manifest that they were ether Ceremoniall/or Ecclesiasticall lawes/wherwith the Lord disposed of the degrees of the ministeriet wherof the Ceremoniall being abolished/and therfore the chiefte off one priest ouer all/we willingly reteine the ecclesiasticall.

Diuis. 11. pag. 429.

Where to that alledged off Princes off the families off Leuites, I replied that the Lord vvoulde by those titles as by liuely pictures, imprint in the Iwes vnderstanding the chiefte off our S. Christ: he answereth/that maketh nothing against their offices. Yes: for

that those that would conclude thereof / our chief / now disagree the ministers in a Prouince / are therby put to silence. Where he addeth / so the estate off a Prince ouer a land should be abolished: he is friuolous / considering that that gouernement / hath other states off the ordinance off God. Where that chiefte amongest the ministers / hath nothing but that it was ceremoniall. And if my answer like him not he shall haue the bishops / as litle for his aduantage which saith: The Prince of the families doth not signifie any gouernour, or one endued with power, but only the firste and best man off the companie. He complaineth that the Bishop speaking off the name, I driue it to the office. If he had bene awake he should haue perceiued / that the same reason I assigned why there was primacie in the ministrie off the law / vnmeet for ours: serueth also to shew why they might haue the title off Princes / which ours may not. For being the counsell of God / in that superioritie to peint forth the chiefte off our Sauiour Christ: it was moste conuenient that that shoulde be also written in the names.

In 4. Art. Diui. 31.

Where I shewed the distribution off the Leuites offices, not made off Dauid, but by expresse commaundement off God: he saith the Bishop hath answered, that such negatiue argumentes are but weake. So hee bringeth him in answering this reason after his death: for in his life it was not propounded. Howbeit I haue shewed how the argument holdeth: and that the D. shift / is Hardinges against the bishop / confuted also by the bishop. Neither did the bishop condemne here simply negatiue reasons / but that negatiue which supposed there owght to be no name of archbishop / because there was none vnder the law: which he might worthely. For I shewed that we meane nothing lesse / then to conclude that / of the preciſe gouernement off the churche vnder the law. Neither is mine an argument off one example but of cõparison. For if Dauid a figure off our S. Christ / a man after Gods owne hart / a Prophet / would not meddle with altering any thing in the ministries / without Gods word: what man is he that shall dare doo yt / without the same warrant? By the Printers small ouersight / in putting 1. for 2. the D. hath stumbled vpon

Diuis. 12. Pag. 430.

in tract. 1. di. 1. p. 77

pon a notable place that Iosaphat apointed Leuites, &c. for deciding the Lor
des causes not onely in Ierusalē, but for the whole countrey, and made Amarias
the priest chief ouer them: yet no commaundement red of, so to doo. Which
is vntrew. For Iosaphat did nothing but commaunded off the
Lord by [a] Mose: that there be in Ierusalem an Ecclesiasticall
5. Senate wherof the high priest should be chief vnto which they
should resort in difficult cases / not able to be voided at home.
For otherwise [b] there was a Senate erected by Iosaphat in eue
ry strong cytie off Iury.

[a] Deut. 17 8. &c.

[b] 2. Chro. 19:5.

10 [c] The Iewes church wanted nothing to that perfection
wherin the Lord would haue it then, and many thinges were
vndecided by the expresse word off God: be frendes / and doo
well agree. For both the perfection of yt then / as ours now / stan
deth: if thinges cōstāt defined vpō / there be also generall rules left
15 in his word / wherby thinges variable by circumstances / may be
compassed. [d] In the next reason / for causes there assigned / I will
procede no further / but leaue it onely to the readers iudgement:
[e] likewise whether I haue shewed / that there were vniuersi ties
amongest Gods people / before our S. Christes time: and whethe
20 er the S. if he had wherewithall / would not contrarie it. That
Schooles are ciuill in heathenish commen wealthes, and Ecclesiasticall in
Christian: is poore diuinity. for so a Schoolemaster teaching Terēce / or Professor reading Aristotle is become an Ecclesiasticall of
ficer: which hath nether ecclesiasticall election / nor ordinaciō / and
25 is often chosen onely of him that founded the Schoole. Yea euery
one that teacheth to play on instrumētes / wherby mē may be apo
ter to sing the lordes praises: is one off the S. Ecclesiasticall offi
cers. His reason (Schooles are like the first nources of the true knowledge
30 off God) ys not good. For beside that the Fathers howse is the first
nource / not the schoole: by this reason the Father off the hows
hold that nourtereth his sonnes / yea the mother that bringeth
vp her dawghters in the feare off God / shoulde be ecclesiasticall
officers: which are onely oeconomicall / or housegouernours.
35 [a] That his hope can not come in place off the apostles / seing they
were together with the Apostles: is vnanswered. That the S. al
ledgeth off Apostles bring his hope: is [b] before answered / although it

[c] Diui. 13. Pag. 430.

[d] Diui. 14. pag. 431.

[e] Diuis. 15. pag. 432.

[a] Diui. 16. pag. 432. in Tract: 3. cap. 3.

be

be nothing to purpose. for to haue confuted the replie/ he ſhoulde haue ſhewed that all biſhops are Apoſtles: where his places be/ to proue Apoſtles biſhops. For it followeth not if all Apoſtles were biſhops/ that all biſhops ſhould be Apoſtles.

Where I ſhew that Archbiſhops could not come in place off Apoſtles, if they were (as Eraſmus ſuppoſeth) in their times because they ſhould ſo preuent the time, not waiting for the Apoſtels death: he anſwereth/ *where the apoſtels could not be themſelues, there they appointed other*: which is fond. For how followeth/ it/ that because they appointed others where they could not be them ſelues/ therfore they appointed archbiſhops? As if they might not appoint Euangeliſtes: or in euery particular church a Biſhop. Off Biſhops appointed by the Apoſtles/ to conclude Archbiſ I haue[a] ſhewed how ſikly it is: likewiſe how that biſhops being the Apoſtles[b] ſucceſſours/ is to be vnderſtanded.[c] Against my reaſone/ that there is more libertie in inſtituting thinges in the commen wealth: there is nothing but bare deniale. In anſwering generally off all offices in the commen wealth/ a man not vtterly forſaken off his iudgement/ muſte needes know that I had anſwered *the example off Saul.* [d] *The anſwer to Chryſoſtome*, ye made[e] before. Where I ſhew that Titus preſidentſhip in ordination off biſhops, implieth not perpetuall gouernement, if it did, yet not to helpe the archbiſhop. yt is the D. part to ſhew/ that iudgement and gouernement be all one, ſeing he imagineth it a ſtaffe off his cawſe. But the reader may ſee/ that although the D. kepe open ſhop ſtill: yet his wares are vttered long ſythens. For I beſech yow in this defenſe off the biſhops anſwer/ beſides his owne colewortes/ and bare repetition off the Biſhops reaſone/ with ſome yeas/ and naes: what hath he worthy the inuention of the meaneſt: To the next diuiſ. Further then I haue I will not anſwer: the next alſo I leaue to the readers iudgement.

§. Diuiſ. 17. 433. pag. 304. a in 10. d. b in 3. di- pag. 231. c Diui. 18. pag. 433. d Diui. 19. pag. 434. e in di. 55. pag. 339. & 66. 413

CAP. V.

THe Councell off Antioch/ repeted here with the commentary is answered. Where I ſhew no neede with vs of archbiſhops. conſidering that the cauſe why they were ordeined (to call Synodes and propoũd the cauſes to be hãdled in thẽ) is ceaſſed

Diuiſ. 2. pag. 436.

with

vvich vs the D. in proving that Emperours called generall Councells,
ſhooteth fayre/but cometh nothing nere the mark. For althowe
gh ſome prouinciall Councelle were called by the Emperour: yet
yt is manifeſt both by the Coūcell of Nice and by this I alledged/
5. (that decreed there ſhould be 2. prouinciall Councels euery yeare/ Cap 5.
wherin the Metropolitan ſhould giue vvarning to the reſt/ that Can. 20.
the biſhopes might not hould a coūcell without his knowledge)
that the Metropolitan vvith the biſhope adiuſe/ might hould a
Prouinciall Councell. Ye vvas doen I graunt/ by conſent/ and ſo
10. metime by expreſſe confirmacion off the Godly Princes: as in o
ther thinges perteining to the miniſtery their autoritie aſſiſted/
when men refuſed to come to the biſhopes/ who were not able
to compell them: but the order off it vvas with the Biſhopes. This
although it were not in the 9. canon, yet vvhe the D. knew it vvas in
15. that councell (as appeareth by his preciſe denying off it to be in
that canon, vvhere otherwiſe he would haue ſaied in that Coun-
cell): it appeareth that he vſeth leſſe ſyncerities in theſe holy mat-
ters/ then the Heathen in their prophane. For Alexander coun-
ſelled to ſet vpon Darius in the night/ anſwered that he vvould Plutarch:
20 not ſteale the victorie: but the D. concealeth from his reader/ in his life
euen that which he knew my anſwer muſt needes diſcouer. ἵ κλέπτειν τὴν
νίκην.

Where he ſaith/ our metropolitan calleth Synodes, although not pro
uinciall, and propoundeth the matters: firſt is nothing to the purpoſe
25 for calling onely dioceſan Synodes/ he doth nothing which a ſim
ple biſhop may not aſwell as he: and therfore no cauſe vvhy/ thes
re ſhould be an archbiſhop in this reſpect. Secondly/ all know
that thoſe Synodes he ſpeaketh off/ are houlden for the moſte
pate by deputies at his appointement. So/ that vvhich the D.
30 vtterly condemneth in the Diſcipline vve propounde/ touching
the chuſing off a preſident euery Synod/ is doen here/ and that
at the plraſure off one man/ not by conſente off the miniſtere: yea
by appointement off one for the moſte parte no Eccleſiaſticall
perſon/ in mattere perteining to the miniſtrie. Thirdly/ I would
35. know by what right/ the archbiſhop may call his dioceſan Syno
des yf by Eccleſiaſticall/ then vvhy not alſo the Prouinciall: conſ
ſidering that they are af one kinde/ ether both Eccleſiaſticall/ or
both ciuill. Yf he do yt by ciuill autoritie: vvhy doth he not aſwel

ꝑtaite for the magistrates commandement in ene∫as in the vther: he ſaith/the archbiſhops office conſiſting in ſondry other thinges beſides calling Synodes, propounding matters, ouerſeing the limites: owght not to ceaſe although he doo none off theſe. Yt being manifeſte that theſe were the cheife cawſes/ vnder pretence wherоff he was browght in/ and eſpecially to thend that controuerſies/ and contentions amongeſt the myniſtrie/ by Synodes called/ and ordered by him/ myght be ended: yt muſt follow that if wee may ſpare him for theſe/ we may eaſely be without him for the reſt: and ſo this is not for the amendement/ but for the ouerthrow off his iuriſdiction. Because wee agree in the matter/ and I haue before ſhewed that the metropolitanes were appointed to ouerſee that none paſſed his boundes: I omit the iniury he dothe in ſuppoſing that I ſend him to the ninth Canon for that matter/ when as the worde there by all indifferency/ owght rather to be referred to the councell in the text/ then to the canon in the margent.

Tract. 4. Diuiſ. 2. pag. 237.

Where I ſay that this ouerſight off limites/ may be without an archbiſhop: he ſayeth/ yt may be beſte by him: wherеoff let the reader vpon the former allegations off both Sydes/ iudge. where he affirmeth yt no good argument againſte the archbiſhop, that he doth not kepe the olde Canons wt off∫ete with vs: ſeing our archbiſhop houldeth off thoſe in times paſt/ and hath for his cheifeſt defenſe that there where archbiſhopps in times paſte: all ſee/ if there be not the ſame cauſes off them now that were then/ how at the leaſt this hould is throwne downe. Where I ſhew that our archbiſhop in giuing licences to preach in a douſen dioceſes at the leaſte, breaketh the ſame order for the keping wherоff he was ordeined: he anſwereth/ yt is profitable. Where beſide the vntruth before ſhewed/ he condemneth that order off the Councell off Conſtantinople/ that decreed againſt that wandring: and ouerthroweth one off the cawſes wheruppon the metropolitane office ſtanderth. That/ parte off the difference of the metropolitan from other biſhops, roſe off the commoditie off the citie, and for that yt was honoured with the Emperours courte: ſo magneſt. by the encreaſe and decreaſe/ lifting vp and throwing downe

a Tractat. 3. & 4.
b Soc. 5. li. 8.
c Diuiſ. 3. 237.

wrong off the authoritie off the Patriarchall seates. That the Emperour might make the metropolitan seate which he would, I well vnderstood, seing I set it downe[d] before: but the question is / where yt is most meete yt the Archbishop should be / if there must be one. And my reason was / for somuche as the place moste fytteste / hath well and happely wanted him: therfore our churche may be well without him. Now trifling in the two translations / argueth that to fill vp / he careth not / so the reader picke strawes: for nothing neither of them / is against that I set downe.

[d] Diui 4. pag. 382.

10. The cauil against my order / because I come from the councel of Antioche backe to Cyprian: is too simple. For yt is not (as he) for one matter / but for diuers: beside that / I reprehended him for that yt skilleth much to obserue the order of times / when question was off the time / and antiquitie of the archbishop / Whether Cyprians wordes do flatly forbid any one bishop to haue authoritie ouer an other / muche les ouer all: I leaue yt be iudged off that [e] before. Likewise how honeste an exception yt is against this sentence / that yt was spoken in a Councell where an error was decreed also in [f] what sense I called Cyprian metropolitan: further how vntrue yt is that [g] he which denieth the authoritie of one bishop ouer an other, exempteth the ministers either from cyuill, or ecclesiasticall subiection, or punishement. Lastly / what a [h] cauil yt is / that when the correction of the disorders in the ministrie is gyuen to the cyuill magistrat, the prince therby is ouercharged. Now if the reader finde vpon the discourse before / that the churche well governed in Cyprians time / had no archbishop nor metropolitane that had authoritie ouer others / when there was moste neede / considering there was then no christian bishops: Then yt is manifeste / that there is now les cawse / when wee haue a Christian magistrate: which alledged here by me / the D. him selfe (although he had good will to bite at) durst not come neere.

[e] 3. ca. off this tra.
[f] 2. c. 2. tr. 2 ca off this treatise.
[g] 3. ca. off this treatise.
[h] 2. Tract. 6. cap.

Eis cauill that I alledged this canon, falsely attributed vnto the Apostels, is answered: beside that I shew that yt being falsely assigned to them / is notwithstanding the true canon off the Councell off Antioche. The Canon is as I haue alledged / nothing nee

Diuis. 5. pag. 439. 12. Tract.

ther addet nor diminisshed, which might disadwantage the D. cause at any iote. whether the bisshop according to that canon / may doo that which apperteineth vnto his owne parish without the archbisshop: whether the archisshop taketh matters owt off their handes / concludeth them not making the bisshops prime / contrary to the tenure off that canon (which the D. denieth): I leaue to the readers iudgement / his especially which hath seene the marchandise / and trafique off his courtes. And it may partly appeare by the boke off the 71. archbisshops / where Canterbury is made the head off all our churches, all bisshops sworne to canonicall obedience off that archbisshop and defense off all Priuiledges and liberties of that seate. Where the bisshop off London is his deane to cal synodes, to publisshe his decrees, to make retourne off the execution: VVincheſter his Chauncelour, Lincolne his vice chancelour, Salisburie his chanter, VVorceſter his chaplaine, Rochester his crosbearer when that bagage was. Wher his autoritie is said to haue no certeine boundes, but almost as him selfe listeth with other such archbisshoplicke / and vnministerlike loftines / reckened / and earnestly auouched / and yet notwithstanding (as he saith) sparingly touched: to thend belike that it might haue an easyer defense. And if the lord bisshops are his vassales the poore ministers what place shall they haue?

Diuis. 6. pag. 440

His repetitions I will not touch. The autoritie out off the counterfaicte Higinus, as I noted him / (that the metropolitan should cõdemne no bisshop before the matter heard, ād discussed by the bisshops of the Prouince) maketh for vs more then yf yt had bene out off the true Higinus: considering that the archbisshop in the counterfaicte Higinus time / being growē much out of fashion / was yet girded in les roume then ours. The like restreincte off his autoritie was in the Africane Councell. How fond the D. answer is / that our archbisshop putteth none out without due proof, is manifest: considering that the greatest monarche that euer was / hath no further autoritie to condemne / then vpon dew proof. likewise what defiance yt is / that he doth nothing but by consent of al the realme, and therfore off the bisshops: is before declared.

87. sup.

ibid. Tom. Diuis. 1. pag. 170.

Where

a Where missing the nomber off the Canon / I alledged out off the Councell off Antioch / that the metropolitan had not so much as the casting voice, vvhen the bishops vvere equally deuided: he answereth / there is no mention off equalitie off voices, as tho vvgh he vvere ignorant, that matters in Councells / passed by the more parte off voices. Forsomuch therefore as the Councell vpon the diuision off the bishops iudgementes / willeth that other should be called: yt is to be estemed that that was / because the bishops were equally parted. Where he saith / *therby a metropolitan had autority ouer moe prouinces then one*, yt foloweth not. For beside that the canō is of all metropolitans / so that whatsoeuer any off them might doo in an others precincte / that the other might doe in his: by this accounte the elders / yea the Deacons had autoritie ouer the bishops: considering that they accused / might call other bishops thē their owne. Where he saieth / *the autoritie of our metropolitā and bishops, is nothing increased but decreased, forsomuch as neither he nor all the bishops can deprine a bishop without the consent of the Prince*, yt is not to purpose / seing al the bishops in the world may not / nor euer could off right remoue a bishop by force / if the Prince vvould kepe him in. Our question is of the ecclesiasticall sentence of deposition. And if he meane that a bishop heretike / schismatike / or corrupte in manners / may not be proceded againste by an ecclesiasticall sentence off deposition / yea off excommunication (yf the case require) onles the Prince vvill consente: beside that his endeuour off / flattery is to manifeste: his meaning is to cut out the archbishop so / that he shall doo nether more nor les then will agree with his ease / and wherby he may shifte the Crosse from his shoulders. For all know that Christian princes may be / and sometimes are drawne to fauour those / vvhose pastorall gouernement can not be but harmefull vnto the churche: in which case the Ecclesiasticall censures owght not to sleepe / to thend that although he can not be remoued: yet the churche after he be descried / and condemned for such as he is / may flie from him. That *the bishop may excommunicate an elder*, belongeth to an other tractate: that *he may depose an elder*, is vntrw: and hath appeared in that the councell off Carthage decreed / that an elder accused by

a Dinif. 7. pag. 440.

Councel. 3. carth. cap. 8.

2 Conc. his

his bishop, might cal 6. other bishops, and the deacon three: and likewise may by an other/which decreed that being condemned off his bishop ether by right or vvronge, he might appeale vnto other bishops. Beside that / I haue shewed that he might heare no cause without his clergie: therfore those condemnacions by the bishop/must be vnderstanded if he be duly/and according to the order prescribed condemned. He abuseth also his reader/in that he would proue the bishops autoritie greater/because it was forbidden to those put out by him, to goe to the Emperour. Considering that the same canon giueth them remedy againste the bishop in a greater assembly: yea euen againste a whole Synode in a more generall then it.

Council. Sard. c. 17

Diuis. 8. pag. 441.

Whether the 4. firste principal differences/betwene the bishops in times paste and ours now/be trwe, let the reader iudge off that hath bene alledged. Likewise off the fift/vpon that vvhich hath and shall be against which he hath nothing but repetitions. Also whether the ☉ knoweth any thing off order, that denieth this to be the place off mentioning the excommunication, in such sorte as I did. [b] That alledged owt off the Councell of Hispalis/ touching that the elder ovvght not to preach in the bishop presence: is in a [c] Councell supposed more auncient then the firste Nicene / likewise yt was obserued in the Africane churches in [d] Augustines time. And that yt endured vntil the yeare off the Lord 659. when there were grosse corruptions, tendeth to further condemnation off our Bishops/further owt of fashion in that behalfe/then those degenerat ones. and if this Councell be not to be alledged for the corruptions, then how cometh yt / that Volusianus in the year 465/a bishop off a corrupter estate / (whose masse is grosser/then that off this Councel) is made so godly a man: yt is well knowne/that later Councels then this/and therefore (for the most part) corrupter: are cited off the godly learned/as testimonial traces of the Syncerity in purer times. That the elder by this canon, willed off the bishop myght preach in his presence, is vntrw: onely yt is said / that with the bishops commaundement he might giue absolution to the penitent/which was then (as now with vs) an other thing

b Diuis. 9. pag. 442.

c Councel Neocæsar.

d Possido. in vita August.

from

frew preaching. That ther hath bene no time wherin there have bene moe preaching bisshops, then now with vs: onles all be preachers / is vntrw. seing an vnpreaching bisshop was wonte (as M. Cal. proueth) to be a mōster / and cried owt on in very corrupt times. Yf our bisshops be compared with the Popish be in this poincte: they may be thowght dutifull: but diuers compared with bisshops off auncient time / may well be accounted domb. Considering their often preaching / the traces wheroff are to be seen diuersly: namely in the Councell off Mentz / before by me alledged. Wherunto serueth M. Hoopers saying / that the churche at the beginning had suche bisshops, as did preache many godly Sermons in les time, then our bisshops horses be a brideling. Inſtit. 4. l. ca. 4. 3 ſe. vpon the eight cō. maund.

Yf the rare preaching off some / be but *Mens faulte and not the offices*: then our Archbisshops whether off synistre fauour or agylte them selues / play their partes evil. Considering that diuers faulte openly in this euen the cheif pointe off their office / and haue had for any thing I haue heard / good pennyworthes off yt. Where still appeareth how daungerous yt is to the churche / to lay such weight off the churches welfare in one man. In the next diuis. let the reader iudge how vntrw yt is / that there were *bisshops off 100. churches in the Apostels times*. the two next are answered. Whether thes deuised degrees / were [a] steppes for the Pope to clime vp, let yt be iudged off that alledged: and namely off that in M. [b] Beza / whose iudgement is the same with myne here. how this doth not impeache *the holy doctrine of the Sonn off God, confirmed in the Nycene Concell*: I haue [c] shewed. That I doo *confesse heere the kinde of gouernement by elders to haue ceassed, or that one Bisshop was ouer a whole diocese, before the councell off Nice*: vs vtterly vntrue. The next let the reader likewise iudge. [a] in thē præf. to the 3. ca. of this tr. [b] vpon Phil. ca. 1. 2. cap. off this tra. Diuis. 15. pag. 445.

Where he saith I repeate *Basile the poore metropolitan, and Theodoret the pore bisshop for want off others*, let him know that this was the estate of the most apparāt bisshops at the Nicene councell / whom themperour made so much off touching their apparel vile, vile to loke to: [a] Athanasius / which being metropolitane was poore: off [b] Ambrose which had no suyt of men after him / and which was in his Euſe. li. 8. de vit. Conſt. [a] Athana. Apol. 2. [b] Coſteri-

us in the life off Ambro. cleró ad Rusticum Monach.

his houshould stuf/and reuenewe/poore: of the bisshop off[c] the loose/which was poore. Yea the richest by the churche / and by the churche / beste prouided for: were content with that wherof they might honestly/and soberly lyue. And where an other off the D. refuges is/that they might haue bene riche: yt is trew they with their competent housholde / owght to be honestly prouided for/ leste the care ouer the flock shoulde be drawne to thinges off this life. I graunte also that they may be riche: but I denie that they owe ght to growe riche by the ministrie. yt owght to suffice them as [d] the Apostle saith to liue off the gospell, not [e] to riot, not to haue a lordly estate, not to be rich by yt: as yt is both expounded and confirmed off Jerom.

d1. Cor. 10 cler. vpon Titus. ler ad Oceanum.

[f] Where I shewed owt off the auncient Councells / that the bisshops should haue a litle house nere the churche, their houshould stuf after the common sorte, table, and diet poore, not gyue them selues to feasting, get their estimacion by good conuersation: he answereth *one of the councels decreed that the clerckes should get their lyuing by some occupatiõ, not meete for our daies* But it decreed not that the bisshops or ministers of the word should doo so/but onely Clerkes: in which number were readers / dorekepers/acolouthes/exercistes and other such / which hauing light charges in the churche / were fashioned in the Bisshops howse to the ministrie. These hauing a great part off their lyuing (as I shall appeare) off that appointed for the bisshops howse: were commaunded to get the reste with their handes at such times / as were neyther hinderance vnto their office / nor their further aduauncement in learning: as it is to be seene in those Canons. Now if they afters dinners and suppers or others tymes wherin they nether executed office nor were so fyt to studie / occupied them selues in some arte / wer by they gained parte off their liuing / and those Clercke ships were needfull: I see no great inconuenience in that order. At the leste in the *time and countrie* in which the D. would lurke: ther is no difference. If ther had bene any material: he owght to haue shewed yt. for what cause can he assigne why our bisshops should liue more lordly then those: both liuing in the peace and welth off the church / and vnder Christian magistrates.

[f] Di. 16. 17 pag. 446. 84. carth. 14. 15. ca. Tyron c. 5

They

They sowing also more liberally then ours/why should they reap more scantly? especially seing diuers off their Countries were better hable to fourniſhe them off that ries then ours is.

Where also he would make men beleue/ that they are come
E. to this excesse by Christian princes liberalitie, the trouthe is otherwise. For they to whome they succeded in this princely estate: came to this wealth by church robbery. Seinge yt is easy to proue/ by diuers aswell gifres off the Emperour an others/as by statutes and prerogatiues (made in fauour off the church): that yt was very riche in time off those bishops. Therfore that he alledgeth oth-
F. erwhere for the continuance off these large reuenewes to our bishop. Pag. 478
is absurd. Yt is highe time that he were (to speake no grewous lier) vnbishoped: which will take occasion off pillage/ hauing to
G. liue on a hundreth pound a yeare. And as yt is obserued that the church goods were committed vnto the bishops truste/ to this ende that he taking so muche as would honestly mainteine him/ should bestow the reste vpon diuers other church necessities: so the same appeareth/ in that it was [a] ordeined/ that the bishop
H. should vse the church goodes as thinges gyuen to him to kepe, and not as his owne. Also by the examples off Athanasius and Augustine: wher off for the first falsly accused of the turning away off the corne gyuen to the church vnto his owne vse: was
I. answered by the Councell assembled at the Alexandria/ that he had nothing but the trauaile in disposing off yt. The [b] other shewing how the Donatists had not onely their own when they retourned vnto the church/ but also off the church goods: addeth that the church goods were both theirs and his, seing he was
K. poore as wel they. But if (saith he) we possesse priuatly as muche as may suffice vs, then the church goods are none of ours, but the poores: off which goods wee haue the ordering, and doo not chalenge them as proper vnto vs, which is a damnable
L. abuse.

In the booke intituled the Discipline, &c. 44. conc. Cart. c. 31. Sozom. lib. 3. c. 9. Athanas. 2. Apol. b August. Epist. 50.

Further the bishops in times paste for that portion alowed vnto them/ kepte not onely them selues and their owne household: but nourished in their houses/ and at their tables/ the poore

[a] Possid. invit. Au. [b] Roma. cap. 3.

said Clerkes: as appeareth in [a] Augustines example/ with whom they were at one table/ in one howse/ and off the same charges. I leave the testimonie of the [b] Councell: that (of the churches goods deuided into 4. partes) gyueth one of them vnto the bishop and his brethern. Which although yt be corrupt/ and not of the auncientie pretended: yet in a case not in question/ and which hath confirmation off the former times/ I might a great deale better vse then the D. hath donne his counterfaictes. The testimonie off M. [c] Hooper I shall suffise: who saith that the bishops houshould vvas the schole or treasurehouse off good ministers, to seruе the vvord off God, and administration off Sacraments. Thus appeareth that the difference betwene our bishops / and them in times past/ is not as is pretended/ in that the churches were then poore, and now riche: but partly in that the goods which serued before for diuers necessary Vses off the churche/ serue now to the lording and vnnecessary stateliues offone. Partly also in that these bishops hauing a colledg off scholers in their howses/ which were the seed and store off the ministrie / nourrished them at the same trencher with themselues (the Clerkes or scholers being thrust out) deuoure al them selues.

[c] vpō the eight cōmaund.

And that it is not as (he saith) *in the circumstance of time and countrie.* Euen as he hath heard godly men in in times paste/ forbedding this stately pompe and wealth off bishops in other ages: so he might haue red yt forbidde of those of our age. [d] M. Calvin writeth thus: how the bishops in times paste rioted not in superfluous vvealth: that one voice of the Synod off Aquileia. VVhere Ambrose vvas president (the pouertie of the lords mynisters is glorious) doth sufficiētly declare. Verely the bishops had then riches, vvhervvith they might haue made the church to haue a Sightly porte: yf they had thovvght that that had bene their trvve ornament. But vvhen they knevve that nothing is more contrary to the office of a pastor, then to shine and svvell in dayintie fare, costly apparel, many seruantes, princely palaces: they folovved and embraced humilitie and modestie,

[d] Cal. inst. 4. lib. ca. 5. sec. 17.

yea

yea powertie yt ſelfe, vvhich Chriſt conſecrated amongeſte his miniſters. And after: vvas yt meete that they ſhould folovv the magnificence off Princes in the number off vvaiting men, brauerie of houſes, coſtlines of fare and apparel; vvhoſe life ovvght to haue bene a ſingular example off frugalitie, modeſtie, continencie and humilitie? hovv muche did this abhor from their office: vvhom the eternall decree off God forbiddeth to deſire fylthy lucre, and to be content vvith a ſimple kind off liuing: alledging to that purpoſe the canons off the Carthage Councell which I haue ſet downe: and ther to calling the biſhops of theſe times / which notvvithſtanding the D. ſaith were for thoſe times.

He might alſo haue red off the godly learned vvith vs: vvhich condemne yt flatly / in our both countrie / and age. For the knowledge wherof: let the reader reſorte vnto the ſeuenth Article off Maiſter [a] Barnes. Likewiſe to that [b] Maiſter Hooper ſaith that the fourth parte of the biſhoprike vvere enovvgh for the biſhop: and that the magiſtrates vvhich ſuffre ſuche abuſe off thoſe goodes be culpable off the fault. Further / to that an [c] other calleth them to the tenth parte off their biſhoprick: when he biddeth them come dovvne from their thovvſandes, and take thē to their hundredes. And if it be ſo as M. Hooper ſaith: yt is ſo farre from that this aboundance is commodious vnto the common wealth, and honour to Prince (as he [d] other where ſaith) that it draweth the wrath of God vpō the Prince / and conſequently vpon the common wealth. Beſide that / the D. can ſhewe no one pointe wherin yt is honorable to the Prince: but onely barely affirmeth yt. And yt is manifeſte that yt being incommodious vnto the church: yt muſte needes be damagable vnto the ſtate: the good and Godly wealth wheroff / is the Princes honour.

a M. Fox in the boke off M. Tindal, &c.
b Vpō the 8. cōmaund.
c M. Elm.
d 473.

Where he ſaith riches, faire houſes, and coſtly furniture be no hinderances to a godly man, to doo his dewtie: oneles he ſay a biſhop / and by reaſon / off his miniſterie / he ſpeaketh not to purpoſe. yf ſo: then yt is before confuted / and more at large purſued off the forſaide booke off diſcipline. That Hypocriſie and pride, lieth hyd vnder the name off powertie, yo from the matter / not onely becauſe the powertie vvhich

which the Councell speaketh off/is none such/that had not sufficient
and honest maintenance(as may appeare in [e] Augustines maner
off liuing/ which was at the making off the Carthage Canons):
but also because they spake not off a pretended pouertie/ but off
that which (meete for the estate off a bishop) should be no further
in shew/then in deed. Although yt were better for the church/
that this pride late hid: then to haue so many witnesses off yt/ in
their howses hanged. Their tables and cupbordes spred/ their
garmentes died with it/and their manner off life both at home
and abrode proclaiming yt. He saith also that bishops were wealthy
then: because feasting was forbidden them. In deede they were wel-
thy stewardes/but poore lordes: great Baylifes/ but small pro-
prietaries. This he might wel haue gathered/which is trw: that
euen then/ther were which (not content with an honest meintes-
nance) aspired to further magnificete in their howses/houshould
stuf/ and fare/then was sitting for bishops: and that vnder co-
lour off getting estimacion to their office. which appeareth both
in the forsaid canons made for that purpose: and in [f] Jerome.

Where he saith that the doctrine off the Gospell is much more
purely professed by ours, then it was by the oulde Bishops: and for
proofe alledgeth here thes Councells/ and [g] otherwhere/that
almoste all the moste auncient fathers, yea the moste off the auncienteste bish-
ops beleued an abode vpon earth a thowsand yeares after the rising againe:
that almoste all the Greke bothe bishops and writers and the moste parte off
the Latines, were spotted with free will, merites, invocation off Sainctes, &c.
Where first let yt be obserued/how rawgh (as in other places be-
fore) he is with the old writers/ when it serueth for his purpose:
and what equitie there is in this mā which crieth owt/ if I doo but
treade as yt where off one off their heeles/ when he at one stroke
almoste all/at once/ by condemning them off error in the matter
off iustification (the foundation off religion) and off free will (w-
hich he [h] saith is likewise) stricketh them deadly in the head. Se-
condly obserue/that he doth yt vntrewly. For beside that he is
not able to shewe the moste parte off both Greke and Latine moste aun-
cient writers after Papias, infected with that error off a 1000. yeares: to say
that the moste parte off the moste auncient bishops were so/ is a

notable

[e] Posid. in vit. August.

[f] Ad Nepotianū.

[g] pa. 472.

[h] pag. 83.

notable slaunder. And seing that the writers speak doubtfuly of merites/invocatiō off Saincts/and free will/sometime for/and sometime againste them: likwise seing that divers thinges vnder ther names are none off theires/ but heritiks/ which partly corrupted their bokes/ partly set forth other vnder their credit: they deserued to be somewhat more gently handled. And yet these are they forsothe/whose *autoritie is the beste argument in diuinitie:* pag. 206. and from which although wee appeale to the scriptures/ and in appealing crie in the ℣. eares/yet he is deafe/ and will not heare. But I thincke from henceforth wee shall heare no more off Tertullian saith yt reasonles be annexed/ and that owt off the worde off God.

Thirdly yt is to be obserued/how vnequally the comparison is made. for in steed that he should haue compared the corruptions off the bishops off one prouince/ with the corruptions off oures: to make our bishops Sonne to shyne/he matcheth yt with the cloudes off errors/assembled owt off all the worlde/ and that by the space off 450. yeares/ as is to be seene. To this consideration doth perteine/ the errors off some before noted/ the vnsincere preaching of some others/ partly by allegories/ wherin they are as fonde as the fondest off the auncients: partly by vaine pompe and ostentatiō/that was not in them/which although they were studied in all good letters/ yet in their homilies to the people/ behaued them selues as if they had knowen nothing but Jesus Christ. Lastly so many of them as shall be fownde to maintaine all therrours in this packe of the ℣. I dare well pronounce that they are deper plōged in error then any of those ould bishops/which keping the foundacion erred in the reste off the building wherof (vpon that alledged off both partes) let the iudgement be the readers. What their honestie off lyfe is, which is another pointe wherin he compareth oures with the elder bishops? I will not further medle: especially seing that whether there lyfe be good or bad can hardly be hidden. Although for any imperfections he sheweth that waie in the fathers: he might as well haue made ours equal with thapostels them selues/ amongest whom there was contention as amongest the ould bishops. That the 5. Canon of the 2. Councell of Tyron he stombled one is against me, and my likes which leaue our cal- pag. 473. pag. 473. Conc. Tyrō 3 can.

ling.is from the purpose/and vntrw as hath bene shewed. That my collector deceiued me in the councell, because yt is neither the firste nor second, is meere trifling: seing my allegacion is maunteined/ yff yt be (as yt yo in deed) the third: this faulte being by all lykelihood some others then mine / Considering that I found yt trwly noted in my paper booke from whence I toke yt. I may rather say that his deceiued him / and was herin somewhat to well skilled in Greke: which for Hierapolis a Cytie in Phrygia/ wheroff Papias was bishop/tould him that he was of Ierusalem.

pag. 473. Diuis. 18. pag. 447. Cart. c 34

Where I compared the councell which decreed that no bishop sitting in any place shoulde suffer a myniſter or elder to stande, vvith the behauiour offour bishops towards the ministers: he staggereth on this and that side. But his drifte is that yt is the bishops right/that they should stande and he syt: wherein he accuseth the councell off gyuing yt away from them. Then he will haue yt in their discretion, that yt may (belike) serue for a brake to break prowd stomacks. But what if the bishop being prowd/ the ministers be humble: surely by this reason yt shoulde be rather in their discretiō/to make the bishop syt or stāde before the: For they often beaten with powertie/ learned humilitie: which he throwgh sodain wealth/(yf he had any before) may easely forget. Yf there be such high minded ministers: yt is meete their pride be otherwise corrected/then by this vncanonicall crowching both to blowe vp the bishops heart in pride/and to drawe the rest with their ministerie into contempt: whilest both equall in office / and sometime superiour in giftes / they haue harder intertainement off them / then many off the better sorte off Seruantes haue at the handes off their maisters. So that where they are by the lawe off God/the bishops fellowes: the poore ministers thincke them selues well dealt with/ yf they may be admitted for compagnions off his seruantes: as if my lord bishop onely were Shepard ouer the people/and al the rest were Swinardes. I omitt that some of them are content that a Justice off peace / yea off Quorum, (as I haue heard) stād before them with their cappes in hand: which how neere yt is to dispising off powers/ wherof the Apostle speaketh/ let all iudged.

Iud. 8. v.

To

To that alledged off the traine off vvaiting men before and after, condemned in all bishops in the person off Samosatenus he answereth/he was condemned for having Souldiours, and for walking the streets: which is frivolous. For there was no more likelihood off a capteaine in him: then in our bishops/saving that where he was waited vpon with speares/ peradventure according to the serving mens fashion off the countrie: ours are folowed with swordes and bucklers. He is generally there spoke against for his pompe: as that he vvas like vnto men in vvorldly dignitie, and made him a throne or pulpit like a Prince. And for his men/not oncly because they had speares but because they were in great nomber. Now if this were damnable in a bishop to be like a princ or vvordly potentate: yt is manifeste that our bishops for their traine/ are vnder the same condemnation. Gregorie also although not in the same chap. off Ruffin/ entred as well as George, and before him/with a troupe off men into the bishoprik off Alexandria/owt off which Athanasius was wrongfully put and that is with other thinges reproched him/ although they were lent by the gouernours. He saith it appeareth by these examples/that bishops had riches and auteritie: which is absurd/ seing him self confesseth/and the storie maketh mention/ that they enioyed this by vniust meanes/and churche robberie. I graunt the bishop was steward off great aboundance/ but not to his owne vse.

Dinif. 19. pag. 447. Euseb. 7. li. ca. 30. Ruffin. 1. lib. ca. 19. Athana. Apol. 2.

That every teacher in the churche was called Rabbi: those know/which haue any skill in the toung from whence it was taken. So that what honour the D. can draw to the ministrie by that word/groweth no more to the bishop then to all other teachers: and it contained a profession off obedience, in respect off those that were tawght/ not in respect of one teacher towardes an other. If the Euangelistes had turned it Lord which I corrected in the second edition) yet the degre off superioritie signified by this word Lord must be very small. Seing yt was vsed by a women off honest estate/ to one whom she supposed no other but a gardener. Where therfore he would proue that the word Lord gyuen to Athanas

Dinif. 20. pag. 448. Ioh. 20. 15.

Athanasius by the Synod signifieth some high degree and auto-
ritie/because the Emperour and his nobles were called onely Lordes with-
owt other addition: he trifleth / seing it is manifest by that alledged/
that with the being a cõmen title almost to the baseſt sort of men/
yt had no such honour ſhut in yt as he pretendeth/ but was grea-
at or ſmall/according to the persons yt was applied vnto. So
that or euer that word will help him/ he muſt ſhew that the bi-
ſhops then were ſet in great owtward dignitie.

Where also he would make the reader beliene/ that the Sy-
node called Athanasius Lord off the priests of Alexandria: yt is but to
abuſe him: when that word (as the greke) is gyuen to any of mea-
ane eſtate/and is as much with vs as Syr. And not with vs alo-
ne/but in diuerſe other countreis/which ſpeake ſo to any of meane
condition: yet the D. turneth it alwaies my Lord. Wherby he lor-
deth thoſe/ which haue no lordſhip to maintaine them nor ma-
waite vpon them: yea (as I haue ſhewed) thus we ſhall haue my
Lord gardenkeper: then which what can be more ridiculous. And
that it was not the Councels meaning/to make Athanasius Lord
off the elders in Alexandria: appeareth manifeſtly by that I haue
alledged off the elders off Alexandria: which call him their fellow
miniſter withowt any other title. Wherin they ſhould be too vn-
manerly and vndutifull/ if he were (as it ſeemeth the D. would
beare vs in hand) their Lord. Which dalying may yet better appea-
re/in that Alexander biſhop off Alexandria writing to Athanaſi-
us/when he was but deacon/or elder at the moſt: writeth. To A-
thanasius Lord and beloued ſonne: So that if Dominus muſt nec-
edes be a Lord: then my Lord biſhop muſte by the ſame reaſon
that he would be called Lord / call the elders or Deacons / Lor-
des likewiſe. So there ſhall be Lord Biſhop/Lord Elder / Lord
Deacon: vvhich as it is ridiculous / ſo it tuneth not with the bi-
ſhops note off honour/ which the D. fighteth for. And this is
alſo anſwer to my Lord Paulinus: beſide that Lord is not referred
vnto the pronoune yovvres, as if the councell had ſaid Athanaſius
was the elders Lord. And if it were/yet if he vvill therupon conclude/
any ſuperioritie of him aboue the elders off his church: he muſt by
the ſame reaſon ſay/ that one ſimple biſhop had ſuperioritie ouer

an

an other/seing Eusebius bishop/called Paulinus his fellow bishop his Lord: which is absurd and condemned off him self.

Now I haue shewed him how bishopes were called most ho Theod li.
norable Lordes, he hath gotten two or three places where are 5. cap. 8.
5. found titles to the same effect: which is idle/seing that was confessed. To my answer that Lorde with them was no other title, then might be gyuen to a man off meane degree: he saith/ *most honorable Lord was onely gyuen to those in great autoritie*, which is
10. onely said/and may easely be confuted/in that Alexander bishop off Alexandria the Metropolitane citie/writing to all the church ministers/not bishops onely/called them most honorable fellow Socr. li. 2.
ministers. That he saith it was not grudged at then that *bishops were* cap. 6.
called by the same titles, that Princes: yo very plaine language/and nee-
15. deth no commentarie to shew the meaning/sauing that he durst not vtter all. For if he would haue applied his place: he shoulde haue saide/yt was not grudged at then that bishops were called by more lofty titles then the Emperours: seing the title he presseth
20 for the bishops/*is most precious Lordes*, and the Emperour as he saith was onely called Lord.

That the house off salutations/was within the *bounder off the* Diuis. 21.
churche appeareth not in Theodoret. His reason/*because the houses per-* pag 449.
teining to the bishoprick were nere the churche, is weake. For although
25 all howses perteining to the bishoprik were neere: yet there might be some neere/not perteining therto. Howbeit if it were belonging to the church/in that word there/is no such note off excellency/wherby yt deserueth to be the portere lodge of our bishops palaces. To that off the bishops bestowing the church goods
30 vpon loitering seruing men, which shoulde be bestowed vpon the vniuersities, and poore bothe ministers, and other: he sauth/ and onely saith *that their number off seruing men tendeth to the defense off the realme, honour off the prince, and their owne good education*. off the
35. princes honour: yt is answered, *strenght to the realme*, they can not be: seing the men should be/although they were not nourished by the bishop: especially seing the bishops howse/is an vnfit schole to traine vp to warfare. And if the former necessities were

helped/ad yt thowght meet that the church goodes ſhould ſerue the realm that vvay: all ſee that yt would riſe to more profit / if ſome were nouriſhed off them / in profeſſion off a Souldiour / then that in waiting vpon the white Rochet they ſhould rather become vvhite linered/then faſhioned / for that ſeruice. Beſide that the biſhops countenãce being ſo *profitable* as yt is made/and placed a greate parte in this ſuite off men: it is manifeſt that his pompe houlding diuers at home / which otherwiſe might be in the field weakeneth rather then *ſtrengheth the realme. For the education they get vnder them:* the corrupte religion of ſome/the wante of Catechiſing others ignorant in the principles of religion/ the lewdnes of diuers/the idlenes off the moſt parte/which is in the eies of all giue to plentifull a confutation off that parte. wherin let the reader obſerue / how vnmeet they be to gouern dioceſes / and Prouinces/ which haue their proper houſes ſo euil ordered: eſpecially ſeing [a] the Apoſtel vvill not truſte him vvith one pariſhe/ vvhich ruleth not his owne howſe vvel. And the trwth ys / that the church myniſtery is of that trauaill and care / that yt vvill not ſuffer the biſhops gyftes (be they neuer ſo greate) to be ſpente in the houſhoulding and maſterlike charge off ſuche a nomber: vvhich vvas no doubt one cauſe why bothe the ſcripture / and the olde Canons/ſhut owt the biſhops from this pompe.

[a] 1. Tim. 3.

Where he ſaith/ *the vniuerſities, miniſters, and poore may otherwiſe be prouided for:* when that ys browght to paſ / and in ſuche ſorte as a ſufficient nomber of learned men may be nourced vp to ſourniſh bothe the churche off ther miniſters / and cõmen wealth off her magiſtrates/the ouerplus may (as M.[r] Hoopers counſail is) *goo to maintenance off Souldiours,* or other neceſſary vſes / adviſed off by the common vvealthe. That *the canons browght againſt the biſhops pomp, reache to vniuerſitie colledges, forasmuch as there were none ſuch then, as we haue now,* ys vntrwe: conſidering that with other vniuerſities euery biſhops howſe vvas (as hathe bene ſhewed) a colledge off Students in diuinitie: and yt ys otherwiſe vnſufficient. For 3 reaſon not againſte their pompe/ *becauſe yt was not vſed in times paſte,* but becauſe yt was forbidden. And if he can ſhew/ the rentes pews off Colledges forbidden by the Godly councels: then yt had

[r] Vpon the 8. cõmaund.

beue

Some somewhat he saith. To also that if the pompe and ryot off Colledges/were like the bishopes: yt were likewise worthie / to be spoken against. Jerome/ cited against the pompe of bishops receiueth answer/that he spake against the abuse and not those. Jeromes wordes be these: let the reader iudge off his meanig. yt is a foule shame, that before the gates off pore and crucified Christe, VVho also eate of other mens meate, the Consuls Sergeantes and Gard shoulde vvaite: and that the ruler off the Prouince, shoulde dine better at thy hovvse then in the palace. But if thovv pretend to do these thinges, to thende to beg for the poore: the Secular iudge vvill giue more to a churche man vvhich kepethe measure and is frugall, then to one vvhich is riche: and reuerence more thy holines, then thy riches. Or if the ruler be suche, that he vvill not hearken to the churchmen crauing for the poores relefe, but vvhen he is amongest the cupps: I vvill gladly vvant suche a benefit: and beg off Christ in stede off the iudge, vvho is better and soner able to helpe then the iudge. I omit that he inueighethe against a church mā/ which poore before/ becometh riche by the church and liuing very homely before / after vsethe delicate fare/ with other thinges to that ende. Ieron. ad Nepot.

Whether this were one cause off the bishops stately pompe that (certeine noble and riche men receiued to the mynistery, and liuing somvvhat like their former estates) others assaied to be like vnto them: whether an other cause were for that it being amongest the heathen priests before yt came into the church off the Christians yt vvas (as diuers other corruptions) taken off them by imitation: whether a thirde and more higher cawse theroff were/ that the braunery of the pourpled vvhore of Rome might bothe easelier take her seate and faster houlde yt, vvhilest other bishops vvere made somevvhat suitable vnto her, vvhich she could not haue done if (other bishops left in the simplicitie vvherin God had apointed them) she had bene as an ovvle amōgest the reste of the birdes: I say whether these three/ Diuis. 22. pag. 450. Diuis. 23. 24. 25. pag. 454

are amongest the causes off bringing in the bishops pompe into the churche/ I leaue to the readers iudgement. Considering that the D. beside begging/and dissembling the matter/ which I goo about to proue: hathe nothing. That Christians might as wel be thought to haue folowed Maximinus in building churches, as in sufficiently prouiding for the ministers: yo to simple/ seing we deny hym not sufficient prouision. But if he esteme nothing sufficient, onles he be maintened as a lord: let him learn off S. Paul/ what is sufficient/ and so he shal (I doubt not) fall from his 1000. to a 100. vnto thes three causes off the bishoplike statelines I will heer ad the fourth: worthy to be obserued. M. Bucer shewing the incommodities which came/ by that the bishops were receiued to bear ciuill offices, saith: after they began to occupie the place off princes: they chalenged also to them selues their pompe and brauery. So let the reader iudg how trw yt yo that I said: that our archbishops, bishops, &c. besides the names, haue almost nothing commen with those of elder times: and how if the old bishops were alyue, they would not know one an nother. For that they would thinke ours princes, and ours would esteme them as hedge priestes. What I allow, off the ould Canons, and what I disalow, although he dissemble: yet he knoweth better then he would / I hauing at large declared yt in this Tractate.

1. Tim. 6. 6. 8. vpon 4. Ephes. Diuis. 26. pag. 452.

CAP. VI. Pag. 454. 1. Cor. 4. 2.

The first diuis. I of it. In the next/ to that the Apostle called the Corinth. to a moderate estimacion of the ministers (meane betweene contempt and to much exalting them) vpon occasion that the false Apostels were to much lifted vp: he saith/ yt was a partial affection towardes their teachers not in respect off any title, which is frinolous. for if it be denied generally/ that they shoulde not be so mounted: then the way is stopped against titles and offices, and other meanes whatsoeuer/ wherby that may grow. Beside that the D. is afraied as appeareth by his answer to be browght vnto a moderation and meane betwene contempt and excessiue estimacion. Where I shew/ that as the false Apostels pompe in preaching, lifting them vp aboue the faithfull ministers, caused the faithful ministers to be contemned: so the pompe of our

bishops,

biſhops, lifted vp aboue the reſt off the paſtors, to be a really vvay to bringe their myniſterie ovvt off credit: and that as that gaue occaſion to the Corinthes to ſaie, I houlde off ſuche a teacher, &c. ſo this giueth occaſion to ſay, I vvil beleue my Lord Biſhop or my lord Archbiſhop, vvhatſoeuer our parſon ſay: for they be vviſe men and learned: I ſay to all this beſide wandring and vnlikely ſlaunders there is not a word ſeing I truſt/it appeare the to all/ that we giue no occaſion by any pompe that the people in magnifying off vs ſhould condemne others.

The next diuiſion I leaue to the reader. Where againſt the D. ſlaunder off the Admonitions intent to take away princes, I ſhewed that his practiſe againſt vs, is the ſame vvith the Phariſies againſt our Sauiour Chriſt, vvhich being rubbed for their ambition accuſed him as no friend off Ceſar. He anſwere the that we are not Chriſt, which is ridiculous/that the caſe is not like, whereof let the reader iudge: ſeing he is (as they were) honour pricked. Whether our Archbiſhop dvvell as far aſonder almoſt, from the ciuil magiſtrate, as Rome and Ieruſalem: let the reader iudge off that alledged. likewiſe what a cōning ſtargaſer the D. is/which ſaw in the ſtar off my forehead that the admonition intended the ouerthrow off the ciuill magiſtrate. The nexte off the canon off Antioche Councel, is anſwered, but where I ſhew that that Canon is not like to be iuſtifiable conſidering that it ſovvght falſely credite off the name off the apoſtels the anſwereth not. Onles this be his anſwer: that yt is the naturall Canon off the apoſtels. And in deede his vvordes ſo ſound/for thus he ſaithe. That canon off the Apoſtels is repeated in this councel: as diuers off the Niece be repeated off other councels. Which how ſeamfully yt is ſpoken: may appeare off that we haue before diſputed off the antiquitie off the metropolitane. How dangerouſly to the ouerthrow off our faithe / whileſt we are borne in hand/that there be canons of the Apoſtels not cōteined in the canonicall ſcripture: al that haue iudgement/may vnderſtand / and yt is in parte * before declared. I omit that yt is cleane contrary to his doctrine off the archbiſhop: wherby he maketh him an officer/changeable at the will of the Prince. For if that be th Apoſtels

Diuiſ. 4. pag. 458.

* Tract. 3.

ſties Canon there is no miniſtery in the holie ſcripture / which hathe better euidence for an vnchangeable perpetuitie / then yt.

Diui. 6. pag. 457. That M. Bucer is wholy for vs in this point: I refer the reader to that [a] before written. The place alledged here woulde haue made litle for him: if he had not kepte his cuſtome. For whereas Bucer ſpeaketh off obedienee to be gyuen by the biſhops to the metropolitan: he hath left owt theſe wordes after their maner. By vvhich conning / he may proue the Aethiopian a faire man becauſe he hath white teeth. For all ſee: that M. Bucer by theſe wordes / delaied the autoritie off the metropolitanſhip. And if they were not plaine enowgh: yet others in the ſame place are. that the patriarches vvere ſet ouer the metropolitanes, as they ouer the biſho. but that nether, could doe any thing ſaue onely admoniſh thoſe ouer vvhō they vvere ſet: and if they obeied not, to complaine of them to the ſynod. After he condemneth / that the Patriarches toke vnto them the ordination off the biſhops nigh them: and by meanes therof, by litle and litle gat ſome iuriſdiction ouer thoſe biſhopes, and their churches. So appeareth / that if there be any difference here (touching theſe offices) betwene vs / and M. Bucer: yt is onely / that where we affirme yt good / that the preſidentſhip ſhould be choſen at euery meeting / as that which cometh neerer the apoſtels example / and more ſafe againſt Tyranny: M. Bucer may ſeem to make yt a ſtanding and continuall office / ſet in one man. For as towching his autority / wherin the chief poinct off the controuerſie lieth: yt ſindeth as ſmal grace with M. Bucer / as with vs.

vpon the Epheſ.

Diuiſ. 7. pag. 458. [b] Diu. 42. pag. 390. What ſoeuer is here / is [c] anſwered: ſauing the contrarietie aſſigned betwen this / an Apoſtle vvas aboue an Euangeliſt, and that there was chiefrie euen amongeſt the apoſtels / in that one laboured more / and had more excellent giftes then another: which how manifeſt an argument yt is that the archbiſhop hathe robbed him off all ſenſe let the reader iudge. Saying alſo that he ſignifieth that the *difference betweene the Apoſtels muſt be in autoritie not in* excellency off giftes or laboures. *Conſidering that there was amongeſt* them *in thoſe poinctes a moſt perfect equalitie.* Which how abſurd yt is may

may be considered in that some had the gifte off continencie / which other some had not/some trauailed with their handes for their liuing/which other did not: ād in that S. Paul/is said expresly to haue laboured more then they all. To the nexte beside bare affirmations and slaunders ofte repeted: he answereth nothing. To the ninth: I answer not. 1. Cor. 15. 9.

That the greke worde 2. Gal. 2. signifieth for the most parte to seeme: can not be denied. Whether there be any necessitie to chaunge this vsual ād ordinary signification in that place: I leaue to the reader. Seing first the same word in that chapter / is twise so turned: where the same bothe matter/ and persons are spoken off. seing also yt is confessed/ by M. Beza which corrected yt: that the apostle speaketh not according to his owne but according to the sense off his aduersaries. Thirdly / seing the cause which moued Erasmus and M. Beza to departe from that translation for that ther is nothing ioined to declare, vvherin that seeming and apparance shoulde be) is not so vrging. For S. Paul vseth ofte suche shorte/and cut speaches: which are to be supplied by other places off his: as M. Beza him self sheweth in the same chap. vers. 6. I omit the nomber off interpreters/ which haue folowed the oulde in this behalfe. Howbeit I confesse / that if I had knowne that I had in this pointe to doe with the Geneva/ M. Bezas/and Erasmus translation/and Budies autorities: I would (for reuerence off their learning) haue vsed an easier worde in dissenting. nether wil I striue about yt/ with the S. yt making litle ether off or on/to the matter in hand: seing the reason (alledged by the adm. and mainteined by me) standeth still against the archbishop. For if Saint Paul/ were in nothing inferiour vnto Saint Peter/ one of those cheif there mētioned: and yf the making of S. Peter / to haue autorite ouer Saint Paul / be the ouerthrow of S. Pauls argument: then yt foloweth / that the adm. aptly alledged that place against the archbishop. Nether can it be alledged/ to prone *any degree of honour* the in *ministery*, not onely because the price which the Galatheans had off those by suggestion off the false Apostels / was exersine in that they preferred those three before S. Paul: but also for that off men in the same degree and

Diuis. 10. pag. 461. colu. 2.

autoritie one may iustly be honoured more then an other/ in respecte off giftes more excellente in him then in the reste.

Diui. 11. pag. 462. Heb.5.5.6 Where I shewed/ that our Sa. Christe calling is auowed iust because yt was cõteined in scripture: he saith the apostel onely shewed by scripture that he intruded not him self but was called off God. Where the testimonies put as causes off this that he did not glorifie him selfe: muste be also cawses off his vocation/ and that in suche sorte that if those and suche like testimonies had not bene/ his vocation coulde not haue bene iustified. where he saith *none can iustifie his calling if it were not lawfull without suche a personall testimonie as our Sau. Christ had:* we presse not all the circumstances. Ther being no more in that kinde off office/ but he alone: the testimonie off it/ must needes be personall. Yt shall be sufficient for him: to shew that the Archbishops haue the same testimonie off the worde/ which the bishops or pastours. To the next I answer not: In the next/ there is nothing but bare affirmacions/ and swered [a] before.

a Diu. 31. pag. 380. [b] To that alledged that if all the church were in one Prouince, and one ouer them all in trauailing with an archbishop he should bringe forthe a pope: he answereth/ *that can not be, the churche being scattered throughout the worlde.* Which I graunte/ hauing respecte vnto Gods election/ and calling hidden from vs: but that the churche established in a visible and apparant form/ may not (which God forbid) be brought into one land/ I hetherto heare no reason. he saith further/ *that the church after the ascension being in Ierusalem onely, yf yt had had one bishop, should by my reason likewise haue had a pope:* which is vntrew. For we ioine with the pastor/ (and that in equal autoritie of gouernement) the elders off the church: condemning al monarchicall gouernement in the pastor.

b Diui. 33. pa. 381. Edi. 1617. pag. 467. Ther rest is [c] ãswered. The next/ is [d] answered before. [e] Accused for charging the adm. to haue vsed the papistes reasons, he saith he may wel doo yt: but reason he can shew none. He denieth that he woulde *proue one archbishop ouer a province by one kinge ouer a realme:* yet beside he flatly [f] affirmeth *that the forme off gouernment in the church must be according to that of the cõmen wealthe,* driuen to the wal/

c Diu 32. pag. 381. Diuis. 41. pag. 389.

d Diui. 33. pa. 381.

e Diu. 41. pag. 389.

yt

yt is his cõmon refuge/ that by the same reason we ought away Archbis-
shops, we may likewise depose kinges. His whole answer almost heer/
is cloaked off diuers diuisions before: where he hath [a] reply. And
yet such is his forehead/ that although he have heer set before
me a charger off Coleworres: yet for answering them with repe-
tition off one line/ in as few wordes as if I had onely referred
him to the former treanse/ he shameth not to say/ that I vse nothing
almost but repetitions. [b] To that alledged out of Caluin/ that the ch-
urche dothe cleane one part vnto an other vnder our Sau. Chri-
stes dominion, according to the order and forme off policie,
which he hathe prescribed, and therfore not by a bishop of
a diocese or archbishop, as those which he præscribed not:
he answereth/ that he speaketh off the spirituall gouernement, and not off
the externall: wherby he maketh Caluin a trifling disputer. For the
Papistes which will haue the pope a ministeriall head vnder Chr-
iste/ Confesse that he alone gouerneth inwardly and secretly by
his spirit: but that their pope is a meanes/ wherby he doth yt.
Therfore Cal. in saying that/ that is doen by the order and forme
off policie prescribed off God: stopped vp that corner against
them. And beside that yt will be hard for him to shew/ that the
inwarde working off God by his spirit is called an order and forme off po-
licie: let him answer where that order and forme off policie off
the lordes secret working with his spirit/ is prescribed: seing the
worke thereof/ ys as the voice of the wind/ which we hearing can
not tel from whẽce yt cometh nor whether yt will: and seing the
lord commaunding his ministers to doe their dwtie/ reserueth to
him selfe the manner and order/ how and when he will worke in
wardly. Secondly he answereth that this policie off our Bishop and Ar-
chbishop is præscribed, although not particularly expressed in his word:
as if the force off this worde prescribed were not more then/ con
teined/ and asmuche as his particularly expressed. But I haue [a] she-
wed/ that he requireth also/ that al church officers be expressed in
the worde: and what expressed meaneth is before [b] obserued.
The reader to make vp his mouth with/ ād as yt were for a ban
quetting dish/ hathe the next whole chapter off repetitions: which
ys [c] answered/ and so is the [d] nexte vnto yt.

A Din. 458 pag. 390.
Diuis. 50. pag. 396.
Diuis. 70. pag 417.
B Diu. 18. pag. 469.
Iohn. 3. 8.
A d. 70. 78 pag. 4. 7.
B. Tract. cin the 2. and 3. ca. off this Tract.
Ddi. 16. 17
pag. 446

Thus we are (by the grace off god) come/to an ende off this treatise/ wherin let the reader iudge/ whether yt hathe bene proued that the offices off archbishopo and archdeacons be vnlawfull/ that they came not into the church 300. yeares after the ascension off our Sa. Christe: that there names are likewise vnlawfull by the worde/forbidde by auncient councels/not to be founde in any auncient writing before 400. yeares approched. Further whether that euery congregation/owght to haue a bishop: that one onely may haue two or moe: that they owght all to haue like titles and autoritie. Saving that in their meetinge for orders sake one by consent of the rest gouerneth that action/ in suche sorte as is declared. That all these pointes off the bishop haue grounde off the word off God/and moste off the shewed to haue remained some time after the postels/ and the traces lõge after. Finally/ whether that euen the elder Bishops when they were declined from the synceritie off gods ordinance/ and the archbishops and archdeacons which be neuer ordeined: were much more tollerable then ours: as those whose autority was without comparison les/and pompe none at all.

Throwgh desire off making no great
change off the order laid forth by the Doctor/
vvherby the reader should be muche troubled in collatiō of our
bokes: and partly for that my papers vvent so sone to the print
vvherby I could not correct that my self aftervvard misliked: as
is come to pas that there are divers thinges vvherin by order, we
might haue bene better prouided for memory. VVhich, I haue
partly endeuoured to help, by this direction: vvherby ye
shall not be vneasy, to finde any off the principal
pointes, conteined in this book.

The scripture is a perfect rule off all actions / which can
fall into mās life / aswell in defining thinges / vnvariable /
as in giuing rules / wherby thinges variable by circum-
stance / may be compassed page lvij. &c. Wherher refer thos
wherin is shewed what of Moses law remaineth / page xcvij. Li-
kewise that the Actes of thapostles / are necessary for vs to folow
page cliv. As appeareth namely / in the gouernement off the chu-
rch disputed throwghowt the whole book: and in that commu-
nitie they vsed / which is not now Anabaptisticall &c. vij. Ei-
ther also refer / that yt is the vertue off a good law: to leave as litle
as may be / in the discretion off the iudge xcvij. Also that yt is
one thing to be expressed: and an other / to be commaunded in the
scripture xlv.

Wherupon the argument off authoritie off the scripture / is
good 42, &c: But nawght from men especially in divine matters /
xvij. and xlvij. Wherher refer that the Godly writers and ho-
lie martyrs died in error vj. Whereoff the example browght by
me off free will / is handled 54. an other browght by the D. off
the millenaries: althowgh he in part / slaundereth the ould fath-
ers in that behalf dclij.

Disciplinē Ciuil.

The magistrat ought to be severer / in punishing offeces vnder
the gospell: then vnder the law cxj. cxvij. Neglecters off the
word / are punishable by the word lxx. The law off capitall pu-

nisi hemente/remaineth xcviij. Contemners off the word/ ought to be put to death lxviij. Murtherers cij. Incestuous/ and adulterous persons c. The punishing off the breaches off the second Table by death/and not off the first: is to begin/ at the wrong end cxvij.

Discipline Ecclesiasticall.

THe Ecclesiasticall discipline is prescribed in the word / as the doctrine ccccxl. Aswell vnder the gospell as vnder the law ibid. Amplified by comparison off the Art/Tabernacle/Temple ccccxliij. Confirmed by examples off Dauid / and Salomon/ which attempted nothing in the church gouernement / without the expres word off God/ccccxliij. Also/off others/lxxxvj.

That the form theroff/ owght not to be allwaies/according to the forme off the cõmon wealth cxxx.clx.ccxcviij.dcuij. That yt ys not allwaies conuenient/that the form of the commen wealth/ſ hould be framed to the form off the churche gouernement ccxxvij. That the churche gouernement / is one off the three markes off the church lxj. That yt is safely taken/from the Apostels times:and dangerously from the first 500. yeares after them. That the externall gouernement off the church/ is euill distinguished from the spiritual. That/yt hindereth not the ciuil discipline ij.

Calling.

THe callinges vnder the mynistery/ are defined off in the word of God. For that the gifres necessary for the gouernement off the church/ fall into the offices prescribed in yt 462. Where are rehersed the proper giftes/ wherby they are seuered amõgest thẽ selues. This is also shewed/ by that it is not lawfull/to diminish by those the lord hath set:and therfore not to ad vnto them ccccl xiij. Likewise by the demaunde the Pharisies made vnto John ccccxxxvj.

A calling lawfull/and yet extraordinary. page xxxiij. The Apostels/Prophetes/and Euangelistes are euil distinguished/ by the D. cccvij. There can be none off these functions now withowt an extraordinary calling cccij. The same coulde not be a bishop/Euangelist and Apostle at once cccxviij. Epaphroditus was no Apostle / in that sense that S. Peter was ccciij. An

Euange-

Euangelist could not without his fault be made a bishop: much les could an Apostle 321. Timothe was an Euangelist and no bishop cccxvij. The abusing off the writers / both ould / and nuet to prone Apostles / Prophetes / and Euangelistes ordinary ministers cccxxvij. What maner a men they were / which after those sent foorth into the whole world / called them selues Apostles cccvij. Hereupon / we refuse the callinges of Archbishop otherwise called Metropolitã / and our kinde of bishop / Archdeacõ / and deane: as those which taken euen for the very principall church officers / haue no ground in the word of God Proued / in that they are conteined in nether of the places off the Ephesians / or Corinthians / where al the ministeries Ecclesiasticall are described / cccxlix. ccccliij. Whether refer / that the archbishop and bishop are one ministeries ccccxxxviij. Likewise that the first step / to this kind off bishoprik / began at Alexandria: and not in Sion or Jerusalem / and that it was after the Apostles times dxlviij. Also the first step of preheminence to an archbishoprik / ouer many bishopes: was but a litle before the Nicene Councel ccccl xxxv.

That both this bishop and archbishop / had their beginning by bare custome: and not by the institution off God / ccccl xxxv. dlxviij. These two last pointes being expreslie shewed off the bishops / and archbishopes: may be easely vnderstanded to be true in the Archdeacons / and deanes by that dj. dxxxvj. diiij. Yt is further shewed off the archbishop that he was not (in steed of Archflamins) instituted by S. Peter (as yt is pretended) ccccl xix. Where is shewed that there were no Archflamins vnder the Romain Empire ccccl xxj. not in England / especially in the time supposed ccccl xxij. We refuse them also / for that they exercise dominion. Forbidden precisely vnto Ecclesiasticall persons 20. Mat. and 1. Pet. 5. ccccxxj. ccccxxxj. Declared in the example off S. Peter which had no autoritie giuen him aboue the rest off the Apostles / but was in such respect equall dcvij.

Here are confuted / the endes off instituting this autoritie. Whereoff one is pretended / to assemble the Synodes / and to propound the matters dcxij. dlxxxij. Wherto belongeth / that of those otherwise equall / it is meet (to auoid confusion) that one by choise of the rest / should rule the action: and that yt is not

beet/that this ſhould be perpetuall ccccxcij. Which is confirmed by the example off S. Peter/choſen thereto by the Apoſtles/ and not perpetually dcxcvij: made plaine by the examples off the elder/and french churches now dxlx. The other pretended cauſe is, to remedie contentions ccccxcviij dxlix. di. dixxiij. dixxxij. Here alſo is ſhewed/ that he is the cauſe off contention dixxix. Which being ſhewed in the biſhop and archbiſhop: pertaineth in part alſo/to the archdeacon/and deane.

Further againſt this dominion ſerueth/ that they are fellow ſeruantes/fellow brethren in office ccccxxviij.dxiv.

Alſo/for that order/ and degrees/ ſtand without them ccccxxvij dcij. This is further declared by compariſon of the elder archbiſhops/and biſhops with ours dxciij. dcxliij. Namely of Cyprians dxlvj. and Jeroms dixviij. Likewiſe of the elder Archdeacons/with ours dij. And deanes with ours diij.

That the Nicene Councell/is far from mainteining/ the autoritie off our metropolitan dlxij. So are the Councels off Antioch/and Arles dlxv. That Epiphanius Archbiſhop/ſtood not in autoritie: but in excellency off gifts dlx.

Here vpon we condemn (as in all Eccleſiaſticall miniſters) ſo in theſe foure/al loftie titles: as thoſe which are annexed to dominion. Wherunto pertaineth: that names are not alwaies indifferent 401. And firſt/the giuing high titles of ciuil honour: as thoſe which put a differ[illegible] betwene the ciuil ād eccleſiaſt. officer ccccvj. ccccxxiij: Ao forbid[illegible] preciſely 22. Luk. ccccliij/namely/ that the biſhop/Archbiſhops/ and (by the ſame reaſon) deanes/ought not to be called lordes/having regard to the vſe of our countrey ccccvij. dclv. Alſo that the title off Prince/ part off the Archbiſhops/ and Archdeacons name: breaketh vpon the poſſeſſion off the ciuil magiſtrate ccccvij.

Secondly/in Eccleſiaſticall titles/ we denie vnto them to be called heades off the churches. Where is ſhewed firſt/that that title agreeth vnto no ſimple creature. The cauſes whereoff are ccccxij. The abſurdities which folow the giuing off it to any other then to our Sau. Chriſt/ccccxj. The approbation off writers nue and ould that he is onely head ccccxij. The ſame ſhewed off the name off Archbiſhop/ccccix. Hetherto belongeth

that it was not so sone in the west partes/ as in the East/ cccxciij
That yt is not shewed to have bene given to any (but with cons
demning off yt) in any alowed writer vntill about 380. yeares/
cccxcv. Wherto perteineth/ that our writers/ gyuing yt to minis
sters of elder times/ are shewed to have doen it according to the
5. times/ wherin/ not whereoff they wrote/ cccclxxxj. cccxcvi. Like
wise/ that the name metropolitan/ is not off the same value with
archbishop. cccclxxxvij. And that it is not shewed to have bes
ne/ before the Councell off Nice cccxciij. Also that the Couns
10 cels off Carthage/ houlden about ccl. and 400. yeares: doe forbid
this name cccxcvij. Finally hether perteineth/ that off the co
uniterfait canons/ off the Nicene Councell handled cccclxxxvij.
And the counterfait book off Ambrose/ which mentioneth the arc
chbishop cccxcj. Likewise the name of Archdeacon/ is not shes
15 wed/ vntill about 400. yeares/ page 502. Nor off the deane/ vns
till about the same time/ page dviij.

Furthermore/ vpon this that dominion is forbidden them
is also forbidde/ their other pomp off life. Wherof vnto the three
ceuses assigned in my former book xcviij: Is added the fourth
20 & off this book. This ys shewed by comparison off the elder
bishops with ours in their apparel/ houses/ houshould stuf/ fare/
traine off men dcxlvij/ &c. Further that the most part off the ri
ches/ wherwith this pomp is mainteined: is the commen treasu
re off the church/ for maintenance off the ministers which want/
25 off the poore/ and off the vniuersities: and th[illegible] in this point/ they
have succeded vnto those/ which got the[illegible] they sacriledge dcxlix.

Further we refuse the archbishop and archdeacon: for that
they haue larger charges/ then they are or can be sufficient for.
Hether to perteineth that all the ordinary ministers ought to be
30 appointed to a place and that that place is a particular congre
gation/ no diocese/ nor province/ ccxcvj. cccly. Where the D. cor
ruption drawen from the Papistes is confuted. Hether also
perteineth/ that Denis did not deuide parishes/ Prouinces and
dioceses cccclviij. Hether also perteineth/ that by the word off
35 God: there may and ought (if the case require) be more bishops in
one particular congregation/ then one dxxxvij. The traces ther
roff in the church/ long after the Apostles time/ page dxxviij. dlij.

Likewise

Likewise that there owght /(by the word off God) to be in
euery particular congregation one bisshop / dxv. Herber reseu
the causes/off the falling away of this order: which were naught
dxx. Likewise / that care ouer churches/inferreth not necessarily
charge ouer them dxxij. That the iurisdiction they had owt off
their particuler churches: was nothing but a reuerend estimation
page dxxxij. Hetherto perteineth, the vse off the church / long af-
ter the Apostels times ccc. Also that the elder bisshops / were
called bisshops off parishes cccclxxvij. The examples off Semes-
trius dxlij. off Cyprians bisshop / almost through the whole 3. cha-
pter off the last Tra. off Cornelius 540. 556. of Dionysius Alexan-
drinus 558 Gregories 9 Peter Alexandrinus 60. Athanasius 561
Ambrose 492. All which alledged by the D. as bisshops off pro-
uinces / were either of one particular church / or off the churches in
one onely citie: or (at the least) had farr les compas by the twentith
part / then our bisshops. This vse is shewed to haue continued in
the Deacons dis.

We are also confirmed in this refusal / by autoritie off a nom-
bre off the reformed churches dcxvij. off the Godly writers / wh-
ich haue particularly spokē against / either all / or some of these offi-
ces. As Jerome 598. M. Wicleue 616. Luther 617. Barnes / and Ho-
oper 526. Bucer 556. 567. 662. Muscwius 549. 598. Caluin 566. 613. &c.
629. The bisshop off Salisbury 568. Beza 505. Bullinger 424. 567.
Hetherto belonge[illegible] that the answerers reasons in this cause / are
drawen (almost [illegible] from the Papistes. Namely from Pighius /
Harding / and other Papistes / against the Catholikes 414. 426. 446
573. 616. 622. And from Harding / against the bisshop of Salisbury.
425. 430. 453. 472. 497. 500 599 601. 611. 612.

Ecclesiasticall election.

Owght to be / with consent of the church: first for that yt ys /
the institution off God. This is shewed owt off the 14. Actes
194. Here is disputed off the signification of lifting vp of handes
199 Also out of the 8. 2. Corinthes 209. and Actes 6 134. for that the
ligtest charges off the church were not doen but by consent off
yt: where the exception taken from Pigghius is answered. Like-
wise owt of j. Actes 123. Considering that in that / Election which

was

was made immediatly by the lord/the churches iudgement was not passed by. This ys strenghened by Nomb. 8. 20. Leuiticus 8. Nombers 20. 12. Hetherto perteineth that which the D. alledgeth to the contrary owt off Titus 1. and Timoth. 1. 5. cclxv. drawen from Pighius cclxx. Whereto belongeth that the scripture
5. sometime attributeth to the chief in an action / that is cõmon to moe then to them: confirmed by the manner off speaking both in scripture and otherwise: also by the iudgemẽt of Caluin/Musculus 196. Beza 135. Bullinger 197. Further that which the D bring
10. geth owt off 13 Act. taken from Hosius cclxxxij Likewise that the form off the Election should be other now: then in time off the Apostels ccxxxv. Where the number off Christians / and (throwgh the nomber) tumult in elections is confured. Also that of the difference of religion and maners/betwene Christians then
15. and now: taken from Hosius ccxlj Where is handled/the shutting forth of papistes/ Dronkards and Whoremongers. Further that the estate off the church was not then popular ccxlix That the confirmation off the election by the magistrat / altereth not the forme cclxij Hether also refer / the counterfait Ambrose: drawen from Pighius / off the diuersyty off gouernement off the
20. church then/and now cclix.

This is confirmed/ of the effectes off the church Election: because ys breedeth assurance off the minister/in his calling: maketh the people/ more obedient to him / as Musculus confesseth
25. cclx. Causeth the Godly / to loue him b[illegible]r: and bridleth the Hypocrites from outrage against him. cclxj. Hetherto refer that the D bringeth off the supposed contention / that this will breed cxxxiij cxlvij cclxxxviij. Likewise of the comparison / betwene the effectes off our bishops elections: with those off the ch-
30. urches cxlvij. ccxxxvij. Likewise that the errors off the churches election; may be commodiously remedied by the churches hard by/by the Synodes/and (if they faile) by the magistrat 232.

That it is the churches liberty as Musculus saith cclx

Also/that the consent off the parliament / touching the bis-
35. hops election: ys not the churches ecclesiastical election: Where the D doth but mocke the church ccxxv.

That certein thinges/as variable in this election: hindereth not the perpetuitie off the churches cõsent cxxxvij That the ignorance

ances off the church is not such/as doth hinder the churches elec
tion cxi. cxlvj. ccxxix. Whether corruption of religion such cxlvij.
Vor of affections. ccxxix.

This is also shewed by comparison off the churches election
with that which is cõmonly doen in civil affaires ccxxxij. confir
med by Peter Martyr ccxxviij.

Last off all this is confirmed/by ould custome ccxx. by Couns
cels Nycene cclvij. cclxxxiij. Cõstantinople/Carthage/Toledo/al
ledged page xxxvij. off my first book: off Paris / Orleans with
diuers other/ccxx. Emperours decrees ccij/Ignatius cclij. Cy
prian cxxv. ccxlj. Where is/ the S. exception taken owt off Pigg
hius/Gregorie Nazianzene/ Ambrose cclxxx. Chrysostome cxcvj.
Jerome cclxxvj. Augustin cclxxvij. The exception against which
testimony is taken from Pigghius. Oecumenius ccij Luther cxxiij.
Archbishop off Reines/Lusanne/Celestinus/Leo cclxij.

Off the autorities/ which he vseth: that off Chrysostome vp
pon the 6 off the Acres/is answered cxciij. That owt of his book
de sacerdotio/ and S. John drawen both from Hosius cclxxviij.
ccxcj. The rest ether are nothing to purpose/or are shewed flat a
gainst him/for vs: as the Canon attributed to the Apostles / off
the Ancyran/and Antiochean Councel ccxv ij. Calvin cxxvj. ccxv
ccxxij Zuing: us and Bullinger cxcvj. Beza cxciij. Musculus
cclxij. and for example off the Tigurine election ccixv. Diffe
ring in some point from vs are shewed greatly against him.

Examination, an other part off election.

That the ecclesiastic all ministere examinanõ/is instituted in the
word: yo shewed owt off Acres j. cxxj. 6. Act cxxvij. 1. Timothy
iij. cxlvij. Whether pertaineth / the example off Jeroboam clxi
Although they be knowen/yet meet they should be offered vnto
yt cxxij. yea and examined/although some good knowledg be be
fore cxxviij.

That it ought not to be made by one onely: as appeareth by
the former testimonies. Hether belong the reasons of ignorance/
corruption in religion/and affection/noted in the former title: as
those which are common to this/as wel as to the churches consent
in election. This is explaned / by comparison off Civill affaires

this.cxxij.to the. Confirmed by example off S. Paul cxxij. Act. cliij. Whether perteineth/that alledged of the D. that S. Paul was receiued as the testimony of Barnabas is. Especially this examination owght not to be made by the Archdeacon/in the electyon
5. off a bisshop cliij. And that the receiuing off a bisshop at his testimonie/came from Rome cxliij.

That in the examination with vs/the church yo vtterly shut owt: howsoeuer the D/pretend otherwise cliij.

Knowen adulterers owght not to be receiued into the myo
10. nistery clxxvj. Nor ministers fallen into Idolatry clxo. The law of Moses/in that behalf: owght rather to be obserued vnder the gospel/then vnder the law clxxvj. The endes hereof clxxvij. Here to handled/the example of Judas clxvij.clxviij. The Phariseis clxviij. Off S. Paul and Peter clxxiij. Likewise are handleth
15. S. Peters denial clxxvij. and the gentiles Idolatry clxxviij. Increased by the D. to the end that the Popish Idolatry should seme les. Likewise/that the decree off restoring ministers fallen into Idolatry: was not of the Councel of rebaptization clxxxij. That they which are nue come to religion owght not to be receiued
20. to the ministery off the word clxxx.

That a proue may be taken off the bisshops habilitie in teaching/before he be ordeined.cl. That if they be not able to teach they owght not by the word to be ordeined cccl xvij.

Hether perteineth/that is vnmeet/to [illegible] yon myniſters the
25. ir Carechism ccclxiiij.

Hether belongeth the treatise off reading the holy scriptures where fyrst yo shewed/ the vse of reading them in the church ccclxxv. That reading off them is not able ordinarily to hould the people from pining ccclxij. Hether can reading of praiers/
30. or admynistration off the Sacramentes withowt preaching/ ccclxvij. That simple readers/ordeined for pastores: can not properly be called watchmen ccclxxvj. That reading yo not preaching ccclxxvij. Against the phrenesie/ that hare reading yo better then preaching/ clxxxv. That bare reading ye not so
35. good/as preaching/ccclxxvij not to the learned them selues/ ccclxxviij. much les reading of the homilies/cccxcij. Which are not meet to be red in the churche openly cccxcij. No are meet also

the Apocryphe ccccxxiij especially considering their corruptions/ page cccc.

Hether perteineth/ the iudgement off the churches/off vnlearned ministers ccclxiiij.

The causes off the vnlearned mynistery / with vs ccclxviij. ccclxv. ccclxvj.

Ordination.

ORdination doth not belong to the bishop alone ccclxviij.

Against the Bishop commaunding to receiue the holie goste in ordeining ccxcij.

Residence.

OF the residence off the ministers / that off the Pastor is particularly handled 4. Tract page ccexxx. Where our reasons are mainteined.

That it is the institution off God in the auld Test. ccexxiij. In the new ccexxiiij. That the calling of the church (which ys also the lordes) ys to that place onely ccexxxij. That he owght to be resident/ that therby greater loue might be wroughtccexxv: That hauing better knowledg/off the estate off his flock he may better doe all dueties towardes them ccexxxix. That with seing the blessing off God/ he might be stirred to further diligence ccexlv. That his flock hauing more familiaryty might haue easier acces ibid. That he might be ensample of life ccexlij.

Proued also by the continual duty off preaching: Whether perteineth that treatise/ wherein/ys shewed that yt ys conuenient yt should alwaies goo before the administring of the holie Sacramentes ccexlviij. Hether may be referred the comparison of the diligence of the elder Bishops in preaching/ ccexlvij. Whether also refer the vnlawfull power of the bishop / to wching licences to preach: wherby yt is in his will/ whether he will gyue the pastor leaue to preach or no: cõsidering that it is a necessarie dutie of the pastor/ and the principall cause off his residence ccexlij. That he must admonish both the wicked/ and the godly: strengthen both the weak and the strong ccexlj. Comfort in temptation ccexlvij. Therfore that the bare reading off the scripture is no sufficient supplie in his absence ccexlvij. Hether his care ccexxxij. That

the

the conscience of the pastor and contentment of the people / to
no good rule of doing these duties cccxxx.

Rather belongeth that the pastor ought not to goe here / and
there to preache / where he thinketh good. Where ye shewed /
5 that God doeth not alwaies call to places where one may doe
most good: no not in the extraordinary callinge / muche les in the
ordinary cccxxxvj. That this going about to preache (as ye is
assigned of the Answerer) taketh away the difference betweene
the pastors calling / and the extraordinary functions cccxxxij. That
10 those extraordinary callinges doe not make against the pastors
residence / as yt is assigned off vs cccxxxj. cccxxxiij. That they ra-
ther make for yt cccxxxj. cccxxxiij. cccxxxv.

That ordinarie deputies are ouerthrown by this residence /
ecclij whether may be referred / that dlxxxvj. of deputies: Like-
15 wise pluralities of benefices ecclvj. Rether refer / that absence
for some causes / and some conditions: doe not ouerthrow residēce
ecclij.

This ys also proued / by comparison of shepardes / and wat-
chmen cccxxxvj. Where ye shewed / how shamefully the answerer
20 abuseth the doctrine off Gods holy election: and of final perseue-
rance of those / whiche are once called cccxxxviij. Also that by his
answer the pastor after he hath admonished them need neuer
come to them: nor yet leaue any deputie ecclij.

Likewise off the cie / and soule cccxlvij. [illegible] yt as ye precious
25 worke to kepe those gotten / as to get others which be in ignoran-
ce: and more agreable / vnto the pastors office.

The authoritie off Councels / and fathers cccxxxiij. ecclij.

Ecclesiasticall correction.

30 A part off that Ecclesiasticall discipline / which standeth in
correctione: is commaunded in Math. 66.

35

To note onely the errors/corruptions and shamefull falsifyinges of the D. in soche sore as he hath pretended in my booke were to make a new booke. But because here is much void paper/ I wil gyue the reader an assay onely/of those contened in the treatises which I haue in this booke. And those I shal be not off the capital matters betwene vs: but off such as are browght to vnderset them/ noted according to his own booke whereby yt shal appeare/that for the defence off this cause he troubleth heaven yt selfe and in earth ouerthroweth both estates/ Ciuil/ and Ecclesiasticall.

THe vvhole lavv of god generally, is abrogated, pa. 121. li. 39.
The scripture speaketh not one vvord off preaching or baptizing priuately or openly, page 89. line 6.
The scripture hath not commaunded, nether can yt be by necessary collection theroff gathered: vvhether vve should receiue the communion clothed or naked, page 24. line 21.
The scripture hath appointed no discipline for the correcting off suche as shall contemn the hearing off the vvord and cõmon praier, page 88 line 47.
He matcheth the iudiciall lavves off god, gyuen vnto the Iwes: vvith the Turckes lavves, page 149 line 32.
HE alovveth the sentence off Cyrill vvhich condemneth the iustice off God punishing those by æternall death, vvhich suffered corporall death vnder the lavv page 149. line 48.
He matcheth the nourishing off faithe by consideration off the creatures, vvith popishe imagery, page 571. line 2.
TO maintein the sole election off the bishop: he vvould haue the free elections off magistrates, in cities and Borovvgh Tovvnes taken avvay, page 171. line 49.
VVherby he vvill haue the forme of gouernement off the common vvealth framed vnto the form off the church: vvheroff notvvithstanding and that most vntrvvly he accuseth me.
Likevvise that vnder the gospell there is no punishment off the body laid vpon a transgressor: but that if he repent, so that he

He may ſeem vvorthy to haue the puniſhement vvithdra-
vvn, he may finde forgiuenes, page 150. line 9.
No man vvhat crime ſoeuer he hath committed: is to be ſeclu-
ded from any lavvful vocation if he repét. And by vocation:
he meaneth publike office, page 146. line 23.
The externall gouernement off the church, vnder a Chriſtian
magiſtrate: muſt be according to the kinde and form off go-
uernement, vſed in the common vvealth, pa. 389. li. 5. vvhich
(beſide the abſurditie) vtterly ouerthrovveth the liberty: vv-
hich him ſelf pretendeth that the church hath, in diſpoſing
off yt.
In the Apoſtels times, yt vvas permitted to all men: to preache,
the vvord off God, page 191. li. 16.
Beſide Paſtors there are novv vvith vs, Apoſtles Prophetes, and
Euangeliſtes, page 229. line 6.
ALthovvgh there vvere a ſufficient nomber off able men to
ſupply the places of the reading miniſters: yet the reading
miniſters, ovvght to kepe their places ſtill page 485. lin. 5.
The vvord, ys as effectual red: as preached Page 569. lin. 23. To
thoſe, vvhich vnderſtand the ſcriptures: they are as vvhot
and lightſom red, as preached, page 573. li. 34.
publike reading in the church, is as ſolemn matter: as Cate-
chiſing the youth, page 425. lin. 43.
Yt may be, that ſome men be more ædified e ſimple rea-
ding off the ſcriptures: then by ſermons. pag. 780. li. 30.
To that I ſay, that nether homilies, nor Apocrypha are to be
compared ether in goodnes vvithin them ſelues, or fruit
to the hearers, vvith the ſcripture or reading thereof: he an-
ſvvereth that that maketh againſt ſermons, as vvel as aga-
inſt homilies: and rather againſt ſermons, then againſt
them, Page 717 li. 32. VVherby he affirmeth, that homilies
are both better in them ſelues and more fruiteful to the he-
arers: then ſermons.